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Barnard's American Journal of Education

INTERNATIONAL SERIES

1881

The *North American Review* for January, 1876, in an article devoted to the educational development of the country for the first century, alluding to the deficiency of historical and philosophical discussion of public instruction, and of early official documents, says:

Private enterprise has to a remarkable degree remedied some of the deficiencies of governmental neglect. Dr. Henry Barnard, of Hartford, began in 1856 the publication of an *American Journal of Education*, which, with various changes of form, has been continued to the present time. It now comprises twenty-four octavo volumes, including in all some twenty thousand pages, illustrated by one hundred and twenty-five portraits, and eight hundred cuts representing school buildings. Dr. Hodgson, a distinguished professor in the University of Edinburgh, has recently remarked that this publication "really contains, though not in continuous form, a history, and it may be said an encyclopædia of education." It is the best and only general authority in respect to the progress of American education during the past century. It includes statistical data, personal reminiscences, historical sketches, educational biographies, descriptions of institutions, plans of buildings, reports, speeches, and legislative documents. For the first sixteen volumes an index is published, and for the next eight volumes an index is in preparation. The comprehensiveness of this work and its persistent publication under many adverse circumstances, at great expense, by private and almost unsupported exertions, entitle the editor to the grateful recognition of all investigators of our system of instruction. He has won a European reputation by this Journal, and in our own country will always be an indispensable guide and companion to the historian of education.

The *International Review* for January, 1874, in an article on Universal Education, remarks:

About the same time (1837) in Connecticut, Dr. Henry Barnard was commencing that career of devoted and untiring labor, in the course of which he has rendered such distinguished service to the cause of popular education, [not only as organizer and administrator of systems and institutions, but in contributions by pen and voice to the literature and public knowledge of the subject.] He gave himself to the work with the enthusiasm of an Apostle. Commencing the *Connecticut Common School Journal* in 1838, he entered at once with ability on the fundamental questions pertaining to popular education, and began to publish for the benefit of all educators, and others interested, the most valuable information as to what had been done in Europe, and the aims and methods of the best systems and institutions there. In his repeated visits to the principal countries of the old world, he has examined for himself the experiments in progress, and by personal communication with the most prominent educators of Germany and Switzerland, has possessed himself of their best and broadest views. The results of his observations and thinking, he has, for a long course of years, been carefully digesting and publishing in his *Common School Journal*, and in the invaluable volumes of his *American Journal of Education*. These volumes constitute an Encyclopædia of facts, arguments, and practical methods which no organizer or teacher can afford to be without. Besides the preparation of these works, Dr. Barnard has delivered lectures and addresses on his favorite subject numbered literally by thousands. Probably no one man in the United States has done as much to advance, direct and consolidate the movement for popular education. In looking back to the commencement of his life-long labors, it would seem that he must contemplate with eminent satisfaction the progress of public sentiment and the good results already attained, as well as the brightening prospects for the future. He has done a work for which his country and coming generations ought to thank him and do honor to his name. The late Chancellor Kent, even in the earlier years of Dr. Barnard's labors, characterized him as "the most able, efficient, and best-informed officer that could be engaged perhaps in the service;" and said of the earlier volumes of his [*Connecticut Common School*] *Journal* and other publications, "I can only refer to these documents with the highest opinion of their value." His later volumes are much more complete and valuable than the earlier.

Hon. John D. Philbrick, LL.D., in his Introductory Address as President before the National Teachers' Association in Chicago, 1863, observes:

Of the one hundred thousand teachers in the country, how few are thoroughly versed in the educational literature of the day? How few are there who are receiving higher salaries can boast of a respectable educational library? If proof of this unwelcome truth was needed, it would be sufficient to refer to a single publication,—I mean *Barnard's Journal of Education*, which has now reached its thirteenth volume,—a library in itself. Costing little considering the amount of matter it contains, embracing exhaustive treatises on almost all departments of education; yet I am told that the number of copies sold has not been sufficient to pay for the stereotype plates.

International Series.

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EDITED BY

HENRY BARNARD, LL. D.

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PREFATORY NOTE.

The publication of the International Series of the American Journal of Education will be continued during the present and probably several succeeding years, with special reference to embodying biographical, historical, and bibliographical papers of permanent value. Probably in each year one number will not be issued in its direct sequence, the space being left to include, before completing Index to the volume, educational documents at the time not available or ready for publication. Friendly criticism on omissions, or errors of statement in the historical and biographical papers, is solicited.

March 1, 1881.

HENRY BARNARD,
28 Main Street, Hartford, Conn.

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INTERNATIONAL EDUCATIONAL CONGRESS

AT BRUSSELS IN AUGUST, 1880.

THE BELGIAN EDUCATIONAL LEAGUE, a national association of the progressive teachers and school men of Belgium, which has held monthly meetings for papers and discussion on the organization, administration, instruction, and discipline of schools of every grade, public, private, and ecclesiastical, in Belgium, has made arrangements to hold a General Assembly of Teachers and Educators in Brussels, from August 22d to the 29th inclusive—under the honorary presidency of the Minister of Public Instruction.

The Executive Committee, appointed by the League, is composed of men of eminent practical ability, of which H. Augustus Couvreur is President, and M. Charles Buls, Secretary-General.

The original call, issued more than a year ago, was signed by many prominent educators from all the states of Europe, and the recent Circular of the General Committee bears the names of some three hundred individuals connected with the Ministry of Public Instruction, the universities, the normal schools, and other institutions and the Public Press in their several countries.

The programme of proceedings issued by the General Committee contains over ninety subjects, on which special papers or discussions are invited, and in the main provided for. These subjects are assigned to six sections, viz.: (1) Primary Instruction, including Creches', Kindergarten, infant schools, etc.; (2) Secondary Instruction; (3) Superior Instruction; (4) Special Schools, professional, technical, agricultural, commercial, normal; (5) Adult Education; (6) School Hygiene. Each section has a secretary, and will hold sectional meetings, and certain topics belonging to each section will be presented in written papers, and for discussion in the general meeting of the whole congress.

The congress is composed of regular and associate members. All may take part in the deliberations who register their names, thereby agreeing to the general regulations. Regular members will pay a fee of twenty francs, and will be entitled to a copy of the printed transactions, and to three ladies' tickets to the meetings of the congress. Certificated male and female teachers, and professors of secondary schools may become regular members by paying a fee of ten francs.

Educational Societies and corporations can send delegates.

Speakers and contributors of papers can use any language they prefer—and if not in French, the substance of the speeches and papers will be translated by officers of the congress.

A bureau of information for procuring lodgings will be organized, and all communications intended for the Congress can be addressed to M. Ch. Buls, *Secretary-General*, Brussels, Belgium.

For circular giving the topics to be discussed and other information, address Commissioner John Eaton, Bureau of Education, Department of the Interior, Washington, who will forward any correspondence of those who wish to become members for the purpose of attendance, or to receive the reports.

HENRY BARNARD,
Member of General Committee.

SUMMARY OF PROCEEDINGS.*

The International Congress of Education met August 22, in the Hall of the Athénée Royal, the great Modern School of Brussels. The chair was taken at 11.30 a.m., by M. VanHumbeéck, Minister of Public Instruction.

M. Couvreur, the President of the General Committee, after welcoming the visitors, said:—"This is not an official Congress. It originated with a resolution of the *League of Instruction*, but its members are in no way bound to the principles of the *League*. The Belgian Government, in the same spirit, has given its sanction and patronage to the Committee of Organization, and the Minister of Public Instruction has accepted the office of Honorary President. The delegates of foreign governments, and the members of the Congress generally, are bound by no political, religious, or educational creed, but are all met for the purpose of free discussion, with the one end of arriving at the truth. The efforts of the Committee of Organization have been already crowned with success. I need only point to the numerous assembly before me, the representatives that nearly every government has sent, and the remarkable volume of reports that has been put into your hands. If it produced nothing else, it would have done a useful work. To what is this success due? In a great measure, no doubt, to the influence of the *League*, the activity of the Organizing Committee, and the concurrence of the Belgian and foreign governments. But all these are but the effects of a more general cause,—the public interest which, during the last few years, has been awakened among all civilized nations, in the intellectual and moral development of humanity. The growth of this sentiment has been gradual; but now that the current has set in this direction, it bears all along with it, parties, sects, laymen, and clerics, even those who embark on the ship of Education only in hope of stopping the navigation. The chief characteristic of this age, and its greatest glory, will be the popularization of education. This benefit we owe to the advance of democracy. In a state of society when each man is called upon to master for himself questions of religion, politics, and economy, which before occupied only statesmen and philosophers, public security and material prosperity, nay, the very existence of a nation, depend on the general culture and intelligence of its citizens. . . .

We want knowledge and experience to avoid quicksands and steer the straightest course. To resolve the problems of education, there is but one sound method, that which we are beginning to apply in our schools, the method of observation. This is our *motif* in asking this Congress to act as a commission of inquiry, to amass facts and discuss problems, but not to pass resolutions. This is not to diminish its importance, but to assign it a *rôle* analogous to that of the press. A Congress brings to the light of common day ideas that have lain buried in musty tomes, or the proceedings of learned societies. It ventilates, it popularizes, it elucidates and simplifies knowledge; it controls, and so ends by gaining public opinion, and then is recognized and embodied in legislation. Thus without votes, which increase the responsibility without increasing the usefulness, a Congress is one of the most effective forms of self-government, the forerunner and counselor of legislation.

M. Vanhumbeéck, the Minister of Public Instruction, after referring to the fêtes, of which the Congress formed part, said that the ideal of primary education was to make each acquainted with the powers he possessed by nature; to form the judgment by stimulating the observation. It must rid itself of pedantic verbalism; it must encourage, at the same time, exactitude and activ-

* Abridged from English Journal of Education for October, 1880.

ity; and, above all, must implant the notion of duty. Of higher edueation, he said, that observation and experimentation would in future have a larger place. The student, by not merely verifying past discoveries, but remaking them for himself, would acquire the spirit of research. He was far from depreciating memory, but it must be acknowledged that ancient methods aimed exclusively at the cultivation of this faculty; and neglected the judgment and stunted the imagination which they pretend to develop. . . . Different nationalities are here met to compare notes and take counsel together. In old days each nation thought that its greatness depended on weakening other nations. Now all civilized nations combine to discuss the best methods of advancing the intellectual, material, and moral progress of mankind. The millennium of universal brotherhood is still far distant, but we have left behind the days of universal mistrust and hereditary hostilities. . .

Monday, August 23.

The Congress was divided into six sections:—1. Primary Education, in two divisions, A. B., treating general and special questions. 2. Secondary Education. 3. Higher Education. 4. Technical and Special Education. 5. Education of Adults. 6. School Hygiene. The questions proposed oecupy five columns of the *Bulletin du Congrès*, and a full report would fill several numbers of the *Journal*. We can only glance at the chief points of interest, and notice the more remarkable speeches. The most popular section was the first in which the Kindergarten, its value and extension, were largely discussed.

The principal conclusions arrived at by section B., were:—1. That lectures should be instituted not only for intended, but actual teachers; and that every elementary teacher should be required to show a knowledge of Froebel's system. 2 There should be transition classes between the Kindergarten and the primary school. 3. No class in a Kindergarten should exceed fifty.

M. Salicis, Répétiteur at the École Polytcchnique of Paris, spoke in favor of industrial schools, in which primary edueation, as now understood, should be combined with the teaching of some manual art. He said, that at present 'Jacques Bonhomme' sent his child to school only on compulsion, because he felt that the education he received had little or no bearing on his future life and calling. Children who are destined to be laborers or bricklayers or earpenters, are taught as if they were intended for notaries, and all the prizes go to the best calligraphist or the best grammarian. *Faisons des hommes* is the watchword of the modern school of education, but primary education only makes half men; it trains the mind, but neglects the hand; it teaches the alphabet, but does not impart the rudiments of manual dexterity. By help of a subvention, he has founded at Paris "a sehool of apprenticeship" (*la rue Tournefort*) in which these ideas have been carried out, and M. Gréard, the Government Inspector, reports that the intellectual education of the children has gained rather than suffered by the addition of manual training.

M. Sluys, the Director of the École Modèle of Brussels, held that the end of the legislator is not to secure the acquisition of determinate knowledge, such as reading. The lower classes do not read, even when they know how to read. The laborer or workman, living in a world void of ideas, is not likely to interest himself in a book which he will not understand, because his faculties of observation and reflection have lain fallow. Primary schools, founded on purely utilitarian principles, are certain to break down, because it is impossible to assimilate knowledge given before the mind is ripe for them. What is wanted is to arouse and educe the faculties the child already possesses, to preserve the

natural harmony between intellectual and physical powers, to teach him by degrees the rudiments of the sciences which he will learn later on, and. at the same time, not to neglect his moral culture. This is what Froebel's system does for infants, and the Model School is an application of Froebel's principles to primary education. "Scientific teaching in a primary school should be given in the lower classes by direct intuition; in the middle classes by the analytic method; and in the upper classes by the synthetic method."

Tuesday Morning.

In section 1, the chief subject discussed was mixed [boys' and girls'] schools. The general feeling of the section seemed in favor of mixed schools up to the age of nine or ten, and of women as teachers for such schools. Above that age, it was held that the difference of manners on the Continent—the comparative seclusion of girls—would be fatal to the adoption of the American system

M. VanderKindere, Professor of the University of Brussels, said,—"The ideal of education is to impart to each man the accumulated knowledge of the past. This is an impossible ideal, but each age has tried in its own way to approximate to it. The ideal of the renaissance was a thorough knowledge of the classics. The middle ages originated nothing in education. Of modern times, the two characteristics are the development of science and international intercourse. These two facts should be represented in modern education. We must study science and modern languages. This has been more or less admitted, and our schoolmasters have tried to sew the new studies on to the old rags of antiquity, but the result has been a miserable failure. We have tried to serve two masters, and satisfied neither. What we want is a renovated programme. The weakest must go to the wall, and in this case there can be no doubt that the weakest is classics. We hear much of the advantages of a study of Latin, and it is constantly being dinned into our ears, that without Latin no one can be said to be really educated. That this may have been so once, I do not deny, but then the study was thorough, and I say that it was the method and not the language that educated our forefathers. What does an ordinary boy who leaves school, hardly able to hammer out an easy bit of Cicero by help of a dictionary, know of antiquity? Now-a-days we know a little of everything; in other words, we know nothing." The outcome of these considerations is, that we must give to sciences and modern languages a larger share in our secondary education, and the time for this must be gained by beginning Latin much later, and (though I regret the necessity) by excluding Greek.

M. Stecher, Professor at the University of Liége, agreed on the whole with the last speaker, but considered that the question between the Humanists and the Utilitarians was still an open one, and pedagogy had not said its last word. The problem was to establish a progressive and uninterrupted course of study; to prepare boys at the same time for practical life and for the Universities; to keep on stimulating the appetite for new studies, and yet to give a boy, who does not intend to finish the curriculum, a stock of knowledge that shall be complete as far as it goes, and of service in his business or occupation. To reconcile as far as possible these two contending interests, the system of bifurcation has been invented, and we have *Real-schulen* side by side with the *Gymnasien* But this is only a compromise. The unity of studies is sacrificed, and it is impossible with a young boy to tell for which branch he is best fitted. To give up classics is a crude solution. Minds may also be enervated by science, as well as by classics.

Wednesday, August 25.

The first section was occupied with the question of Liberty of Teaching, *i. e.*, how far Education should be controlled by the State? The question has not the same interest for us that it has on the Continent, where, as a rule, every teacher is under official control.

M Brock gave an interesting account of the system of elementary education in Norway, which most nearly approximates to England. Primary education is obligatory and gratuitous. In each commune there is a School-Board, which appoints certificated masters; but, side by side with the Government schools, there are private schools. In Norway any one is free to teach, but the State reserves for itself the right of inspection. If the inspector reports that in any private school the pupils do not come up to the fixed standard, the school is disqualified, and the pupils are forced to attend a Government school.

In the afternoon session of the General Assembly, the question proposed was: "Should higher education be confined to the acquiring of professional aptitudes. (1) Should not University studies aim at disseminating among the upper classes the essential element of all the sciences, and thus encourage the general education of the nation? (2) Is it desirable, in the cause of science, to organize higher studies, apart from the regular curriculum of the University; and how should they be organized?"

Dr. de Roubaix, Professor at the University of Brussels, said: "I shall confine my remarks chiefly to the Universities of Belgium. It is plain that the main object of a University is to diffuse knowledge and popularize science. It follows that its chief business is, not research, but an exposition of the whole range of existing knowledge. The programme of our Belgian Universities fairly realizes this ideal. It is true, that we are often charged with being too practical, and neglecting pure science, and I candidly allow that there is some truth in the charge. The remedy, however, in our case, is not to annex to our Universities higher courses for honor men (*instituts de perfectionnement*) such as they have in Germany. They would cost too much; we have no rich endowment, and the nation is not enough alive to their importance to pay for them. We ought to concentrate our resources on a single central institution for scientific research; this would attract the best intellects, and would not impoverish the Universities, but constitute a bank, on which they could draw for professors.

Dr. Crocq, of the same University, after a disquisition on the main distinction between the utilitarian and scientific faculties, and the types of men in whom they respectively predominate, inferred that the University must be so constituted as to include both—in plain English, there must be pass and class men. Before the French invasion, Louvain had, like the German Universities, its licentiates and doctors; all this was upset by the French in 1814. At the beginning of the century there was no higher education in Belgium, and the erection of the three Universities of Ghent, Liége, and Louvain was an immense service that the Dutch government rendered to this country. Notwithstanding, one of the grievances formulated against the Dutch government in 1830, was the number of the Universities; and yet, in 1835, a fourth—that of Brussels—was founded. Of these four, three recognize no other dogma than that of science. Louvain alone is denominational, and the speaker would not wish it otherwise, for science can only gain by the vigor of its opponents.

Dr. Crocq next explained the German University system, which he admired, but "sans fétishism." It was excellent for real students of science, but not for

those whose only object is to gain a diploma. Hence the number of specialists, *i.e.*, incomplete savants, in Germany. For medicine specialization is impossible; you cannot know a part of the science without knowing the whole. The physician must have taken a survey of the whole field, before he pursues any branch separately. The great German philosophers and savants never had any practical notions of the immediate application of scientific knowledge. Against this excess of pure science a reaction is going on in Germany, and utilitarianism is fast gaining ground. The scepter is fast passing from Germany, and it would seem as if Italy was destined to be her successor. France offers a better example than Germany for Belgium to follow. There is the *Collège de France*, and the *École des hautes études;* bodies which pursue science simply without giving diplomas; while, for professional studies, there are the faculties of the University. Such bodies form a sort of normal school for higher education.

M. Tempels, the Vice-President, pointed out that the faculties into which the Belgian Universities were divided, made no provision for giving a general basis of knowledge on which all special studies should rest. Again, in his care to develop professional aptitudes, the legislator wholly neglected political education. There ought, in all Universities, to be a course of constitutional history, of international law, and of political economy. There ought, also, to be a course of the history of religions. The history of religion is, as it were, the soul of history; it shows us the main currents of the ages, and the highest aspiration of mankind; it is not inconsistent with free thought and perfect liberty of conscience. Another side of education that the Universities neglected, was the moral training of the student. Debating societies, literary clubs, musical unions, etc., would be found to promote public spirit and *esprit de corps.* To sum up, the duty of a University is not only to manufacture savants, but to train up citizens, and to diffuse culture among the higher classes.

M. Thomas and M. Beaussire both protested against M. Crocq's proposal to create special scientific institutions; such a divorce would be a fatal blow both to science and to professional study. The scientific colleges would be empty, and the professional training would be barren. "Found as many professorships as you like," said M. Beaussire, "the more the better, and make the different courses optional, but let them be united in one University."

Thursday, August 26.

In the first and second sections, Normal Schools was the question of the day. In the first, the debate, lively but local, would hardly interest our readers.

In the second section, the debate was less animated, but more instructive. Professor Stoy, of Jena, drew a vigorous sketch of an ideal normal school for secondary education. Two conditions he declared essential; it must have annexed to it a school in which candidates can learn their business by experiment, and be tested themselves; and it must be in a university town, or at least in some great intellectual center. But the *pièce de résistance* of the session was the account of the École Normale of Paris, by its director, M. Fustel de Coulanges, the worthy successor of M. Bersot.

M. de Coulanges is a firm believer in classical culture, and he helped to restore the balance against the preponderating weight of the scientists. "If I am asked, he said, what courses of pedagogy we have in our École Normale, I must answer, none. Our pedagogy consists in making our pupils study everything thoroughly. History, for example, is studied only in the original sources. We put the documents, chronicles, treatises, etc., into their hands, and tell

them to digest, analyze, compare, and sum up. Experience has proved that this course of study produces the best professors. After a trial of a fortnight, which is almost nominal, during which the candidate attends a selected school, takes classes, and receives hints from the director, he enters on his functions at once. The signal successes are numerous, the failures comparatively rare. The other method was tried and deliberately abandoned. In 1853, every professor had to undergo a probation of two years in some school, but it was found that the best men were irked by this position of *professeurs fainéants*, and either threw up their appointments or wearied of their work before they had begun. The weak point of our professors is not inexperience and want of tact, but *ennui*. The younger the teacher the better. As to the question of *internats* versus *externats*, I am strongly in favor of the former. A common life not only promotes professional feeling, but is in itself a liberal education."

To Mr. Browning, who has insisted on the triple necessity for a teacher of knowing the history of education, psychology, and the practical art of discipline, and who has given us an account of what has been done to meet these needs by the Teachers' Syndicate at Cambridge, "I would reply that with us the history of education is included in the general study of history; psychology forms one of the courses of the École Normale; and as to discipline, a failure in that respect with our pupils is a very rare occurrence. After all, the best preparation for a teacher is a thorough knowledge of the subjects he has to teach, and an enthusiasm for truth and goodness (*aimer le vrai et le bien*)."

Professor Pisko, of Vienna, gave an interesting account of the normal schools of Austria. For primary schools, the training of masters is much the same as in France. For secondary schools, the candidates follow a three years' course at the University, and after their final examination, which includes pedagogy, are sent as *Probe Candidaten* to schools selected by the government inspectors, in order to follow the lessons of professors who have gained a reputation in any branch of teaching.

Friday, August 27.

In the first section, a debate on Memory was not very fruitful in practical help for the teacher.

In the second section, the question proposed was, "Ought the curriculum of secondary education to correspond to the special higher studies that the pupil intends to pursue; or ought it to aim at giving a general culture to serve as the common basis and preparation for all special studies?" Actually the question was narrowed to the old quarrel between the Scientists and the Humanists.

M. Wagener, Administrative Inspector of the University of Ghent, found a solution of the question, not in any modification of programmes, but in extending the years of study. A German devoted nine years to secondary education, a Belgian only six. He was the last to depreciate the value of modern languages, and had himself advocated their introduction in Belgium as part of the first stage of secondary education. At the same time, he was convinced that they would never take the place of a study of antiquity. In a recent tour through Germany, he had taken pains to gather the opinions of all the most distinguished scientific men, and had found that, with few exceptions, they were in favor of retaining the study of ancient languages.

Mr. Oscar Browning thought the attempt to formulate a universal system of education chimerical. His ideal was the Port Royal system, in which there was no general programme, but the personal influence of the master was brought to bear on a small number of pupils. Herbert Spencer went even farther than

this, and, in a private conversation with Mr. Browning, had maintained that schools were an excrescence and an impertinence, the only real education being that gained by life and experience. Without endorsing his illustrious friend's opinion, he quoted it as a protest against exclusiveness and excessive systematization. The education of the middle ages had had bare justice dealt it. Dante alone is proof that it was sufficient to develop all the faculties of man. He did wish, indeed, *stare super antiquas vias*, or to put new wine into old bottles. Science is the characteristic of our age, and scientific discoveries are preparing a new renaissance, just as the renaissance of the 15th century was wrought by the recovery of ancient literature. But we should never forget that our civilization is the resultant of Hellenism and Hebraism, and we cannot afford to neglect either force. We cannot, indeed, hope to pursue both *pari passu:* the encyclopædic education of the middle ages is no longer possible. But both may be pursued separately. We may pursue science without neglecting classics. Our danger is, not an excess of science, but idleness and ignorance. In any case let us not sacrifice Hellenism, one of the two bases of our civilization.

Saturday, August 28.

The first section, A., was unanimous in favor of gratuitous instruction, the only question raised being, whether it should extend, as in Switzerland, to secondary and higher education.

In the first section, B., M. Sluys expounded the theory and practice of *excursions scolaires*, of which some account has already been given.

M. Sluys called the attention of the section to the curious fact that corporal punishment still existed in certain civilized countries, such as Saxony and England, a survival like suttee and cannibalism. In his model school there were no prizes, and no punishment, except dismissal from the class. If a boy was idle, or played the fool, he simply said to him, *Allez vous promener.* Extra lessons were only one degree less barbarous than castigation; they made work a punishment. Discipline must rest, not on the personal superiority of the master, but on the idea of law, an idea that cannot be too early impressed on children: "This is the law of the school to which you and I are equally bound."

Miss Archer gave a most interesting account of the Victoria Lyceum, an institution founded by her at Berlin, with the assistance of the Crown Princess, in order to continue and supplement the defective education of grown-up women. The idea was suggested by the constant complaints she heard from mothers, that they felt out of *rapport* with their educated daughters, who lived in a world from which they were shut out by reason of their ignorance, an ignorance which seemed to them past cure. Last year the *conférences* and classes of the Victoria Lyceum had been attended by more than 7,000 ladies.

Official Publications.

[The Preliminary Reports, forwarded to the Secretary of the General Committee, in response to assignments by the Executive Committee, were submitted to the Congress, in a well printed volume of 982 pages, octavo. Of the *Rapports Preliminaries*, in the Section of Primary Instruction, devoted to the Kindergarten, we shall publish those by Jules Guilliaume, of Brussels; Mr. Fischer, President of the Vienna Froebel Society; M. Sluys, Director of Model School of Belgian League; Madame de Portugall, Inspectress of Infant Schools in Canton Geneva, and Miss Caroline Progler, Directress of Special Course for Kindergartners in Geneva.—*Ed. American Journal of Education.*]

A FAITHFUL MINISTRY AND SCHOOLS OF LEARNING.

A Sermon preached the Day after Commencement, by CHARLES CHAUNCEY, B.D., President of Harvard College in New England, 1665.[1]

AMOS, II, 2. AND I RAISED UP OF YOUR SONS FOR PROPHETS, AND OF YOUR YOUNG MEN FOR NAZARITES, IS IT NOT SO, O YE CHILDREN OF ISRAEL, SAITH THE LORD?

THE Spirit of God by the Prophet Amos seems to aggravate the sins of Judah and Israel, mentioned from verses 4–9, by calling to remembrance the mercies bestowed upon them. And four mercies especially are here mentioned: 1. The destruction of the Amorites before them (under whom are comprehended all the Canaanites), which mercy is amplified in two ways: (1). By the mighty stature and strength of this people (that their height was like the height of cedar, and he was strong as the oaks); (2). by their utter destruction (*yet I destroyed his fruit from above, and his roots from beneath*); we gather the fruit of trees many times, yet the tree stands many a year and bears new fruits, so the Lord doth impoverish a people, and suffer all their cattle and substance to be taken away, or plundered by their enemies, which do afterwards recover themselves and flourish again, but when a tree is rooted up, there is no more hope of it: thus did the Lord pluck up the Amorites by the roots, notwithstanding their cedar-like tallness, and strength as heart of oak. This is the first mercy mentioned.

2. The Lord telleth them of their deliverance out of Egypt, *verse* 10, which the Lord often insists upon. 3. Of their safe conduct through the wilderness forty years together, and these were three great blessings, yet they were but temporal; but the next and last passeth all the rest, and is spiritual. 4. *I raised up of your sons*, &c.; this is that blessing that is now to be spoken of.

There are two general parts of the text: 1. A description of the spiritual benefit bestowed, in the first words [*I raised up of your sons*, etc.]. 2. A testification that such a benefit was bestowed in the last words [*is it not so, O ye children of Israel, saith the Lord?*]. In the description we may note: (1.) The cause and author of this benefit [*the Lord*]. (2.) The manner of working [*I raised up*]. (3.) The benefit and effect itself [*Prophets and Nazarites*] amplified by the persons that were so raised up [*your sons and your young men*].

2. For the testification it is set down in the form of a question; wherein note: (1.) Who makes the question? [*The Lord*]. (2.) The persons to whom the question is made? [*the people of Israel*]. (3.) The intent and meaning of the question, which is a strong and vehement asseveration, for the meaning of [*is it not so*] is, that it is certainly so.

Now to open the meaning of the words. And I] that destroyed the Amorites, etc., was the selfsame person and power that raised up these prophets among you. Raised up] word for word; I made them to arise; I made

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[1]Annotations 1–18 at the end.

prophets to arise from among your sons; or, I made them to be such. In this sense the word is used: *Deut.* 34, x, *there arose not a prophet since in* Israel like unto Moses; and (among them that were of women, there arose not a greater than John the Baptist.) so then here *I raised up,* viz.: I made them to be prophets; I raised them out of low condition as if I had raised them out of the dust. *I have raised up of your sons*], or from among your sons, that is, some of your sons (saith Mercer).[2] If they were prophets, though strangers, it were no small mercy, but to raise them up from among your sons, such as came forth out of your own loins (as Samuel and Jeremiah were), this far exceeds the other.

For prophets, not only do foretell things to come, but faithfully teach and instruct you, for there were two sorts of the prophets in these times of the Old Testament: 1. Such as were taught in schools (as Samuel), under the discipline of other prophets; such were usually called the 'sons of the prophets,' 2 *Kings,* 4, 1 and 6, 1. This may appear by comparing together 2 *Kings,* 2, 12, and verse 3, of the same chapter, verse 12, Elisha said, *my father, my father, the chariots of Israel and the horsemen thereof.* Elijah was not Elisha's natural father, for it is said, verse 3, Elijah was Elisha's master, and so he was indeed; he taught him and instructed him, therefore the sons of prophets were such as were trained up under the prophets in good literature, and so fitted for the office of a prophet afterwards. 2. Others had their calling immediately from God, and were by Him extraordinarily inspired with gifts from above, as *Amos,* 7, 14, 15. Amos saith: *I was not a prophet, nor the son of a prophet, but I was an herdsman, and a gatherer of sycamore fruit:* that is, I was not trained up in any of the schools of the prophets, but I had another calling, until the Lord was pleased to advance me to the office and dignity of a prophet; and *verse* 15: *He took me as I followed the flock, and said, Prophesy to my people Israel.* Both these sorts of prophets may be understood here, both such as had their education in the schools of the prophets and such as were called immediately, and extraordinarily inspired. God was the raiser up of them both, for human instruction is not sufficient to make any man to be a prophet. Yea, and no less power of God and grace is requisite to raise up your sons to be prophets, whatsoever their education is, than where he doth inspire others immediately and extraordinarily, therefore, where extraordinary means is wanting, the goodness of God in blessing ordinary means must not be forgotten. [*Of your young men.*] It is spoken of young men emphatically, for it is a mighty change that young men that are addicted to their pleasures and lusts, that now they should be so changed as to preach Christ and to favor heavenly things, and to be set apart to God. [*To be Nazarites.*] The Nazarites were *separati* (saith Mercer), men separated from vulgar delights, that they might apply themselves and their study to the word of God and His worship. Some apply that which is spoken of our Saviour Christ: *Math.* 2, *He shall be called a Nazarene,* to have some reference to this vow of a Nazarite, but, no doubt, that place hath respect merely to the city Nazareth, which is derived of *Natzar,* that signifies to keep, and not of *Nazar* that signifies to separate.

So the Nazarites were separated from the vulgar sort of men to a strict course of life. The law of them is set down, *Num.* 6, which ye may read

at your leisure. Now, there were two sorts of Nazarites, some limited to a certain time, others were perpetual; and these latter were consecrated to the study of the word of God, and trained up thereunto from their childhood, under a severe discipline and austere course of life, that at length they might be able to go before the people of God, as well by soundness of doctrine as by the example of an holy life. So that now the meaning of the text is that although Almighty God had done great things for Judah and Israel, yet this benefit exceeded all the rest, that the Lord had provided a faithful ministry, not only extraordinary, but such as were raised from the posterity of his people by his blessing upon the schools of learning and means of education, to be separated unto God, and set apart for the work of God in the salvation of men's souls.[3]

Doctrine: It is a special blessing of God to His people, when He affords and blesses the means of instruction for the education of youth, to raise up some from our children and young men, and to fit them for the work of the ministry. It is a blessing of God, for he saith [*I raised up*] no creature alone can do it; it is a special blessing; more than deliverance from any outward enemies, as the Amorites and Canaanites were, for they had but an arm of flesh; but here are spiritual wickednesses that be vanquished; it is greater than the deliverance out of Egypt, for many that were delivered from thence afterwards perished, *Jude* 5.

It is a greater mercy than the Lord showed to His people in leading them through the wilderness forty years, though herein there was the Angel of God's presence that went before them, in the pillar of cloud and fire, that directed them and kept them in all their way, yet neither was that mercy comparable to that in the text, for that was mainly an outward help, for, notwithstanding that there were six hundred thousand of them, whose carcasses fell in the wilderness; but in this spiritual mercy eternal destruction is prevented. This, therefore, exceeds all the rest; and there is another kind of the Lord's presence walking in the midst of the golden candlesticks, which brings us to spiritual and everlasting peace and mercy in the ministry of God's servants.

For the further proof of this ye may observe that the Lord much stands upon this, on all occasions, as the greatest favor in sending of His prophets and ministers and messengers unto His people, as 2 *Chron.* 36, 15:* 'The Lord God of your fathers, sent unto you by his messengers, rising up early and sending them' (when, as God's ministers rise up betimes, then God Himself is said to rise up betimes, God will not sleep when His ministers wake). Why did the Lord thus arise and send? Because He had compassion on His people and on His habitation; because of the bowels of His pity and compassion on the poor souls of His people, so, *Jer.* 3, 15, when He promises to give pastors after His own heart to feed them with knowledge and understanding, upon their unfeigned repentance. Yea, this is such a mercy that it may comfort the hearts of God's people whatsoever their afflictions be, as the Lord saith: *Isaiah* 30, 20, 'though I feed them with the bread of affliction and give them the water of affliction to drink, yet their eyes shall see their teachers, and their teachers shall not be removed into a corner any

*The citations, which in the printed copy are in italic, in this and subsequent instances are distinguished by inverted commas.

more'; as if He had said, though your afflictions are heavy, yet this shall be a mitigation of them, that you shall have faithful teachers to instruct you still. This will surely mitigate and lighten all other afflictions; yea, this will lift up God's people above all their afflictions; will lift them up to heaven, as it is spoken of Capernaum, *Mat.* 11, and observable is that of Paul: *Rom.* 15, 29, 'I know that when I come unto you I shall come in the fullness of the blessings of the Gospel.' Ye see that there is a fullness of blessing in the preaching of the Gospel; they are but shallow blessings, in comparison, that we have in outward things.

But now, when the Lord raised up our sons and young men to be our prophets and ministers, the blessing is greatly increased. Ye may remember how marvelously Zacharias was affected, *Luke* 1, 67, when it was revealed to him by the angel that he should have a son that should turn many of the children of Israel to the Lord their God; that is, that he should serve Him in the work of the ministry, and should come in the spirit and power of Elias. What joy and gladness he was filled withal? and broke forth into that heavenly song of praises unto the Lord, and next, unto the mercy of God in Christ. He praises Him for John Baptist and saith; *verse* 76. 'Thou, child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare His ways, to give knowledge of salvation to His people by the remission of their sins.' This was the great argument of his praises: not only that John Baptist should be a prophet, and should give knowledge of salvation to God's people, but that his child should serve God in so high and heavenly a calling, and so great an employment. So it was granted for a great blessing that the Lord promised to Phinehas: *Numb.* 25, 13, 'He shall have it, and his seed after him, even the covenant of an everlasting priesthood, because he was zealous for his God, and made an atonement for the children of Israel'; if the Lord had not accounted this a great mercy he would never have given it as a reward to His faithful servant, neither on the contrary would the Lord have laid this as a heavy judgment on Eli's house, that He cut them off from His altar, that is, He deprived them utterly from the office of the priesthood, which afterwards the Lord did when He cut off, by the hands of Saul, Nob, the city of the priests. Thus the point is sufficiently cleared by Scripture.

Reason 1. This must needs be a great blessing, because the ministry is purchased at so high a rate and the business was so great to set it up, now the providing of an able and faithful ministry cost much, and it was a mighty business to set it up.

Ephe. 4, 8, Christ ascended up on high and led captivity captive, and gave gifts unto men: first, that Christ must not only descend into the lower parts of the earth, but He must ascend into heaven, far above all principalities and powers. 2. He must lead captivity captive, that is, over sin, Satan, and whatsoever had led us away captive, to do this. If all the powers of darkness could hinder it, there should never have been a faithful ministry set up, therefore Christ must captivate all these for this end. This showeth the blessing to be exceeding great, that so great a means was requisite for the procuring of it.

Reason 2. There is in the same place annexed another reason to prove the greatness of this blessing, taken from the excellency of the end of it:

verses 11, 12, 'He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints for the work of the ministry, and for edifying of the body of Christ,' as if he had said that this benefit is of so great a necessity that it concerns both the gathering and building up and the eternal salvation of the elect.

Objection: it will be said that this was but for a short time, that the apostles and prophets and evangelists did continue.

Answer. But we have the writings of the apostles, prophets, and evangelists to the end, and we must have ordinary ministers, pastors, and teachers till we all come into the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that is, to the end of the world and the consummation of all things, and, therefore, it is an hellish delusion to conceive that the ministry should be lost quite and disannulled by anti-Christian superstition, for this assertion doth plainly annihilate both the Church and saints, and any further salvation of any souls, which were impious to conceive.

Reason 3. I may reason from the difficulty of the work and the calling of the prophets and Nazarites, it is a very high dignity for our sons and young men to be advanced unto. It is such a dignity as God only can bestow, and such as they be raised up by God Himself unto it. The prophet is the name of Seers: 1 *Sam.* 9, 9, They have better eyes than other men, they are the men of God (as the mountains of God and cedars of God are so called), by way of excellency, the persons that have more of God in them than other men, they are nearest unto God; *Levit.* 10, 3, and they bring others also nearer unto God. Yea, the calling of a prophet is such an honor, as that title was given to the Lord Jesus Christ Himself: *Deut.* 18, 18. So the Galatians received Paul as Jesus Christ Himself; *Gal.* 4, 14. Likewise to be a Nazarite is a mighty dignity, for our sons and young men to be separated to the Lord and sanctified for His service is no small preferment (they are called *ἀφωρισμένοι και ηγιασμένοι* by the Septuagints): *Lam.* 4, 7, 'Her Nazarites were whiter than snow, purer than milk, more ruddy in body than rubies, their polishing was of sapphire'; that is, they were the most beautiful persons in the sight of God of all others. This is a mighty excellency, therefore the blessing must needs be great.

Reason 4. It is an invaluable mercy for parents and old men that their children and young men are thus qualified and dignified. It is a singular blessing to have a gracious child: 3 *John* 4, 'I have no greater joy than to hear that my children walk in the truth'; greatest joys are fruits of the greatest blessings possessed by us. It is the first of *Solomon's Proverbs*, Chap. 10, 1: 'A wise son maketh a glad father,' but to have a child that will make others wise is a far greater joy to a parent. *Dan.* 12, 3, 'They that make others wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.' So what a joy is it for the aged to see godly young ones growing up, that the Lord gives us hope of future generations. *Isa.* 58, 12, 'They that shall be of thee shall build up the old waste places, and thou shalt raise up the foundations of many generations, etc.' It is more when they do these great things that shall be of us, viz.: of our own posterity, but next it is comfortable, when as the younger sort are hopeful and promising, that the Lord gives us to

conclude that the future harvest is great, when he sends forth already so many laborers.

Use 1. It is a ground of just double reproof: 1. Of our great unthankfulness unto God, that hath bestowed this great mercy upon New England, and let it be considered how it hath been generally entertained by the country: I may speak unto you, men, brethren, and fathers, in the language of Samuel: 1 *Sam.* 12, 7, 'Stand still, that I may reason with you before the Lord, of all the righteous acts of the Lord, which He did to you and to your fathers;' and then he telleth them of the Lord's sending of Moses and Aaron, and bringing them out of the land of Egypt, by the hand of these His servants. So I might relate unto you what the Lord hath done for this country in providing and sending hither a faithful, sound, and able ministry to them; that he hath also in great part graciously preserved and continued unto them, and, as if this had been too little, He hath added this 'in raising up of our sons to be prophets, etc.' He hath wonderfully erected schools of learning and means of education for our children, that there might be continually some comfortable supply and succession in the ministry.[4] Is it not so, O ye people of God, in New England? If it hath been so, and be so still in a good measure, then let me testify against you in the Lord's name for great unthankfulness to the Lord for so great a mercy.

Now there be several degrees of this unthankfulness: As 1. To pass by a mercy without any serious acknowledgment thereof, as the Lord complains: *Hosea* 2, 8, 'Thou hast not known (or acknowledged) that I gave thee thy corn, or thy wine and oil, etc.' 2. To slight any mercy of the Lord, as the Israelites did, also, *Num.* 11, 6, 'Our soul (said they) is even dried up, there is nothing but this manna before our eyes, etc.' 3. To deny any mercy of God as they did: *Num.* 14, 3, They did not account it a mercy that the Lord brought them out of Egypt. 4. To account blessings for curses, as they at another time: *Deut.* 1, 27, 'Because the Lord hated us He hath brought us (into the wilderness) to destroy us.' 5. When as we abuse God's blessings to sin so much the more against the Lord, as the same people did: *Hosea* 10, 1, 'According to the multitude of his fruit he hath increased the altars; according to the goodness of his land, they have made goodly images.'

Now all this unthankfulness is found in many, and in some measure some in all at this day, for this great blessing of the ministry and the means of the continual success and succession therein.

1. Many will not acknowledge the mercy, but pass it by as a matter of little or no worth. The great blessing of a painful ministry is not regarded by coveteous earth-worms, neither do the schools of learning that afford oil to the lamps come into their thoughts or language to praise the Lord for them. This is that sin reproved in Israel: *Jer.* 2, 6, 'Neither said they, Where is the Lord that brought us out of the land of Egypt?"

2. There are others that do slight these mercies some little good they apprehend in it; to have a minister to spend the Sabbath; to baptize their children; and schools to teach their children, and keep them out of harm's way, or teach them to write and read and cast accounts; but these despite the angel's bread, and account it but light stuff in comparison of other things. These are like Jashurun: *Deut.* 32, 15, 'That are fatted with other contentments, and do lightly esteem the rock of their salvation.'

3. There are others that deny this to be a mercy; there are many in the country that account it their happiness to live in the waste, howling wilderness, without any ministry, or schools and means of education for their posterity. They have much liberty (they think) by this want; they are not troubled with strict Sabbaths, but they may follow their worldly business at any time; and their children may drudge for them at plow, or hoe, or such like servile employments, that themselves may be eased; whereas the scripture saith: 2 *Chron.* 15, 3, That they that are without a teaching ministry are without the true God and without the law; surely so they are that do voluntarily make choice of such a condition; but their practice about their children is little better than the merciless, unnatural, and profaneness of the Israelites: *Psalms* 106, 36, 'That sacrificed their sons and their daughters unto devils.'

4. Some go so far as to account these blessings to be curses, so as to say that our ministries are anti-Christian, and schools of learning, popish, and the seminaries of wickedness and looseness in the country. It is not my purpose to confute their scurrilous reproaches of the ministry (which are sufficiently confuted both by the doctrine and holy conversation of God's faithful servants), nor yet to plead for any dissolute courses or disorder that is found amongst scholars,[5] but I desire rather to mourn for them, and to pray that some salt may be cast into the fountain that the waters may be healed; but let not whole societies or professions be charged or blemished for the failings or scandalous carriages of some. If there be one, or had been more Judases among the disciples of Christ, yet let not all the rest be indicted or arraigned for the viciousness and disloyalty of others.

5. Many do make wicked returns of these blessings, and fearfully abuse them, and seek what they can to weary out ministers and to put down schools of learning, or which is all one, to take away oil from the lamps, denying or withholding maintenance from them, whereby they do as good as say let them tumble and fall; 'raze them, raze them to the foundations.' There be others that do foment and abet oppositions against God's ministers, raise factions in churches and college, to make havoc and utter dissipation of all. I might add, also, the poor and slender requital (to speak no worse) of such as have, with most faithfulness and diligence, served the Lord and His Churches in works of so great importance.[6] But I will spare the enlargement of these things, less that I pass my bounds both of my strength and time.

But now how extremely hateful to the Lord all this unthankfulness is, I need not be long in showing: *Deut.* 32, 6, 'Do ye thus requite the Lord, ye people, foolish and unwise?' and *Isa.* 1, 2, 3, 'Hear, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me; the ox knows his owner, etc.'; and *Micah* 6, 2, 3, 'Hear, O ye mountains, the Lord's controversy with His people, and He will plead with Israel. O, my people, what have I done unto thee? Wherein have I wearied thee? Testify against me, for I brought thee out of the land of Egypt, and redeemed thee. This unthankfulness is that which causeth the Lord to take away His blessings from us:' *Hosea* 2, 8, 9, 'She did not know that I gave her corn and wine and oil; therefore will I return and take away her corn in the time thereof, and wine in the season thereof, and will recover my wool and my flax given to cover

her nakedness.' There is the same reason in other blessings, as if the Lord should say in this case: I will put out the light and take away the ministry, pull down the schools of learning, for this unthankfulness of yours, which also the Lord hath already done in some parts of this country.

The second branch of this reproof: 2. This serves to reprove whatsoever other sins God's people do commit enjoying these great mercies. Look at this as an aggravation of all our sins that the Lord hath done these great things for us. He hath subdued the Amorites—all our enemies, Indians and others, whose height was like the height of cedars, and they were strong as the oaks,—He brought us out of the land of Egypt, out of the iron furnace, from many grieveous taskmasters, from under the prelates who set us to pick straws. He led us through this wilderness some near upon forty years, and hath strangely here provided for us. Now, lastly, He hath raised up of our sons for prophets, and our young men for Nazarites. Surely, then, the Lord may justly take it unkindly at our hands, that we have so exceedingly provoked Him by our many sins, and as He saith, 'For three transgressions of Judah and Israel, and for four, I will not turn away the punishment thereof.' For many, so He may say to us, for three transgressions of New England, and for four, I will not turn away the punishment thereof. And if God will not turn it away, it is beyond all other power in the world to do it.

There be diverse sins in Israel and Judah here reproved, which it would not be hard to find in New England, as the contempt of the law in Judah, and that their lies caused them to err. Suitably there is to be found in New England the contempt of the word of God and His ordinances, and listening to lying books and pamphlets, that are brought over into the country, whereby multitudes are poisoned amongst us.[7] In the Israelites he reproves these sins. Their false worship: *verse* 8, 'they set up false gods and divers altars, and turned Bethel, the house of God, into Bethaven, the house of iniquity.' This sin of corrupting the worship of God is studied by many even in churches, though not in such gross manner as Israel did.[8] We have not such idols as they, but spiritual we have, in the fields and in our houses. The apostle calls *covetousness* idolatry. Another sin of theirs was oppression, which, no doubt, abounds exceedingly in this country,[9] and mark what he saith.—'They sell the righteous for silver, and the poor for a pair of shoes.' Scarcely any commodity can be had but for silver. But suppose a poor man wants a pair of shoes or other clothes to cover his nakedness, that hath no silver, truly he must be fain almost to sell himself, to get some mean commodities. Another of their sins was that they gave their Nazarites wine to drink; but here I should rather say ye give the savages and Indians wine and strong waters, and truck with them for that which ye know they will abuse to drunkenness, if not to murder.[10] Lastly, is said, they commanded the prophets, saying, 'prophecy not.' I will not so apply it as if there amongst us any command of authority of God to that purpose (yea, we have cause to bless God for the contrary commands and endeavors also of government amongst us), but there in too many places such carriage towards the Lord's prophets and the prophet's sons, that the ministry and schools of learning (as was said) are reproached, despised, impoverished, if not undone. Oh! (saith the Lord): *verse* 13, 'Behold I am pressed under you as a cart is pressed that is full of sheaves.' So the Lord is pressed under such carnal Gospelers. He is crushed (as far as they can) by such false-hearted professors. They

lay all the load upon the Lord Himself, and no doubt but the Lord will disburden Himself of them; and it is no marvel if the Lord by His ministers cries out against such wickedness in professors, and saith, as *Isa.* 22, 1, *The burden of the valley of vision*, that is, it is but equal if they that see more and know more than others and enjoy more means, do burden the Lord by their sins, the Lord in like manner should lay upon them the heavy burden of the threatenings of His word, and the execution thereof.

Use II. This may serve for instruction to scholars and students: 1. First, to show them what they should mainly intend study and labor for, viz.: that they may be prophets and Nazarites.[11]

1. *Prophets.* 1 *Cor.* 12, last. *Covet earnestly the best gifts.* As goodness is the object of the will, so the best things of the will rectified. And what are the best things? 1 *Cor.* 14, 1: Desire spiritual gifts, but rather that ye may prophecy; amongst all gifts the gift of prophesying is the best. And what is prophesying? but 1 *Cor.* 14, 4: speaking to edification, exhortation, and the comfort of others, this is a public and a spiritual good, and, therefore, of an higher nature, and most of all to be attended by you, and aimed at in all your studies. It is a great matter also that the Lord takes the prophets to be near unto Him, as in the placing of the tribes in the camp of Israel: *Num.* 1, 50, 53, The Levites were to pitch round about the tabernacle of testimony (where the special presence of the Lord was), and the rest of the tribes without Levites farther off, so the prophets and Levites are nearest unto the Lord, which is a matter of comfort, assuring them of the Lord's presence, assistance, and protection in their calling; of dignity, as being next unto God, and employed by Him about greatest service; and also of duty, in strict keeping of the Lord's charge, and holy walking before Him: for which purpose remember often the Lord's hand upon Hophni and Phineas, the sons of Eli; upon Nadab and Abihu, the sons of Aaron, whom the Lord slew for their profaneness, and said: *Levit.* 10, 3, that 'He would be sanctified in all those that draw near unto Him, and before all the people would be glorified;' that is, that He would punish in some remarkable manner to the view of all, the scandalous carriage of any that were near unto Him in that function.

2. Consider further, it is that ye may be Nazarites; that is, set apart in a peculiar manner unto the Lord, or separated unto Him. Now there are three things in this separation unto the Lord: 1. A sequestration from wicked courses and companies, and from common things. From wicked ways and companies: 2 *Cor.* 6, 16, 'Be ye separate and touch no unclean thing, etc.' To use the vessels of the temple to quaff and carouse in, was a Babylonish practice. Yea, there must be a sequestration from common things, as the Nazarites were from creatures and worldly delights and distractions. My meaning is, that you that are addicted this way should have less to do with the world and worldly delights, and be less cumbered than others with the affairs of this life. 2. In separation there is a dedication unto the Lord. Things that were of old separated, were dedicated and devoted to a holy use, as the Lord speaks of the Levites: *Numb.* 16, 9, 'The God of Israel hath separated you from the congregation of Israel to bring you near unto Himself.' Thus Hannah dedicated her first born unto the Lord: 1 *Sam.* 1, 18, So are ye to be as persons devoted to the Lord. 3. There must be qualification with holiness. Other things separated unto

the Lord as the vessels of the sanctuary, and ministry, had a kind of a relative holiness; but in persons separated there should be inherent holiness. Students and especially ministers should have holiness upon their foreheads; that is, professed and practised and visible unto all. Thus you may see what it is to be a Nazarite, and what ye should aim at in your studies.

3. Hence students should be instructed how they may attain to these excellences, and how they may be had; for here we see that it was the Lord Himself that raised up these young ones to be prophets and Nazarites; and it is not either your own study or parts, nor the teaching and instruction of others that can possibly raise you up out of that dunghill wherein you lie, to this degree to be true prophets of the Lord, but it is the Lord Himself that must put underneath you His everlasting arms to raise you up. Therefore it concerns students to be much in prayer unto the Lord; daily and duly to draw near unto the Lord, to beg of Him the spirit of wisdom and revelation, and a blessing upon, and assistance in, your studies. Prayer was one of Luther's masters, and it was but reason that the priest should first offer up sacrifice for his own sins, and then for the sins of the people: *Hebbr.* 7, 27, First seek God for themselves, and then make intercession for others.

Objection. But now some may object. Hear the example of the Nazarites that they nourished their hair: they were not to suffer any razor to come upon their heads during the time of their separation: *Numb.* 6, 5, Here is a fair plea for students and ministers to wear long hair.[12]

Answer: Because that this objection comes fair and full in my way, give me leave to answer this objection. There is some need of it, and take it thus: 1. The Nazarites had a special commandment from God to nourish their hair; they were not to suffer any razor to come upon their heads until their vow was accomplished, and then they were to cut it off: *Numb.* 6, 18. But now all Christians have a contrary commandment: 1 *Cor.* 11, 14, Doth not nature itself teach you, etc.; it is against the law and dark principles of nature, much more against grace and the word of grace; yea, it is a shame (if persons be not quite past shame) for men to wear long hair. Here is a wide difference between the old Nazarites and students now.

2. The Nazarites did nourish their hair out of obedience unto God and holy devotion, whereas persons in these days do it out of pride, vainglory, effeminacy, and the like sinful motives, and for sinister ends.

3. They only amongst the people of God did nourish it, and none else, therefore this example doth evidently prove that all the rest of God's people in the Old Testament, yea, the priests and Levites, did not nourish their hair. So Christians are now to cut their hair unless they can find anywhere (which was never yet found) that the commandment of the Lord hath allowed it.

4. The Nazarites were to nourish all their hair alike; they were not to cut off some part, and to leave long locks hanging down, as is practised by some nowadays.

5. The Nazarites were to nourish their hair to burn it: *Numb.* 6, 18. But students and ministers and professors in these days nourish their hair to keep them from all diminution—it were much better they were burnt.

6. The Nazarites nourishing of their hair was to difference them from the

common sort; but now the nourishing of the hair is to hold correspondency with ruffians and swaggerers and cavaliers, yea, the vilest persons in the country, yea, Indians and pagans, whose abominable customs the Lord hath forbidden His people to follow: *Levit.* 18, 30.

Objection: It is true that the Lord hath forbidden unto men long hair, but what is long hair? can any man prescribe out of the word of God any set size for men's hair? if this cannot be done, why should any be offended at our hair as if it were long? This objection hath been made by some, and generally stood upon, therefore it is a fit season to give some answer to it.

Answer: 1. This is most clear that long hair (if mankind do wear it) is contrary to the word of God and to nature, and shameful, as was said before.

2. It is no small reproach to the Lord and His word to find fault with long hair, and yet that He should not give us to understand which is long hair, but that every man is left still to his liberty to wear his hair as long as he lists. This makes the trumpet to give an uncertain sound which the Lord approves not.

3. That he that would keep a good conscience in such cases and controversies, wherein there appears any doubt, will make choice of the surer part, that is, that part wherein he may be sure not to sin against the Lord. So will He do in this case about the length of hair; short hair we may be sure will neither offend God nor good men, but long hair may and doth offend both; therefore be sure that God do not account thy hair long.

4. Christians are bound to abstain from all appearance of evil: 1 *Thes.* 5, 22.

5. Christians are to do whatsoever is of good report: *Phil.* 4, 8. But long hair in mankind hath great appearance of evil, and is of evil report.

6. All occasions of sin, as lust, pride, ensnaring ourselves and others, should be avoided by Christians: *Jude* 23. But such is wearing of locks, etc.

7. Christians should give no offence to others: 1 *Cor.* 10. But this long hair gives offence: (1) As giving an ill example to others, who are often induced by their ill precedent and example to imitate and second them in their guise. Hence it is, that many, even children, will not endure their hair to be cut short, because that such and such professors do wear it long. (2) It animates and confirms others, especially profane ones, in their fantastic dress and nourishing of their hair. (3) It offends and grieves the souls of many devout, religious, and gracious Christians, who do utterly disapprove it and condemn it in their judgments as well as practices.

8. The Scripture seems plainly to prescribe unto men the length of their hair: *Ezek.* 44, 20, compared with *Lev.* 19, 27, and 21, 5, 'They shall neither shave their heads, nor suffer their locks to grow long, they only shall poll their heads.' Now everyone understands what is meant by polling of the head: it signifies the cutting of the hair short [here are words illegible, but *apparently*] and all locks, and to nourish any part thereof is contrary thereunto and to the word of God. But lest I should digress too far, thus I finish this use: Take heed of that fearful threatening: *Psal.* 68, 21, 'God shall wound the hairy sealp of such a one as goes on still in his wickedness.' It is likely that there were some such hairy, wicked scalps and pates in those days as there are in these days.

But consider that God in His due time will wound them.

Use III. This may serve to work thankfulness in parents and in all sorts of people, especially in New England, seeing that the Lord hath bestowed or offered these mercies to us all. He hath raised up of our sons for prophets, that concerns parents, some parents more nearly; and He hath raised up of our young men for Nazarites, that concerns all, and all have, or may have, the benefit of it. For besides the Lord's former mercies, in sending in to us the old stock of faithful ministers, and thrusting out of His laborers into this vineyard (by the blessing of God, upon whose labours the Gospel of Christ, and the powerful dispensation of God's ordinances hath flourished many years, to the admiration of all the Christian world), I say, besides those former mercies, never to be forgotten, the Lord hath graciously superadded this, in raising up not only means for this end (viz.: schools of learning), but also from thence some of our sons and young men to be prophets and Nazarites.[13] Is it not so, O ye people of God, in New England? And if it be so, see what the Lord expects at our hands in answerable returns of thankfulness unto Him, and let us weigh seriously these motives to such thankfulness.

Motives for Thankfulness.

1. Let us consider what benefit and comfort all sorts have by it, when as our sons and young men are not only endowed with the seed of knowledge and grace, but such as are sent forth as seedsmen, to sow the Lord's good food in the hearts of others. It was the Lord's blessing of Rachel and Leah that they two built up the house of Israel, that is, the Church of God, by their posterity. For sons to build up our own houses to be Banim and Builders thus according to their name, is a great blessing; but far greater, that they are builders-up of God's Church and house: *Psal.* 144, 12, 15.

It is an happiness for God's people, when they are in such a case, that their sons are as plants grown up in their youth. But much rather to have the Lord for their God, and means to procure and continue so. Is it not so, O ye people of God, in New England?

2. Consider the state of the country where we live, which is such that now the old stock of the country is wellnigh worn out, and there is no likelihood of further supply that way. Now ye know how God's people are fastened here, that if there should not be some supply by schools of learning God's people would soon be left without a teaching ministry, etc., as 2 *Chron.* 15, 2. Is it not so, O ye people of New England?

Objection: But may we not be sufficiently supplied from among ourselves by the gifts and endowments of gifted brethren?

Answer: I could wish as Moses, that all God's people were prophets. But you shall find it here, as in other trades, that there is a great difference between those that have been bound apprentices to a trade, and others that are handy and have gotten a little skill by the observation of others. This latter will serve to patch or bungle, but wise men will rather choose to deal with those who have been trained up in such a course. Thus from persons educated in good literature we may rather expect that they should be workmen that need not to be ashamed, etc., as Paul speaks to Timothy: *Isa.* 50, 4, 'They that have had an ear to hear as the learned, are most likely to speak a word in due season to him that is weary,' etc.

3. Consider what helps diverse particular churches have had from these

schools in grievous breaches that have been made in them, when any of the precious servants of God have been taken away from hence, others have stood up in their steads and have made up the breaches comfortably, as it was sometimes said, in the like case, that the sun hath set and yet no night followed. Is it not so, O ye children of my people?

4. Consider that this makes for the continuance of the Church and propagation of religion to after ages. For this was always found true, that where the vision fails, there the people will be made naked: *Pro.* 29, 18, They will be naked congregations, and naked souls, and naked families, and naked posterities. Naked of what? Naked of the righteousness of Christ which is put on by faith, and comes by hearing, and the shame of this nakedness will appear to God and man; naked of the Christian armour to defend themselves from spiritual enemies. And where schools have been put down or ceased, there churches have been unprovided, and religion hath decayed, and great ignorance and errors have succeeded in after ages; but on the contrary, this course of the instruction of youth is the means to provide for present and future times. And why do men plant orchards, or preserve the breed of the best cattle, but to provide for future times? But is not the pure religion of more weight, and the providing for the souls of posterity to the world's end? This is another benefit of worth; is it not, beloved, etc.?

4. Let the separation consider this, some of whom are averse to schools of learning: that schools are available to raise up Nazarites and to further an holy separation, which is commanded unto Christians: 2 *Cor.* 6, 16. Is it not so, beloved, etc.?

Consider how the sons of Belial, papists and heretics, they compass sea and land to support and spread and fortify the synagogue of Satan, the dens of devils, and suburbs of hell? Should not the glory of God and the salvation of souls be dearer unto us than their destruction and condemnation is to them? All these things should forward our thankfulness to God for these mercies. But now it is not a verbal thankfulness that will serve our turn (that would be gross hypocrisy), but it must be really expressed towards the education of youth and encouragement of the ministry and the propagation of the Gospel.

The reality of your thankfulness, let it be expressed in your future care: 1. To do (if it be in your power) as Hezekiah did: 2 *Chron.* 30, 22, 'That spake to the heart of all the Levites, that taught the good knowledge of the Lord.' Yea, do as Nehemiah did: Chap. 13, 11, See that sufficient portions be allotted and contributed unto them.

2. Do as Jehosaphat did: 2 *Chron.* 19, 8, Reach forth thine hand to send Levites into the blind and dark places of the country.

3. Be at the cost to train up thy towardly children in good literature. Parents are commanded to train up their children: *Ephes.* 6, 4, In putting understanding and instruction into them; as if children were like brute beasts without it.

4. In relieving the sons of the prophets and the college as Elisha did: 1 *Kings* 4, 34, In setting up of free schools[14] as the Lord enables you.

5. If ye be poor, yet pray for prosperity and means of education, and pray for the peace of Jerusalem, and that Bethel, the house of God, may not be turned into Bethaven, the house of iniquity; that schools of learning be not poisoned, or the fountains corrupted.

Use iv. This point may serve for information to teach us that schools of learning are approved and appointed of God, and of great importance for the benefit of God's people. Seeing that the Lord works with, and blesseth this means, for the laying up of provision, and making of supplies for the work of the ministry, and the Lord here reckons it up as the chiefest of all the blessings mentioned. And this was always one way (even when there were extraordinary prophets) of raising up of prophets, etc. And there is much more need of schools now, when those extraordinary prophets are wanting.

Question. What ground is there in the Scripture for schools of learning?

Answer. Give me leave to show this as a matter called by many into question in these days.

Reasons for Schools of Learning.

Now the text and the explication thereof before, shows that the Lord did approve of them in the days of the Old Testament;[15] that is the intent of the frequent mentioning of the sons of the prophets; that is, their scholars that were trained up under them. Besides 2 *Kings* 22, 14, there is mention of a college (where Huldah, the prophetess, and no doubt many others nurtured in a way of learning lived), and the Hebrews have an usual word whereby they call their schools (Jeshibah), a company of scholars that sit together to be taught; and *Mat.* 2, 12, the master and scholar is made mention of. Now in the New Testament John Baptist had scholars: *John* 1, 28; so the Pharisees had their scholars: *Mat.* 22, 15, 16. Paul was Gamaliel's scholar: *Acts* 22, 3. There was a synagogue of learned men disputing with Stephen: *Acts* 6, 9. So there was a school at Corinth: *Acts* 19, 8. Timothy was Paul's scholar: 2 *Tim.* 3, 14. But the example of our Saviour, Christ, is above all, that kept a school, first of His twelve disciples, then of the seventy disciples: *Luke* 10, that He also sent forth to preach the Gospel.

Yea, there is a most clear and express commandment that Paul gives to Timothy: 2 *Tim.* 2, 2, He saith 'the things that thou hast heard of me before many witnesses, the same commit to faithful men, who shall be able to teach others also.' Where we see that Timothy had many school-fellows that are called witnesses, and also that Timothy is commanded to teach others. So it concerns such as God enables to teach them that may be teachers of others, to instruct them in the things of God.

Objections to Schools of Human Learning.[16]

But now it will be very needful upon this occasion for us to consider what weight there is in the objections that divers in these days have printed against them.

Objection: 1. Mr. Dell, in his answer to Mr. S. Simpson, allows schools of the prophets wherein Christian religion is taught, but against schools of human learning; this is that, that makes them Anti-Christs, seeing they are contrary to, and do oppose Christ; 'this makes the universities stews of Anti-Christ, houses of lies, and to stink before God with most loathsome abomination, etc.', with a multitude of other reproachful terms which Luther and others have loaded popish universities withal.

Answer. 1. I do much desire that the opposers of schools and universities would speak plainly what they mean by human learning, then we should

easily come to some conclusion. Therefore, let this distinction be premised: that human learning may either be taken for all that learning that the heathen authors or philosophers have delivered in their writings; or else all other arts besides theology, as they call physics, ethics, politics, etc., take in also the grounds of languages, Latin, Greek, and Hebrew.

Now in the former sense, if Mr. D. do mean by human learning, all that learning that the heathen men have uttered out of the light of nature, it will be a great oversight to pass such a sentence upon it. 1. Because we find in Scripture some testimonies out of human writers, as *Tit.* 1, 12; *Acts* 17, 28; 1 *Cor.* 15, 23, etc., which the Spirit of God would not have alleged, if their writings had been utterly unlawful to read.

2. There are certain principles of truth written, even in corrupt nature, which heathen authors have delivered unto us, that do not cross the holy writ: 1 *Cor.* 11, 14, Doth not nature itself teach you, etc.; and it cannot be denied that all truth, whosoever it be that speaks it, comes from the God of truth, as He is called several times. And who can deny but that there are found many excellent and divine moral truths in Plato, Aristotle, Plutarch, Seneca, etc., and to condemn all pell-mell, will be an hard censure, especially to call universities Anti-christs, for reading of them. Besides, they have treated of the works of God most excellently in many places, and the works of God ought to be declared by parents to their children: *Psal.* 78, 2–6. Besides, they have delivered many excellent sayings of God, and have attested many Scripture histories, as might be showed by several instances out of Justine, Tacitus, etc., and Mr. D. is not ignorant of them. Shall all these be thrown away as anti-christian or as lies?

Objection. But they have much profaneness and filthiness in them, and, besides, they are made idols of in our universities, when as *ipse dixit,* and their authority goeth for current, as Scripture itself amongst them.

Answer. But 1. All heathenish writers have not such profaneness in them. 2. Those that have, let them be condemned and abhorred, and let not youth be poisoned by them. 3. Let God be true and every man a liar, and let not man, especially any heathen, be deified, or his authority be accounted on, or go cheek by jowl with the speaking in the Scripture. This is indeed to be abhorred wheresoever it is received, but *abusus non tollit usum.*

(2.) But now if human learning be taken in the second sense, for all those arts that are commonly taught in universities, as physics, ethics, politics, economics, rhetoric, astronomy, etc., or also for learned tongues of Latin, Greek, and Hebrew, etc.

1. I will be bold to affirm that these in the true sense and right meaning thereof are theological and Scripture learning, and are not to be accounted of as human learning. For who can deny that the first and second chapters of Genesis, and many chapters in Job, and the Psalms, and divers other places in holy Scripture, do afford excellent and sure grounds for natural philosophy, and a just system thereof, which Mr. Zanchy, Daneus, and divers other eminent divines have opened and declared unto us?

And where are there to be found such ethical, political, or moral precepts, as are to be found in holy Scriptures; or such principles for the ordering of our lives, families, or common weals? let any man declare unto us. And

where are there such high strains of all sorts of rhetorical tropes and figures to be found in any author, as there are in the writings of the prophets and apostles? And who can imagine but that the best and surest chronology in the world is to be found in holy Scriptures, upon which all the computation of times in all ages of the world depends?

Admissions in favor of Schools of Learning.[17]

2. Let all judicious men consider what Mr. Dell grants, though he speaks so much against human learning. I will relate his own words, because his books are in few hands, and they that have them build much upon his judgment. He speaks thus in his treatise of the reformation of learning:

"1. I conceive it meet that the civil power or chief magistrate should take great care of the education of youth, as one of the greatest works that concerns them, and one of the worthiest things they can do in the world, insomuch, that what the youth now is, the whole commonwealth will shortly be.

"2. To this end it is meet that schools (if wanted) be erected through the whole nation, and not only in cities and great towns, but also (as much as may be) in lesser villages; and the authority of the nation take great care that godly men especially have the charge of greater schools; and that the magistrate afford to this work suitable encouragement.

"3. That in cities and greater towns, where are the greater schools and the greater opportunities to send children to them, they teach them also the Latin and Greek tongues, and Hebrew also, which ought to be had in great account with us, for the Old Testament's sake.

"4. It may be convenient, also, that there be some universities and colleges for instructing in the knowledge of the liberal arts, beyond grammar and rhetoric; as in logic, which may be of good use in human things, if reason manage that art of reason. But the mathematics especially are to be had in good esteem in universities, as arithmetic, geometry, geography, and the like, which as they carry no wickedness in them, so are they besides very useful in human societies, and the affairs of this present life. There may be also in the universities and colleges allowed the study of physic and the law, etc.

"5. Why the universities and colleges should be at Cambridge and Oxford, I know no reason; and we judge it most prejudicial to the common good of the commonwealth that these two universities should make a monopoly of human learning to themselves.

"Doubtless it would be more suitable to a commonwealth, and more advantageous to the good of all the people, to have universities or colleges, one at the least in every great town or city in the nation, as in London, York, Bristow, Exeter, Norwich, and the like. And for the state to allow to these colleges an honest and competent maintenance for some godly and learned men to teach the tongues and arts under a due reformation."

Thus much Mr. Dell. By which it appears that multitudes are deceived concerning this. As if Mr. D. did utterly condemn universities or schools of learning, that which is called human learning, seeing that there is no art or tongue studied or taught in colleges, but he allows (though with caution) and also he desires there were more schools, colleges, and universities than there are. Briefly, Mr. Dell's project is this, and so far to be

allowed—to put down heathenish schools (where there be any such) and to erect Christian, as himself speaks, page 19, in his answer to Mr. Simpson.

Objection: But there is no necessity of schools or universities or any human learning to teach men divinity, or to make able preachers of the Gospel. The teaching of the Spirit of God alone is sufficient, which Mr. Dell proves by the examples of our Saviour Christ and His apostles, seeing Christ Himself had only the unction of the Spirit: *Isa.* 61, 1–4; *Luke* 4; *Mat.* 13, 54, 55. Besides, when He would send forth preachers into all the world, He chose fishermen, publicans, tent-makers, plain men, and of ordinary employment in the world, and only put His Spirit upon them: *Acts* 2, 17. This argument is much stood upon by Mr. Horne and Mr. Crandon against Mr. Baxter.

Answer. 1. It is a marvelous mistake to reason from our Saviour Christ and His apostles to these times; for our Saviour received the Spirit not by measure: *John* 3, 24; and the apostles had the miraculous and visible and extraordinary gifts of the Spirit bestowed on them: *Acts* 2. So the reason will stand thus: If our Saviour Christ and His apostles without other learning, by the miraculous and extraordinary gifts of the Spirit, were enabled and furnished sufficiently for the ministry: then other ministers in after times (that have no such extraordinary gifts) need no other learning, but the unction of the Spirit; as if he should say, if Aholiab and Bezaleel were filled with the Spirit of God in wisdom, and in knowledge, and all manner of workmanship to devise cunning works (as they were: *Exod.* 31, 3, 4), then no man need to be an apprentice to learn any mechanical trade, seeing the teaching of the Spirit is sufficient for any cunning work. Who is there that would not account this reasoning ridiculous? Surely if Mr. Dell had not excluded logic and reason out of divinity he never would have made such collections. It is much like his reasoning in another sermon of his: The Scripture saith that Christ shall baptize with the Holy Ghost, and with fire, therefore there is no baptism with water to be used or to be in force. But, forsooth, whatever he saith, ye must expect no reason from him, ye must take all from him as dictates of the Spirit; and so all ordinances in the Church that the Spirit hath appointed, the Spirit shall also overthrow. Yea, I have no reason why Mr. Dell, or any other believer, upon this ground, may not make another Scripture, for if the same Spirit that indicted or penned the Scripture be in the same or the like measure in Mr. Dell or other believers as it was in the holy men of God and penmen of the Scripture, then what Mr. Dell and any other believers write or say is of equal authority with the canonical Scripture. So, Mr. Dell and every believer is made a Pope, that cannot err, etc. But here I will stop and spare.

2. I affirm, that the Lord Jesus and His apostles were learned, and beyond that which is attainable by ordinary teaching. For our Saviour it is said: *Mat.* 13, 54, 55, 'Jesus came into His own country and taught them in the synagogue, insomuch that they were astonished, and said, whence hath this man this wisdom'; and *John* 7, 15, 'The Jews marvelled at the teaching of our Saviour, saying, how knoweth this man letters (or learning), having never learned them?' Therefore, it is certain that our Saviour had learning, though never trained up therein, and also, that learning and teaching is the ordinary way to attain to learning, yea, such learning as our Saviour manifested in His ministry (as the Jews conceived). So I may say of the apos-

tles, though in a far inferior degree. For with what effusion of the Spirit at Penteeost, they had the gifts of tongues, the gifts of miracles, of discerning of spirits, yea, the gifts of wisdom and knowledge (the pastor's and teacher's gifts), mentioned 1 *Cor.* 12, and also 1 *Cor.* 14. But will any man say that believers now have any sueh gifts of the Spirit, or any promise thereof? Mr. Dell, in his answer to Mr. Simpson, p. 34, tells us of many promises of the Spirit to believers: 1 *Cor.* 12, 13, *Gal.* 4, 6, 7, whence he gathers, that the whole Chureh of believers, and every true member thereof, do reeeive the Spirit of God. And who will deny that they do receive it, to cry Abba father, to ehange, sanetify, and comfort their hearts? But there is more than these required to make an able minister. God's ministers must rightly divide the word of truth: 2 *Tim.* 2, 15, Must be apt to teaeh; 1 *Tim.* 3, 2, Must be able by sound doctrine, both to exhort, to convinee the gainsayers. They must have the tongue of the learned, that they may not be as those unlearned ones that wrest the Scriptures to their own and others perdition: 2 *Pet.* 3, 16. Now let any prudent man be judge in this case, whether he think that every Christian that hath received the sanetifying Spirit of God is gifted thereby and qualified, for the confutation of gainsayers and the whole work of the ministry.

Mr. Dell, in his answer to Mr. Simpson:

Objection: "Human learning is rather an hindrance than an help to the ministry of the Gospel, and doth rather unfit than fit men for it; and the grace and teaching of God only prepares and enables men to this divine work. Learning is so far from fitting men for this Gospel and the ministry thereof, that indeed there is nothing in greater enmity to Christ crueified, nor more contrary to the Word of the Cross than that. Yea, nothing in all the world hath been such an introdueer, favorer, supporter, and enlarger of anti-Christ's kingdom, as human learning and philosophy. This hath brought in all the hypocrisy, superstition, false worship, sects, and schisms, etc.

Answer. It is to be feared that Mr. D. hath been tainted with human learning, as in some other of his opinions, so in writing of these things. Let the reader remember what approbation he gave to human learning before, that he would have it taught, not only in universities, but in all cities and villages; and yet he hath now so forgot himself, that though for humane and civil ends, he did allow it, yet now he saith, *that it is enmity to Christ crucified, and contrary to the word of the cross*, etc.; wherein let the indifferent reader observe with me a few particulars.

1. If Mr. Dell had allowed the use of *Logick* in Divinity, how should he have dared to have allowed any of these humane arts, or languages for any end whatsoever? Paul abhors that charge: *Rom.*, 3, 8. *Let us do evil that good may come of it*, and their damnation is just that so reason. But Mr. D. saith that for humane ends (as for the Commonwealth's sake) *Schools, Universities, Colledges, Grammar, Logick, Physick, Law, Rhetorick, Arithmetick, Geometry*, should be set up in every town and city in the whole nation; which yet are no better than *enmity to Christ crucified and contrary to the word of the cross, the greatest introducers, favourers, supporters, and inlargers of Anti-christs kingdom*, which have *brought in all the hyprocrisie, superstition, false doctrine, false worship, sects, and schisms.*

Is not this to do evil, that good (some outward good to civil society)

may come of it? It is no matter how it fares in the meantime with Christ or Antichrist, Christian or antichristian religion. It is no matter how much hypocrisy, or false doctrine, false worship, etc., be set up thereby, in every city or village in the whole nation, so that their human ends be provided for. Is not this man, think you, a good friend to Christ and Antichrist, to the Church and commonwealth? Doth this doctrine come from the Spirit of God, or another spirit?

2. Anti-Christ himself and his adherents, take in all the rabble of locusts crawling out of the smoke of the bottomless pit, take in all the popish tyrants, and all the devils in hell (for these are all such as are in the world); yet, according to Mr. Dell's divinity, were never such introducers, or favorers, etc., of Antichrist's kingdom, were never such enemies to Christ crucified, or the word of His cross, never brought in so much hypocrisy, superstitution, false doctrine, false worship, etc., as human learning, and yet how can he in any sense allow of any human learning, or desire more universities or colleges. Would he have more Antichrist's, more devils, etc.? Hath not that man laid aside natural logic, and common sense, and honesty, and put off his forehead that writes thus?

3. Whereas he saith that human learning is rather a hindrance than an help to the ministry of the Gospel and to all Christianity. Let us consider a little what truth there is in this assertion, to let pass what I said before:

1. I will premise what Mr. Crandon[17] and M. Horn, do grant that were no friends to human learning. Mr. H. grants some lesser usefulness some sciences may afford (to Divinity), as the mathematics to find out the bigness of the ark, the measures of the temple, etc.; Astronomy, to tell us what Arcturus and Orion and Pleiades are; history and chronology may seem to help to understand the passages of the monarchies and visions in Daniel, etc. Thus Horn; but I should have thought that so strict a divine would rather have scrupled the very name of Arcturus and Orion, which, to find out, he must find worse human learning; that is heathenish fables, which will tell of a bear and a bear's tail in heaven, where Arcturus stands, and the constellation of Orion brings in Jupiter, Neptune, and Mercury; how they did *ex urina illum procreare*, and that Diana, for his valor in hunting, carried him up to heaven. To have these and such things brought into the translation of the Scripture would stumble a godly heart that knows the meaning thereof, as the rawest piece of human learning put in for Scripture which Mr. H. swallows. Now let me add what Mr. Crandon's judgment is; he speaks thus in his writings against Mr. Baxter. "That logical, philosophical, and metaphysical argumentations (mark he puts in metaphysics, too, which many will not own for a distinct science) in natural, moral, and economical questions (and these do spread far in divinity, as hath been said before,) may be useful. Yea, logic, in its sober and moderate use, applied as an instrument to assist in the contexture and retexture of Scriptures, to find out the sense and meaning thereof, and farther, as by joining of Gospel positions together, it helpeth elicit sure and sound conclusions,—may be profitably used in evangelical questions." Thus Mr. Crandon, which crosseth Mr. Dell's judgment. Let me add farther:

1. How shall a minister, without the knowledge of the original tongues, either translate the Scriptures or, when they are translated, maintain them

against the popish, vulgar, or other diverse false translations, to be the infallible truth of God? How shall he comfort a poor soul that saith he is a reprobate, and proves it out of 2 *Cor.* 13, 5, because he knows not that Jesus Christ is in him, if he knows not what *adokimos* means? I might make innumerable such instances, but I spare.

2. For logic let them tell me what a parologism is: *Sam.* 1, 22, without some knowledge in logic; what *logicon gala* means: 1 *Pet.* 2, 2. For logician is nowhere used as it is translated (of the word), but *Rom.* 12, 1, It is translated reasonable, and if there be logical and reasonable milk in the Scripture take away logic and reason, and the milk will be turned, neither will it be *adolon* without deceit. Yea, how shall a man know when a Scripture is wrested, or falsely applied, or a false use is made of it, or a false consequence is drawn out of it, or a true, without some principles of logic, especially, to hold forth these things to others, he must needs be a shameful workman, and many times ridiculous, neither rightly apprehending, nor dividing the word of truth, that hath no knowledge how to interpret the Scripture.

3. For rhetoric I would fain have the unlearned minister, or him that understands not rhetoric, to give any tolerable sense of these places of Scripture, and many the like (farther than they have been opened to them by the learned): *John* 15, 1, 'I am the true vine, etc.'; *John* 1, 29, 'Behold the Lamb of God'; 1 *Cor.* 10, 4, The rock was Christ; *John* 6, 41, 'I am the bread that came down from heaven'; *John* 10, 7, 'I am the door of the sheep, etc.'; add these places: *John* 3, 13, 'No man ascends into heaven but he that came down from heaven, etc.'; 1 *John* 3, 16, 'Hereby perceive we the love of God, because He laid down His life for us': *John* 21, last, 'There be many things that Jesus did the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.' And that *Mat.* 12, 20, 'as Jonas was three days and three nights in the belly of the whale, so shall the Son of Man be three days and three nights in the heart of the earth.' I should be endless if I should enumerate what might be gathered in this case. But I shall here have done with Mr. Dell's arguments.

There is somewhat more in Horn and Crandon, which I shall be brief in, because as they state the question I should not contend with them.

Mr. Horn, thus: "That the study of philosophy (though lawful to be known and, in some points, useful yet,) is not necessary to the preachers or preaching of the Gospel, nor the key of knowledge, without which men cannot understand, or profitably hold forth the truths of Christ to others."

It is not denied but what is necessary to salvation may be both understood and preached without the help of philosophy; it is enough if it be lawful and useful (*ad bene ormelius esse*), which is granted by him.

Now Mr. Cr., in his preface against Baxter, states the question thus: "That human learning is of no force to decide, judge, and conclude anything in questions merely evangelical, such as justification and all other Gospel-graces and privileges." I suppose that Mr. Crandon shall neither have Mr. Baxter nor any Protestant writer his adversary in that assertion. He that shall say otherwise shall make a pope of human learning, and an idol, or set up man above God. But for all this these revered men bring arguments that

go as far in overthrowing all human learning as Mr. Dell hath done. Let me briefly see the strength of them:

Horn. "If philosophy, physics, etc., had been needful for furnishing of men to the Gospel, this Christ, our Saviour, who came to teach us the mind of God and to set on foot the preaching of the Gospel, would have delivered those sciences unto us; at least a more perfect form of them than the philosophers did or could. But He did not so, etc., therefore they are not needful, etc."

Answer. 1. Take the force of this reason, *pari;* thus, if the knowledge of the Greek and Latin languages had been needful for furnishing men the Gospel in all ages, then Christ would have taught those languages, and made grammars for the learning of them, at least in a more perfect form than any grammarians did or could. He hath not done so, therefore, etc., would any wise man think this to be a good consequence? Yet the case is much alike, for both original tongues and the arts and sciences are like preparatives fitting persons to the preaching of the Gospel (for that is meant by furnishing men to the Gospel). But God is pleased to give to the sons of men to be exercised with labor and study in this and other kinds: *Eccles.* 1,13.

2. Christ hath delivered to us those sciences (as far as is needful) in a more perfect form than any philosopher of old hath done. There was never such a method of physics or natural philosophy as is set down in the order of the works of creation, nor ever such a form of ethics, politics, or economics as He hath delivered in the Decalogue, and His own interpretation thereof, etc.

Horn. "The arts and sciences are of a diverse nature from the Gospel, that being a revelation of redemption and way to salvation for fallen man; philosophy but a purblind speculation about the nature of the creatures, and of God as He stands in relation of a creator and governor of them, etc."

Answer. 1. Not only arts and sciences, but the law, both ceremonial, and moral, and judicial, are of diverse nature from the Gospel, as it is the revelation of redemption, etc. Is all, therefore, superfluous, etc.?

2. Whatsoever is contained in Holy Scripture tends some way or other to the way of salvation for sinful man, and to make the man of God perfect; 2 *Tim.* 3, 16, 17, So doth the knowledge of God's works which are sought out of all them that have pleasure therein; *Psal.* 111, 2, Yea, they all make for the glory of God; *Psal.* 45, 10, And the knowledge of God's works is laid down in Holy Writ, not in a purblind speculation about the creatures, but in a way infallible.

3. Though the Gospel in a strict sense signifies the glad tidings of redemption by Jesus Christ, yet it hath a larger signification sometimes, as *Rom.* 2, 16, wherein the apostle tells us of the day of judgment, in which God shall judge the secrets of men according to the Gospel. There the rule of the last judgment shall be not only the Gospel in a strict sense, but as the law may be also comprehended under it; and whatsoever is contained in the Scriptures of the works of God, and as far as it concerns a minister to preach all profitable and Scripture truths, the knowledge of arts and sciences is useful and expedient to him to hold them forth to his hearers.

Horn. "The law or doctrine of the Lord is perfect for conversion and edification, *Psal.* 19, 7."

Answer. But this perfect doctrine comprehends the doctrine of God's works, which is called philosophy.

Besides, that perfection doth not exclude, but presuppose that same *to gnoston tou theou; Rom.* 1, 19, Some common notions concerning God and His works are left in every man still, that must not be extinguished.

Horn. "If the said heathenish sciences are necessary to salvation, then we are not complete in Christ, but the contrary is affirmed, *Col.* 2, 2, 3, 10."

Answer. Heathenish seiences are not necessary to salvation, nor simply to make an able minister. A Christian may be complete in Christ, and a minister an able minister, without them, as the apostles and many others have been. We grant that all the treasures of soul-saving knowledge are in Christ, yet this doth not exclude the expedience of the knowledge of the law, ceremonial or moral (which are mentioned in the same place: *Col.* 2, 14), though we may be complete in Christ without seeking our salvation by them.

Horn. "If we are to beware of philosophy lest we be spoiled by it, then it is not necessary to teach and preserve us. But the former is true, *Col.* 2, 8, and by philosophy the apostle means not only sophistry, but that which the wisest philosophers accounted philosophy."

Answer. 1. No Christian (that I know of) will say that heathenish philosophy is necessary to teach or preserve him or others. 2. What philosophy means he explains, and addeth to philosophy vain deceit, and that is no better than sophistry.

3. There are many false principles of heathenish philosophy, as the eternity of the world, the freedom of the will to goodness, the placing of the chiefest good in contemplation, or in moral virtues—such notions as these will spoil us, and must be shunned. But there are many true principles even amongst the heathens (which the apostle calleth that which is known of God, as His eternal power and Godhead), these will not spoil us.

4. There is nothing so good, no, not the Scriptures themselves, but they may be abused, and it is good counsel to warn men to take heed that they be not spoiled by the Scripture abused; much more may we be warned that we be not spoiled by the philosophy of the heathens.

5. The word (spoiled) by an allegory hath respect to what he spoke before about the treasures of Christ or the word; *verse* 2, That which robbeth us of these treasures, leaves us but poor creatures, but all philosophical tenets do not this.

6. I deny not but that (as Ames saith, and it is alleged by Mr. Crandon) the schoolmen and popish writers have made a very hodge-podge and mingle-mangle of heathenish philosophy and divinity together, and so brought in many pernicious errors into divinity; and it is likely that the apostle in this place forewarns the faithful to beware of such philosophy, which is called, *Rev.* 2, The depths of Satan. But what is this to the forbidding of sober and Christian philosophy?

What is added more than this by Mr. Horn hath been answered before. Mr. Crandon hath objected another place against secular learning, that is: "*Acts* 19, 19, What is spoken of the converts of Ephesus, while the apostle was yet resident among them, and consequently consenting with them, that they burnt their books of curious arts; which though some would have to be understood of conjuring books, yet I cannot assent to them, because

this cursed, rather than curious art, was proper and almost peculiar to the Eastern people, Jews, Samaritans, Egyptians, and Babylonians, the Greeks very little or not at all studying it, but placing all their wisdom in the arts, and these were Greeks that burnt their books."

Answer. 1. Who ever expounded this place of other than magic books? 2. If they were not magic (for the word is *perierga*, that is, curious and superfluous) could Mr. C. find none such but philosophical books?

It is sure that as the Greeks, some were philosophers, so there were some poets, tragedians and comedians, lyrics, as Aristophanes, Pindar, Sophocles, Euripides; some orators, as Demosthenes, Isocrates, and some physicians, as Galen, Hippocrates, etc.; they might as well be those curious books as the philosophical.

3. If this exposition of Mr. Cr. is true, then it is a Christian duty and a note of a true convert to burn all philosophical books; yea, and in a public manner: which were an hard saying, and I may question whether Mr. Cr. did ever give this evidence of the truth of his conversion.

4. He seems to be greatly deceived in that he restrains that cursed art to those eastern countries, as though that Greece were free from such devilish practices. For the contrary may appear plainly in Julius Pollux,[1] who is both ancient and exact in setting forth the religion of the Grecians in *lib.* 1, *Cap.* 1, par. 18–19, where he shows that they had their oracles, and spirits that foretold things to come, their debacchantes, and *numine afflatos* inspired by the devil, their raptures and enthusiasms, extasies, furies, their divinations; and where was the Delphic, that is, Apollo's oracle, but amongst them, with which they consulted on all occasions, and for polytheism they worshiped all the heathenish and devil-gods in the world, and no god was unknown to them but the true, which appears by that inscription upon the altar: *Acts* 17, 23, 'To the unknown God;' besides *Acts* 16, 16, etc., ye find mention of a spirit of divination which was called Python (being like the oracle of Apollo, whither all the people came to ask questions), and OBH, or *eggastrimythos*, because the devil filled the bellies of their prophets and prophetesses, and gave the people his answer in filthy manner from thence, and this example is rather to be noted, because when the Damsel was dispossessed by the apostles, her masters were so enraged, and made their complaint to the magistrates, they put the apostles in prison for it, whence it appears that all sorts, both of magistrates and people among them, favored and maintained such devilish practices. And also the like may be noted: *Acts* 17, 22, where Paul saith of the Athenians, that they were in all things *deisidaimonesteroi*, fearing and worshiping demons, or devils, and false gods. So that the devil must needs have great power over them. But thus much shall serve for answer to Mr. Crandon, the rest that he brings is either answered before, or toucheth not this controversy.

To the only wise God be all glory forever.

FINIS.

PESTALOZZI AND PESTALOZZIANISM.

LAST WORDS.

We shall close our editorial studies and publications respecting the great Swiss educator with this, and possibly one additional chapter in the current volume of the Journal. The articles which follow will amply repay the closest attention.

The first gives an interesting picture of the daily life of Pestalozzi's Family School in the old castle of Yverdun, at a time when his reputation had drawn together pupils and assistants from every nation in Europe. In spite of the unappreciative spirit of the writer, and the evidence of the astounding incapacity of the principal for the administration of affairs, we see and feel the strength and warmth of his great heart which brought and kept together such widely differing antagonisms,—of his constant forgetfulness of self in his immense devotion to the interests of his fellowmen,—and of his insight into the true philosophy and means of human culture, without the trained faculties in himself, the result of his own imperfect education, to perfect and apply the methods.

The second article gives us at once an appreciative account of the principles of the Pestalozzian system, by one competent to understand it, and at the same time gives us the first glimpses of the Kindergarten, as it revealed itself to Froebel in his profound study of the child at play and in school.

The third article, in the list of over three hundred distinct treatises on Pestalozzi and his system, and which is far from being complete, shows both the originality and value of his views, so largely and variously discussed, and opens up a rich field of special study to the student of human culture.

These and other papers, published in the early volumes of the American Journal of Education, will appear in a separate volume (the contents of which is given on the next page), as soon as there is any evidence that a revised edition is wanted.

HENRY BARNARD.

HARTFORD, CONN., March 15, 1881.

PESTALOZZI AND SWISS PEDAGOGY.—Memoir and Educational Principles of John Henry Pestalozzi, with Biographical Sketches of other eminent Swiss Educators, and some account of Swiss Pedagogy in other Countries. Edited by Henry Barnard, LL.D. Revised Edition, 736 pages. $3.50 in cloth binding.

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Subscriptions, payable on notice by Postal that the volume is ready for delivery, will be received by HENRY BARNARD, 28 Main Street, Hartford, Conn.

STUDENT LIFE AT YVERDUN UNDER PESTALOZZI.

REMINISCENCES OF A WESTMINSTER BOY.

THE REMINISCENT.*

The writer of these reminiscences of his student life at Yverdun [about 1814] was taken by his father from the hard forms and birchen discipline of Westminster School, then under Dr. Page, under somewhat exaggerated expectations of Pestalozzi's Boarding School, which are well described by himself.

"Here was a school composed of boys gathered from all parts of the habitable globe, where each, by simply carrying over a little of his mother tongue, might, in a short time, become a youthful Mezzofante, and take his choice of many in return; a school which, wisely eschewing the routine service of books, suffered neither dictionary, gradus, grammar, nor spelling book to be even seen on the premises; a school for morals, where, in educating the head, the right training of the heart was never for a moment neglected; a school for the progress of the mind, where much discernment, blending itself with kindness, fostered the first dawnings of the intellect, and carefully protected the feeble powers of memory from being overtaxed—where delighted Alma, in the progress of her development, might securely enjoy many privileges and immunities wholly denied to her at home—where even philosophy, stooping to conquer, had become *sportive* the better to *persuade;* where the poet's vow was actually realized—the bodily health being as diligently looked after as that of the mind or the affections; lastly, where they found no fighting nor bullying, as at home, but agriculture and gymnastics instituted in their stead." To such encomiums on the school were added, and with more justice and truth, a commendation on old Pestalozzi himself, the real liberality of whose sentiments, and the overflowings of whose paternal love, could not, it was argued, and did not, fail to prove beneficial to all within the sphere of their influence. The weight of such supposed advantages turned the scale for not a few just entering into the pupillary state, and settled their future destination.

The account which follows, after due allowance for its unsympathizing tone, throws much light on the internal economy of the institution.

INTERNAL CONDITION.

The Pension, during the period of our sojourn at Yverdun, contained about a hundred and eighty élèves, natives of every European and of some Oriental states, whose primitive mode of distribution into classes, according to age and acquirements, during school hours, was completely changed in play-time, when the boys, finding it easier to speak their own tongue than to acquire a new one,

* From an article in Blackwood's Magazine for July, 1849, with the caption *Pestalozziana* —written some thirty years after leaving Yverdun, with no prejudices in favor of popular education.

divided themselves into separate groups according to their respective nations. The English would occasionally admit a German or a Prussian to their coterie; but that was a favor seldom conferred upon any other foreigner; for the Spaniards, who were certainly the least well-conducted of the whole community, did not deserve it; among them were to be found the litigious, the mischief-makers, the quarrellers, and—for, as has been hinted, we were not all honest—the exceptional thieves. The Italians we could never make out, nor they us: we had no sympathy with Pole or Greek; the Swiss we positively did not like, and the French just as positively did not like us; so how could it be otherwise? The ushers, for the most part trained up in the school, were an obliging set of men, with little refinement, less pretension, and wholly without learning. A distich from Crabbe describes them perfectly—

> "Men who, 'mid noise and dirt, and play and prate,
> Could calmly mend the pen and wash the slate."

Punishments were rare; indeed, flogging was absolutely prohibited; and the setting an imposition would have been equally against the *genius loci*, had lesson-books existed out of which to hear it afterwards. A short imprisonment in an unfurnished room—a not very formidable black hole—with the loss of a *goutte* now and then, and at very long intervals, formed the mild summary of the penal "code Pestalozzi."

It was Saturday, and a half-holiday, when we arrived at Yverdun, and oh the confusion of tongues which there prevailed! All Bedlam and Parnassus, let loose to rave together, could not have come up to that diapason of discords with which the high corridors were ringing, as, passing through the throng, we were conducted to the venerable head of the establishment in his private apartments beyond. In this gallery of mixed portraits might be seen long-haired, high-born, and high-cheek-boned Germans; a scantling of French *gamins* much better dressed; some dark-eyed Italians; Greeks in most foreigneering attire; here and there a fair ingenuous Russian face; several swart, sinister-looking Spaniards, models only for their own Carravagio; some dirty specimens of the universal Pole; one or two unmistakable English, ready to shake hands with a compatriot; and Swiss from every canton of the Helvetic confederacy. To this promiscuous multitude we were shortly introduced, the kind old man himself taking us by the hand, and acting as master of the ceremonies. When the whole school had crowded round to stare at the new importation, "Here," said he, "are four English boys come from their distant home, to be naturalized in this establishment, and made members of our family. Boys, receive them kindly, and remember they are henceforth your brothers." A shout from the crowd proclaiming its ready assent and cordial participation in the adoption, nothing remained but to shake hands *à l'Anglaise*, and to fraternize without loss of time. The next day being Sunday, our skulls were craniologically studied by Herr Schmidt, the head usher; and whatever various bumps or depressions phrenology might have discovered thereon were all duly registered in a large book. After this examination was concluded, a week's furlough was allowed, in order that Herr Schmidt might have an opportunity afforded him of seeing how far our real character squared with phrenological observation and measurement, entering this also into the same ledger as a note.

What a contrast were we unavoidably drawing all this time between Yverdun and Westminster, and how enjoyable was the change to us! The reader will please to imagine, as well as he can, the sensations of a lately pent-up chrysalis,

on first finding himself a butterfly, or the not less agreeable surprise of some newly metamorphosed tadpole, when, leaving his associates in the mud and green slime, he floats at liberty on the surface of the pool, endowed with lungs and a voice,—if he would at all enter into the exultation of our feelings on changing the penitential air of Millbank for the fresh mountain breezes of the Pays de Vaud. It seemed as if we had—nay, we had actually entered upon a new existence, so thoroughly had all the elements of the old been altered and improved. If we looked back, and compared past and present experiences, there, at the wrong end of the mental telescope, stood that small dingy house, in that little mis-yclept Great Smith Street, with its tiny cocoon of a bed-room, whilom our close and airless prison; here, at the other end, and in immediate contact with the eye, a noble chateau, full of roomy rooms, enough and to spare. Another retrospective peep, and *there* was Tothill Fields, and its seedy cricket-ground; and *here*, again, a level equally perfect, but carpeted with fine turf, and extending to the margin of a broad, living lake, instead of terminating in a nauseous duck pond; while the cold, clammy cloisters adjoining Dean's Yard were not less favorably replaced by a large, open, airy play ground, intersected by two clear trout-streams—and a sky as unlike that above Bird Cage Walk as the interposed atmosphere was different; whilst, in place of the startling, discordant *Keleusmata* of bargees, joined to the creaking, stunning noise of commerce in a great city, few out-of-door sounds to meet our ear, and these few, with the exception of our own, all quiet, pastoral, and soothing, such as, later in life, make

> "Silence in the heart
> For thought to do her part,"

and which are not without their charm, even to him "who whistles as he goes, for *want* of thought." No wonder, then, if Yverdun seemed Paradisaical in its landscapes. Nor was this all. If the views outside were charming, our domestic and social relations within doors were not less pleasing. At first, the unwelcome vision of the *late* head-master would sometimes haunt us, clad in his flowing black D.D. robes—"tristis severitas in vultu, atque in verbis fides," looking as if he intended to flog, and his words never belying his looks. That terrible Olympian arm, raised and ready to strike, was again shadowed forth to view; while we could almost fancy ourselves once more at that judicial table, one of twenty boys who were to draw lots for a "hander." How soothingly, then, came the pleasing consciousness, breaking our reverie, that a very different person was *now* our head-master—a most indulgent old man whom we should meet ere long, with hands uplifted, indeed, but only for the purpose of clutching us tight while he inflicted a salute on both cheeks, and pronounced his affectionate *guten morgen, liebes kind*, as he hastened on to bestow the like fatherly greeting upon every pupil in turn.

THE DORMITORY.

The sleeping apartments at the chateau occupied three of the four sides of its inner quadrangle, and consisted of as many long rooms, each with a double row of windows; whereof one looked into the aforesaid quadrangle, while the opposite rows commanded, severally, views of the garden, the open country, and the Grande Place of the town. They were accommodated with sixty uncurtained stump bedsteads, fifty-nine of which afforded *gîte* to a like number of boys; and one, in no respect superior to the rest, was destined to receive the athletic form of Herr Gottlieb, son in-law to Vater Pestalozzi, to whose partic-

ular charge we were consigned during the hours of the night. These bed rooms, being as lofty as they were long, broad, and overfurnished with windows, were always ventilated; but the in-draught of air, which was sufficient to keep them cool during the hottest day in summer, rendered them cold, and sometimes *very* cold, in the winter. In that season, accordingly, especially when the *bise* blew, and hail and sleet were battering against the casements, the compulsory rising to class by candle-light was an ungenial and unwelcome process; for which, however, there being no remedy, the next best thing was to take it as coolly, we were going to say—*that of course*—but, as patiently as might be. The disagreeable anticipation of the *réveil* was frequently enough to scare away sleep from our eyes a full hour before the command to jump out of bed was actually issued. On such occasions we would lie awake, and, as the time approached, begin to draw in our own breath, furtively listening, not without trepidation, to the loud noise of a distant comrade, lest its fitful stertor should startle another pair of nostrils, on whose repose that of the whole dormitory depended. Let Æolus and his crew make what tumult they liked inside or outside the castle—*they* disturbed nobody's dreams—*they* never murdered sleep. Let them pipe and whistle through every key-hole and crevice of the vast *enceinte* of the building—sigh and moan as they would in their various imprisonments of attic or corridor; howl wildly round the great tower, or even threaten a forcible entry at the windows, nobody's ears were scared into unwelcome consciousness by sounds so familiar to them all. It was the expectation of a blast louder even than theirs that would keep our eyes open—a blast about to issue from the bed of Herr Gottlieb, and thundering enough, when it issued, to startle the very god of winds himself! Often, as the dreaded six A.M. drew nigh, when the third quarter past five had, ten minutes since, come with a sough and a rattle against the casements, and still Gottlieb slept on, we would take courage, and begin to dream with our eyes open, that his slumbers might be prolonged a little; his face, turned upwards, looked so calm, the eyes so resolutely closed—every feature so perfectly at rest. It could not be more than five minutes to six—might not he who had slept *so long*, for once *over*sleep, himself? NEVER! However placid those slumbers might be, they invariably forsook our "unwearied one" just as the clock was on the point of striking six. To judge by the rapid twitchings—they almost seemed galvanic—first of the muscles round the mouth, then of the nose and eyes, it appeared as though some ill-omened dream, at that very nick of time, was sent periodically, on purpose to awaken him; and, if so, it certainly never returned *απρακτος*. Gottlieb would instantly set to rubbing his eyes, and as the hour struck, spring up wide awake in his shirt sleeves—thus destroying every lingering, and, as it always turned out, ill-founded hope of a longer snooze. Presently we beheld him jump into his small-clothes, and, when sufficiently attired to be seen, unlimber his tongue, and pour forth a rattling broadside—*Auf, kinder! Schwind!*—with such precision of delivery, too, that few sleepers could turn a deaf ear to it. But lest any one should still lurk under his warm coverlet out of earshot, at the further end of the room, another and a shriller summons to the same effect once more shakes the walls and windows of the dormitory. Then every boy knew right well that the last moment for repose was past, and that he must at once turn out shivering from his bed, and dress as fast as possible; and it was really surprising to witness how rapidly all could huddle on their clothes under certain conditions of the atmosphere!

In less than five minutes the whole school was dressed, and Gottlieb, in his sounding shoes, having urged the dilatory with another admonitory *schwind, schwind!* has departed, key and candle in hand, to arouse the remaining sleepers, by ringing the "Great Tom" of the chateau. So cold and cheerless was this matutinal summons, that occasional attempts were made to evade it by simulated headache, or, without being quite so specific, on the plea of general indisposition, though it was well known beforehand what the result would be. Herr Gottlieb, in such a case, would presently appear at the bedside of the delinquent patient, with very little compassion in his countenance, and in a business tone, proceed to inquire from him, Why not up?—and on receiving for reply, in a melancholy voice, that the would-be invalid was *sehr krank*, would instantly pass the word for the doctor to be summoned. That doctor—we knew him well, and every truant knew—was a quondam French army surgeon—a sworn disciple of the Broussais school, whose heroic remedies at the chateau resolved themselves into one of two—*i.e.* a starve or a vomit, alternately administered, according as the idiosyncrasy of the patient, or as this or that symptom turned the scale, now in favor of storming the stomach, now of starving it into capitulation. Just as the welcome hot mess of bread and milk was about to be served to the rest, this dapper little Sangrado would make his appearance, feel the pulse, inspect the tongue, ask a few questions, and finding, generally, indications of what he would term *une légère gastrite*, recommend *diète absolue;* then prescribing a mawkish *tisane*, composed of any garden herbs at hand, and pocketing lancets and stethoscope, would leave the patient to recover *sans calomel*—a mode of treatment to which, he would tell *us*, *we* should certainly have been subjected in our own country. Meanwhile, the superiority of *his* plan of treatment was unquestionable. On the very next morning, when he called to visit his *cher petit malade*, an empty bed said quite plainly, "Very well, I thank you, sir, and in class." But these feignings were comparatively of rare occurrence, in general, all rose, dressed, and descended together, just as the alarum bell had ceased to sound; and in less than two minutes more all were assembled in their respective class-rooms. The rats and mice, which had had the run of these during the night, would be still in occupation when we entered; and such was the audacity of these vermin that none cared *alone* to be the first to plant a candle on his desk. But, by entering *en masse*, we easily routed the *Rodentia*, whose forces were driven to seek shelter behind the wainscot, where they would scuffle, and gnaw, and scratch, before they finally withdrew, and left us with blue fingers and chattering teeth to study to make the best of it. Uncomfortable enough was the effort for the first ten minutes of the session; but by degrees the hopes of a possible warming of hands upon the surface of the Dutch stoves after class, if they should have been lighted in time, and at any rate the certainty of a hot breakfast, were entertained, and brought their consolation; besides which, the being up in time to welcome in the dawn of the dullest day, while health and liberty are ours, is a pleasure in itself. There was no exception to it here; for when the darkness, becoming every moment less and less dark, had at length given way, and melted into a gray gloaming, we would rejoice, even before it appeared, at the approach of a new day. That approach was soon further heralded by the fitful notes of small day-birds chirping under the leaves, and anon by their sudden dashings against the windows, in the direction of the lights not yet extinguished in the class-rooms. Presently the pigs were heard rejoicing and contending over their fresh wash; then the

old horse and the shaggy little donkey in the stable adjoining the styes, knowing by this stir that their feed was coming, snorted and brayed at the pleasant prospect. The cocks had by this time roused their sleepy sultanas, who came creeping from under the barn-door to meet their lords on the dunghill. Our peacock, to satisfy himself that he had not taken cold during the night, would scream to the utmost pitch of a most discordant voice; then the prescient goats would bleat from the cabins, and plaintively remind us that, till their door is unpadlocked, they can get no prog; then the punctual magpie, and his friend the jay, having hopped all down the corridor, would be heard screaming for broken victuals at the school-room door, till our dismissal bell, finding so many other tongues loosened, at length wags its own, and then for the next hour and a half all are free to follow their own devices. Breakfast shortly follows; but, alas! another cold ceremony must be undergone first. A preliminary visit to pump court, and a thorough ablution of face and hands, is indispensable to those who would become successful candidates for that long-anticipated meal. This bleaching process, at an icy temperature, was never agreeable; but when the pipes happened to be frozen—a contingency by no means unfrequent—and the snow in the yard must be substituted for the water which was not in the pump, it proved a difficult and sometimes a painful business; especially as there was always some uncertainty afterwards, whether the chilblained paws would pass muster before the inspector-general commissioned to examine them —who, utterly reckless as to how the boys might "be off for soap," and incredulous of what they would fain attribute to the adust complexion of their skin, would require to have that assertion tested by a further experiment at the "pump head."

THE REFECTORY.

"Forbear to scoff at woes you cannot feel,
Nor mock the misery of a stinted meal."—CRABBE.

The dietary tables at the chateau, conspicuous alike for the paucity and simplicity of the articles registered therein, are easily recalled to mind. The fare they exhibited was certainly *coarse*—though, by euphemism, it might have been termed merely *plain*—and spare withal. The breakfast would consist of milk and water—the first aqueous enough without dilution, being the produce of certain ill-favored, and, as we afterwards tasted their flesh, we may add ill-flavored kine, whose impoverished lacteals could furnish out of their sorry fodder no better supplies. It was London sky-blue, in short, but not of the Alderney dairy, which was made to serve our turn at Yverdun. This milk at seven in summer, and at half-past seven in winter, was transferred boiling, and as yet unadulterated, into earthenware mixers, which had been previously half-filled with hot water from a neighboring kettle. In this half-and-half state it was baled out for the assembled school into a series of pewter platters, ranged along the sides of three bare deal boards, some thirty feet long by two wide, and mounted on tressels, which served us for tables. The ministering damsels were two great German Fraus, rejoicing severally in the pleasing names of Gretchen and Bessie. When Frau Gretchen, standing behind each boy, had dropped her allowance of milk over his right shoulder—during which process there was generally a mighty clatter for full measure and fair play—the other Frau was slicing off her slices of bread from a brown loaf a yard long, which she carried under her arm, and slashed clean through with wonderful precision and address. It was now for all those who had saved pocket-money for *menus-*

plaisirs to produce their *cornets* of cinnamon or sugar, sprinkle a little into the milk, and then fall to sipping and munching with increased zest and satisfaction. So dry and chaffy was our *pain de ménage* that none ventured to soak it entire, or at once, but would cut it into *frustrums*, and retain liquid enough to wash down the boluses separately. In a few minutes every plate was completely cleaned out and polished; and the cats, that generally entered the room as we left it, seldom found a drop with which they might moisten their tongues, or remove from cheeks and whiskers the red stains of murdered mice on which they had been breaking their fast in the great tower. So much for the earliest meal of the day, which was to carry us through five hours, if not of laborious mental study, at least of the incarceration of our bodies in class, which was equally irksome to them as if our minds had been hard at work. These five hours terminated, slates were once more insalivated and put by clean, and the hungry garrison began to look forward to the pleasures of the noon-day repast. The same bell that had been calling so often to class would now give premonitory notice of dinner, but in a greatly changed tone. In place of the shrill snappish key in which it had all the morning jerked out each short unwelcome summons from lesson to lesson, as if fearful of ringing one note beyond the prescribed minute, it now would take time, vibrate far and wide in its cage, give full scope to its tongue, and appear from the loud increasing swell of its prolonged *oyez*, to announce the message of good cheer like a herald conscious and proud of his commission. Ding-dong!—come along! Dinner's dishing!—ding-dong! *Da capo* and *encore!* Then, starting up from every school-room form throughout the chateau, the noisy boys rushed pell-mell, opened all the doors, and, like emergent bees in quest of honey, began coursing up and down right busily between the *salle-á-manger* and the kitchen—snuffing the various aromas as they escaped from the latter into the passage, and inferring from the amount of exhaled fragrance the actual progress of the preparations for eating. Occasionally some "sly Tom" would peep into the kitchen, while the Fraus were too busy to notice him, and watch the great cauldron that had been milked dry of its stores in the morning, now discharging its aqueous contents of a much-attenuated *bouillon*—the surface covered with lumps of swimming bread, thickened throughout with a hydrate of potatoes, and colored with coarse, insipid carrots, which certainly gave it a savory appearance. It was not good broth—far from it, for it was both *sub*-greasy and *super*-salted; but then it was hot, it was thick, and there was an abundant supply. It used to gush, as we have said, from the great stop-cock of the cauldron, steaming and sputtering, into eight enormous tureens. The shreds of beef, together with whatever other solids remained behind after the fluid had been drawn off, were next fished up from the abyss with long ladles, and plumped into the decanted liquor. The young *gastronome* who might have beheld these proceedings would wait till the lid was taken off the *saur-kraut*; and then, the odor becoming overpoweringly appetizing, he would run, as by irresistible instinct, into the dining-room, where most of the boys were already assembled, each with a ration of brown bread in his hand, and ready for the Fraus, who were speedily about to enter. The dinner was noisy and *ungenteel* in the extreme—how could it be otherwise? *ventre affamé n'a point d'oreilles.* Hardly was the German grace concluded, and the covers removed, when that bone of contention, the marrow bone, was caught up by some big boy near the top of the table, and became the signal for a general row. All in his neighborhood would call out second, third, fourth,

fifth, etc., for said bone; and thus it would travel from plate to plate, yielding its contents freely to the two or three first applicants, but wholly inadequate—unless it could have resolved itself altogether into marrow—to meet all the demands made upon its stores. Then arose angry words of contention, which waxed hot as the marrow waxed cold, every candidate being equally vociferous in maintaining the priority of his particular claim. Earnest appeals in German, French, Spanish, English, etc., were bandied from one to the other in consequence, as to who had really said *après toi* first! At last the "dry bone" was found undeserving of further contention; and, ceasing to drop any more fatness upon any boy's bread, the competition for it was dropped too. When now we had half filled our stomachs with a soup which few physicians would have withheld from their fever patients on the score of its strength, we threw in a sufficiency of bread and *saur kraut* to absorb it; and, after the post prandial German grace had been pronounced, the boys left the table, generally with a saved crust in their pockets, to repair to the garden and filch—if it was filching—an alliaceous dessert from the beds, which they washed in the clear stream, and added, without fear of indigestion, to the meal just concluded within the chateau. Most of us throve upon this Spartan diet; but some delicate boys, unendowed with the ostrich power of assimilation usual at that period—for boys, like ostriches, can digest almost anything—became deranged in their chylopoietics, and continued to feel its ill effects in mesenteric and other chronic ailments for years afterwards. An hour was given for stomachs to do their work, before we re-assembled to ours in the class-room. At half-past four precisely, a *gouté* was served out, which consisted of a whacking slice of bread, and either a repetition of the morning's milk and water, or *café au lait*, (without sugar "*bien entendu,*") or twenty-five walnuts, or a couple of ounces of strong-tasted *gruyère*, or a plateful of *schnitz* (cuttings of dried apples, pears, and plums). We might choose any one of these several dainties we liked, but not more. Some dangerous characters—not to be imitated—would occasionally, while young Frau Schmidt stood doling out the supplies from her cupboard among the assembled throng, make the disingenuous attempt to obtain cheese with one hand and *schnitz* with the other. But the artifice, we are happy to say, seldom succeeded; for that vigilant lady, quick-eyed and active, and who, of all things, hated to be imposed upon, would turn round upon the false claimant, and bid him hold up both his hands at once—which he, ambidexter as he was, durst not do, and thus he was exposed to the laughter and jeers of the rest. At nine the bell sounded a feeble call to a *soi-disant* supper; but few of us cared for a basin of *tisane* under the name of lentil soup—or a pappy potato, salted in the boiling—and soon after we all repaired to our bed-rooms—made a noise for a short time, then undressed, and were speedily asleep under our *duvets*, and as sound, if not as musical, as tops.

Our common fare, as the reader has now seen, was sorry enough; but we had our Carnival and gala days as well as our Lent. Vater Pestalozzi's birthday, in summer, and the first day of the new year, were the most conspicuous. On each of these occasions we enjoyed a whole week's holiday; and as these were also the periods for slaughtering the pigs, we fed (twice a year for a whole week!) upon black puddings and pork *à discretion*, qualified with a sauce of beet-root and vinegar, and washed down with a fluid really like small beer.

CLASSES.

The school-rooms, which lay immediately under the dormitories on the ground-floor, consisted of a number of detached chambers, each of which issued

upon a corridor. They were airy—there was plenty of air at Yverdun—and lofty as became so venerable a building; but they were unswept, unscrubbed, peeled of their paint, and, owing to the little light that could find its way through two very small windows punched out of the fortress walls, presented, save at mid-day, or as the declining sun illumined momentarily the dark recess, as comfortless a set of interiors as you could well see. It required, indeed, all the elasticity of youth to bear many hours' daily incarceration in such black-holes, without participating in the pervading gloom. Such dismal domiciles were only fit resorts for the myoptic bat, who would occasionally visit them from the old tower; for the twilight horde of cockroaches, which swarmed along the floor, or the eight eyed spiders who colonized the ceiling. The tender sight, too, of a patient just recovering from ophthalmia would here have required no factitious or deeper shade—but merits like these only rendered them as ungenial as possible to the physiology and feelings of their youthful occupants. If these apartments looked gloomy in their dilapidations and want of sun, the somber effect was much heightened by the absence of the ordinary tables and chairs, and whatever else is necessary to give a room a habitable appearance. Had an appraiser been commissioned to make out a complete list of the furniture and the fixtures together, a mere glance had sufficed for the inventory. In vain would his practiced eye have wandered in quest of themes for golden sentences, printed in such uncial characters that all who run may read; in vain for the high-hung well backed chart, or for any pleasing pictorial souvenirs of Æsop or the Ark,—neither these nor the long "colored Stream of Time," nor formal but useful views in perspective, adorned our sorry walls. No old mahogany case clicked in a corner, beating time for the class, and the hour upstriking loud that it should not be defrauded of its dues. No glazed globe, gliding round on easy axis, spun under its brassy equator to the antipodes on its sides being touched. No bright zodiac was there to exhibit its cabalistic figures in pleasing arabesques. In place of these and other well-known objects, here stood a line of dirty, much inked desks, with an equally dirty row of attendant forms subjacent alongside. There was a scantling—it seldom exceeded a leash—of ricketty rush-bottom chairs distributed at long intervals along the walls; a coal-black slate pegged high on its wooden horse; a keyless cupboard, containing the various implements of learning, a dirty duster, a pewter plate with cretaceous deposits, a slop-basin, and a ragged sponge;—and then, unless he had included the cobwebs of the ceiling, (not usually reckoned up in the furniture of a room,) no other moveables remained. One conspicuous fixture, however, there was, a gigantic Dutch stove. This lumbering parallelogram, faggot-fed from the corridor behind, projected several feet into the room, and shone bright in the glaze of earthenware emblazonments. Around it we would sometimes congregate in the intervals of class: in winter to toast our hands and hind-quarters, as we pressed against the heated tiles, with more or less vigor according to the fervency of the central fire; and in summer either to tell stories, or to con over the pictorial History of the Bible, which adorned its frontispiece and sides. We cannot say that every square exactly squared with even our schoolboy notions of propriety in its mode of teaching religious subjects; there was a Dutch quaintness in the illustrations, which would sometimes force a smile from its simplicity, at others shock, from its apparent want of decorum and reverence. Pre-eminent of course among the gems from Genesis, Adam and Eve, safe in innocency and "*naked* truth,"

here walked unscathed amidst a menagerie of wild beasts—*there*, dressed in the costume of their fall, they quitted Eden, and left it in possession of tigers, bears, and crocodiles. Hard by on a smaller tile, that brawny "knave of clubs," Cain, battered down his brother at the altar; then followed a long picture-gallery of the acts of the patriarchs, and another equally long of the acts of the apostles. But, queer as many of these misconceptions might seem, they were nothing to the strange attempts made at dramatizing the *parables* of the New Testament—*e. g.* a stout man, staggering under the weight of an enormous beam which grows out of one eye, employs his fingers, assisted by the other, to pick out a black speck from the cornea of his neighbor. Here, an unclean spirit, as black as any sweep, issues from the mouth of his victim, with wings and a tail! Here again, the good Samaritan, turbaned like a Turk, is bent over the waylaid traveler, and pours wine and oil into his wounds from the mouths of two Florence flasks; there, the grain of mustard-seed becomes a tree, sheltering already a large aviary in its boughs; the woman, dancing a hornpipe with the Dutch broom, has swept her house, and lo! the piece of silver that was lost in her hand; a servant, who is digging a hole in order to hide his lord's talent under a tree, is overlooked by a magpie and two crows, who are attentive witnesses of the deposit;—and many others too numerous to mention. So much for the empty school-room, but what's a hive without bees, or a school-room without boys? The reader who has peeped into it untenanted shall now, if he pleases, be introduced, *dum fervet opus* full and alive. Should he not be able to trace out very clearly the system at work, he will at least be no worse off than the bee fancier, who hears indeed the buzzing, and sees a flux and reflux current of his winged confectioners entering in and passing out, but cannot investigate the detail of their labors any further. In the Yverdun, as in the hymenopterus apiary, we swarmed, we buzzed, dispersed, re-assembled at the sound of the bell, flocked in and flocked out, all the day long; exhibited much restlessness and activity, evincing that something was going on, but *what* it would have been hard to determine. Here the comparison must drop. Bees buzz to some purpose; they know what they are about; they help one another; they work orderly and to one end,—

> "How skillfully they build the cell,
> How neat they spread the wax,
> And labor hard to store it well
> With the sweet food," etc., etc.

In none of these particulars did we resemble the "busy bee." This being admitted, our object in offering a few words upon the course of study pursued at the chateau is not with any idea of enlightening the reader as to anything really acquired during the long ten hours' session of each day; but rather to show how ten hours' imprisonment may be inflicted upon the body for the supposed advantage of the mind, and yet be consumed in "profitless labor, and diligence which maketh not rich"; to prove, by an exhibition of their opposites, that method and discipline are indispensable in tuition, and (if he will accept our "pathemata" for his "mathemata," and guides in the bringing up of his sons) to convince him that education, like scripture, admits not of private interpretation. Those who refuse to adopt the Catholic views of the age, and the general sense of the society in which they live, must blame themselves if they find the experiment of foreign schools a failure, and that they have sent their children "farther to fare worse."

And now to proceed to the geography class, which was the first after breakfast, and began at half-past eight. As the summons-bell sounded, the boys came rushing and tumbling in, and ere a minute had elapsed were swarming over, and settling upon, the high reading-desks: the master, already at his work, was chalking out the business of the hour, and as this took some little time to accomplish, the youngsters, not to sit unemployed, would be assiduously engaged in impressing sundry animal forms—among which the donkey was a favorite—cut out in cloth, and well powdered, upon one another's backs. When Herr G—— had finished his chalkings, and was gone to the corner of the room for his show-perch, a skeleton map of Europe might be seen, by those who choose to look that way, covering the slate. this, however, was what the majority of the assembly never dreampt of, or only dreampt they were doing. The class generally—though ready when called upon to give the efficient support of their tongues—kept their eyes to gape elsewhere, and, like Solomon's fool, had them where they had no business to be. The map, too often repeated to attract from its novelty, had no claim to respect on other grounds. It was one of a class accurately designated by that careful geographer, old Homer, as "*μαψ ου Κατα Κοσμον.*" Coarse and clumsy, however, as it necessarily would be, it might still have proved of service had the boys been the draughtsmen. As it was, the following mechanically Herr G——'s wand to join in the general chorus of the last census of a city, the perpendicular altitude of a mountain, or the length and breadth of a lake, could obviously convey no useful instruction to any one. But, useful or otherwise, such was our *regime*,—to set one of from fifty to sixty lads, day after day, week after week, repeating facts and figures notorious to every little reader of penny guides to science, till all had the last statistical returns at their tongue's tip, and knew, when all was done, as much of what geography really meant as on the day of their first matriculation. Small wonder, then, if some should later have foresworn this study, and been revolted at the bare sight of a map! All our recollections of *map*, unlike those of *personal* travel, are sufficiently distasteful Often have we yawned wearily over them at Yverdun, when our eyes were demanded to follow the titubations of Herr G——'s magic wand, which, in its uncertain route, would skip from Europe to Africa and back again—*qui modo Thebas modo me ponit Athenis;* and our dislike to them since has increased amazingly. Does the reader care to be told the reason of this? Let him—in order to obtain the pragmatic sanction of some stiff-necked examiner—have to "get up" all the anastomosing routes of St. Paul's several journeyings, have to follow those rebellious Israelites in all their wanderings through the desert, to draw the line round them when in Palestine; going from Dan to Beersheba, and "meting out the valley of Succoth"; or, finally, have to cover a large sheet of foolscap with a progressive survey of the spread of Christianity during the three first centuries—and he will easily enter into our feelings. To return to the class-room The geographical lesson, though of daily infliction, was accurately circumscribed in its duration. Old time kept a sharp look-out over his blooming daughters, and never suffered one hour to tread upon the heels or trench upon the province of a sister hour. Sixty minutes to all, and not an extra minute to any, was the old gentleman's impartial rule; and he took care to see it was strictly adhered to. As the clock struck ten, geography was shoved aside by the muse of mathematics. A sea of dirty water had washed out in a twinkling all traces of the continent of Europe, and the palimpset slate presented a clean face for whatever figures might next be traced upon it.

The hour for Euclidizing was arrived, and anon the black parallelogram was intersected with numerous triangles of the Isosceles and Scalene pattern; but, notwithstanding this promising *début*, we did not make much quicker progress here than in the previous lesson. How should we, who had not only the difficulties inseparable from the subject to cope with, but a much more formidable difficulty—viz., the obstruction which we opposed to each other's advance, by the plan, so unwisely adopted, of making all the class do the same thing, that they might keep pace together. It is a polite piece of folly enough for a whole party to be kept waiting dinner by a lounging guest, who chooses to ride in the park when he ought to be at his toilet; but we were the victims of a much greater absurdity, who lost what might have proved an hour of profitable work, out of tenderness to some incorrigibly idle or Bœotian boy, who could not get over the Pons Asinorum, (every proposition was a *pons* to some *asinus* or other,) and so made those who were over stand still, or come back to help him across. Neither was this, though a very considerable drawback, our only hindrance—the guides were not always safe. Sometimes he who acted in that capacity would shout "Eureka" too soon; and having undertaken to lead the van, lead it astray till just about, as he supposed, to come down upon the proof itself, and to come down with a Q. E. D.: the master would stop him short, and bid him—as Coleridge told the ingenious author of *Guesses at Truth*—"to guess again." But suppose the "guess" fortunate, or that a boy had even succeeded, by his own industry or reflection, in mastering a proposition, did it follow that he would be a clear expositor of what he knew? It was far otherwise. Our young Archimedes—unacquainted with the terms of the science, and being also (as we have hinted) lamentably defective in his knowledge of the power of words—would mix up such a "farrago" of irrelevancies and repetitions with the proof, as, in fact, to render it to the majority no proof at all. Euclid should be taught in his own words,—just enough and none to spare: the employment of less must engender obscurity; and of more, a want of neatness and perspicacity. The best geometrician amongst us would have cut but a bad figure by the side of a lad of very average ability brought up to know Euclid by book.

Another twitch of the bell announced that the hour for playing at triangles had expired. In five minutes the slate was covered with bars of minims and crotchets, and the music lesson begun. This, in the general tone of its delivery, bore a striking resemblance to the geographical one of two hours before; the only difference being that "ut, re, me," had succeeded to names of certain cities, and "fa, so, la," to the number of their inhabitants. It would be as vain an attempt to describe all the noise we made as to show its rationale or motive. It was loud enough to have cowed a lion, stopped a donkey in mid-bray—to have excited the envy of the vocal Lablache, or to have sent any *prima donna* into hysterics. When this third hour had been bellowed away, and the bell had rung unheard the advent of a fourth—*presto*—in came Mons. D——, to relieve the meek man who had acted as coryphæus to the music class; and after a little tugging, had soon produced from his pocket that without which you never catch a Frenchman—a *thème*. The theme being announced, we proceeded (not quite *tant bien que mal*) to scribble it down at his dictation, and to amend its orthography afterwards from a corrected copy on the slate. Once more the indefatigable bell obtruded its tinkle, to proclaim that Herr Roth was coming with a Fable of Gellert, or a chapter from Vater Pestalozzi's serious

novel, *Gumal und Lina,* to read and expound, and catechise upon. This last lesson before dinner was always accompanied by frequent yawns and other unrepressed symptoms of fatigue; and at its conclusion we all rose with a shout and rushed into the corridors.

On resuming work in the afternoon, there was even less attention and method observed than before. The classes were then broken up, and private lessons were given in accomplishments, or in some of the useful arts. Drawing dogs and cows, with a master to look after the trees and the hedges; whistling and spitting through a flute; playing on the patience of a violin; turning at a lathe; or fencing with a powerful *maître d' Armes;*—such were the general occupations. It was then, however, that we English withdrew to our Greek and Latin; and, under a kind master, Dr. M——, acquired (with the exception of a love for natural history, and a very unambitious turn of mind) all that really could deserve the name of education.

We have now described the sedentary life at the chatean. In the next paper the reader shall be carried to the gymnasium; the drill-ground behind the lake; to our small menageries of kids, Guinea-pigs, and rabbits; be present at our ball and skating-bouts in winter, and at our bathings, fishings, frog-spearings, and rambles over the Jura in summer.

We regret not to have seen the second installment of this English boy's Reminiscences of Student Life at Yverdun. If written, it was not published in the magazine in which the first appeared. The student does not appear to have appreciated or have profited by Pestalozzi's original methods, which are herein so well set forth. He was not caught young enough and had become too hardened in the unvitalized and mere memory processes of the English public schools.

REMINISCENCES OF DR. MAYO.

We find in the reminiscences and life of another English visitor, who became both student and assistant at Yverdun, a more hearty appreciation of the great educator's personal character, and the fruitful results of his sojourn in the old feudal castle and in the somewhat noisy family and not very wisely administered institution of Pestalozzi. We close this chapter with an extract from a pamphlet issued by Rev. Charles Mayo, LL.D., in 1826, giving the substance of several lectures delivered by him in the Royal Institution in Albemarle Street (founded by that great practical educator and countryman of ours, Count Rumford—Benjamin Thompson, of Walpole, Mass.), on the principles of Pestalozzi's educational system. Dr. Mayo and his daughter introduced into England the Pestalozzi improved methods of infant and child instruction, which were pursued in the Model and Training Schools, of the Home and Colonial Society in London, and which Mr. Sheldon introduced a quarter of a century later into the Model and Training Institution of Oswego, N. Y.

Some years ago an Irish gentleman, traveling through Yverdun, in the Pays de Vaud, was prevailed on to spend a couple of hours in the Institution of Pestalozzi. The first class he inspected was carried on in a language not familiar to him, yet was he much struck with the intelligence and vivacity portrayed in the features of the pupils. But when, the following hour, he witnessed the

power of the method in its application to arithmetic, he discovered in the scholars a clear conception of number and its relations, a precision and rapidity in mental calculation, and an animation and interest in their employment, which convinced him that a secret had been discovered by Pestalozzi, and he was resolved, if possible, to penetrate it. The proposed visit of two hours terminated at the expiration of three months; nor was his admiration of the method confined to a bare speculative reception of the principles; he transplanted into his own country the practical truths he had learned in Switzerland, and though Providence has interrupted the course of his more extended labors, he still, in the bosom of his own family, applies the lessons of Pestalozzi, and teaches his children to revere his name. It was not a theoretical examination of the method that effected this conviction and animated to these exertions; it was a personal view of the practical influence of the system, in scenes lit up by the genius and warmed with the benevolence of Pestalozzi himself. Could I transport you in thought to the scenes where Pestalozzi lived, and taught, and suffered with his scholars, the heart would feel even before the understanding discerned the beauty, the truth of his principles. A skeleton view of his system might lead you to a cold approbation of his views, but it must be the living, the breathing portraiture of the man that must awaken your love, and dispose you to imitate what you have learned to admire. I have seen him surrounded by his pupils, have marked the overflowings of his tenderness; I have read in a thousand traits of good-nature the confirmation of his history. I have witnessed the affecting simplicity, the *abandon* with which he speaks of all he has done and essayed to do for humanity. Could I convey to others the sentiments I feel for him, Pestalozzi would be loved and honored as he deserves. Three years of intimate connection with him, every day marked with some proof of his affection, may well have knit my heart to his; and among the most cherished recollections of the past is, that Pestalozzi honored me with his friendship, and thanked me for cheering his decline.

HENRY (LORD) BROUGHAM.

Among the English visitors to Pestalozzi, whose testimony to the originality and value of his methods as well as to the disinterested character of the man, before the Education Committee of 1818, carried immense weight wherever the proceedings of the English parliament were known, was Henry Brougham. He commenced in 1816 that public agitation of the claims of the people to better schools which culminated in the legislation of 1870.

It was Pestalozzi and men of his type who inspired the Great Commoner of England, as Henry Brougham was called before a title had confounded him with a group of much inferior men, with his exalted estimate of the schoolmaster in his peaceful vocation.

"His calling is high and holy; his fame is the property of nations; his renown will fill the earth in after ages in proportion as it sounds not far off in his own time. Each one of these great teachers of the world, possessing his soul in peace, performs his appointed course,—awaits in patience the fulfillment of the promises,—resting from his labors, bequeaths his memory to the generation whom his works have blessed,—and sleeps under the humble but not inglorious epitaph, commemorating one in whom mankind lost a friend, and no man got rid of an enemy."

FRIEDERICH FRÖBEL UPON PESTALOZZI.

LETTER TO THE PRINCESS-REGENT OF SCHWARZBURG-RUDOLSTADT, April 27, 1809.

MAN AS THE SUBJECT OF EDUCATION.

PESTALOZZI'S principles of education and instruction and his proceedings, growing out of them, and the means for their application are founded entirely upon the phenomena of his existence as a created being.

Man as he is represented to us is a union of three chief attributes; body, soul, mind; to cultivate these harmoniously and as a whole is his object. Pestalozzi goes from this existence of man into the phenomena, that is, from that which he is by the sum of his powers and according to his destiny (its suitable culture). Hence he takes man into consideration according to this sum of his powers as a bodily, intellectual and emotional being, and works upon him in this sum of his powers and for their harmonious development and culture, from which first arises that whole which is called man.

Pestalozzi, therefore, works not merely upon the bodily powers and their development, not only upon the culture of the mind and its development, nor only upon the soul and its development (although he is accused of doing so), nor merely upon two of these at once, as body and mind, or body and soul, or soul and mind. No! Pestalozzi develops man, works upon man in the totality of his powers.

Man in his manifestations must run through three principal epochs, according to his powers; that of the body, that of the soul, that of the mind; he runs through them not separated, or singly, so that he first runs through that of the body, then that of the soul, and at last that of the mind; no, these epochs are convertible in the man developed in perfectly undisturbed natural relations; their circular course returns ever again, and the more so the more perfect the man becomes—until the limits of his powers as well as of their development fall away and are removed, and the continuous whole—man—stands before us.

It would be highly unjust, therefore, to say of Pestalozzi that he developed men, the powers of men, each power separately at three different epochs, first the body, then the soul, and then the mind, since he really takes them all into view at once in harmonious and brotherly union, and although he seems, perhaps, for the time to be treating merely the physical powers, he is observing and taking into consideration equally the influence of this treatment upon mind and soul.

He has man as a whole in his eye, as an unseparated and inseparable whole, and in all that he does and wishes to do for him and his cultivation, he does it for him as a whole. At no time does he act only for

the development of one power, leaving the others without nourishment; for example, he never is acting for the mind alone and leaving unconsidered, unsatisfied and uncared for and in inaction the body and the soul; all the powers are cared for at all times.

But often one or other of the three great divisions of man's nature stands forth and apparently dominates the others.

Pestalozzi takes into view man according to and in his manifestation, according to the laws of nature and those which are grounded in the mind of man, when he works specially upon the predominant power; it is not done in an isolated and divided way, but in order to work through his treatment upon the other equal but slumbering and resting powers. So, for example, in one and the same epoch upon the senses, through these upon the body, and through these again upon the feelings, and so in a perpetual round.

Pestalozzi takes man according to his manifestation. But man does not manifest himself alone, for and through himself; he manifests himself under conditions determined by nature and by his mother, and both these united—that is, by love.

So the man becomes child, that is, the sum and substance of the love of the father and mother.

Pestalozzi then wishes to develop and cultivate the man in his manifestation as child, through the conditions under which he appears, that is, the love of the father and mother. We think of the father and mother as united by love in order to exalt the child, *i. e.*, the sum of their love, into an independent being by means of education.

Can there be a truer, more careful nurse and developer of this love made visible, this independent essence, this child, than the father and the mother, than the two united by mutual love, to which the child owes his existence—indeed, whose sum and substance the child is?

Pestalozzi thus wishes only what nature and the being of man wishes; he wishes that man in his manifestation as child shall be developed by his father and mother, and in their mutual love be cultivated throughout and educated according to his capacities as a corporeal, feeling and intellectual being.

MAN IN HIS MANIFESTATION AS A CHILD.

The existence of mind and soul in the child is expressed merely by simple life.

Mind and soul appear limited by and in the mass, the body—for still all parts in the body are one; the mind and the senses by which the world without works through the body upon the mind and soul are not yet distinguishable.

The body of the child is still a mass; it appears so tender and frail, so much too material and awkward for the mind and the soul of the child, yet slumbering and weak, to work through it.

By degrees the senses, feeling, sight, etc., develop and separate.

The child feels the warmth of the mother's breast and the breath of her loving lips; it smiles (the first appearance of the *soul*, the first sign of the soul's existence).

The child perceives the mother; it feels her nearness, her distance, etc.; the child *looks* (the first appearance of *mind*—the first sign of its existence).

At the moment of the beginning of this separation of the senses, the true mother works upon the unfolding and development of the child according to its various capacities; the love of the mother makes the child feel, see, hear.

Thus are developed, without giving any account of themselves—yielding only to holy feeling, to the demands of their nature—the *senses of the child*, which are the paths to its mind and soul.

Here is the third point, where Pestalozzi takes into account the parents—where he appeals to them with the view of exalting the being of their love to the higher life, to conscious independence—where he gives them means and guidance to develop and cultivate the capacities of their child.

What Pestalozzi wishes as means of development he had pointed out in his *Book for Mothers*, which many have misunderstood and which is yet the highest which can be given to man, the most loving feeling could create, the highest and best gift which he could bestow in the present circumstances upon his brethren and sisters.

What Pestalozzi expresses in that book are only suggestions of what lies in his soul, as a great, glorious, living and unspeakable whole.

His soul felt the joys of heaven in his intuition of the perception of the father and mother following the call of nature by the education of their children. Overpowered by this heavenly joy, he sat down and wrote, not for word-catchers and quibblers—no! he wrote for parents, for fathers, for mothers, who he thought would conceive and feel as he did, to whom he only needed to point out what they should do, what they could do, and how they could do it.

The highest object of recognition, of the intuition of mind and soul to man, is humanity.

Pestalozzi took pleasure, in his *Book for Mothers*, in pointing out to man what he wished; and, in order to point out all that he wished, could he choose anything higher and more perfect than man, whose body is destined for the earth and whose being is destined for heaven? That he chose the highest, the most perfect thing, is now made a reproach to him!

But is there a more glorious, more exalted, more beautiful, more worthy object of observation and recognition than man?—and is not the body the house of our spirit, which is destined for eternity and for communion with God? Can it, as he himself says, be contrary to nature to learn to know it *early*, to respect it *early*, to rejoice in it *early*, that it may be made holy for us? Can it, as they charge Pestalozzi,

be contrary to nature to orient one's self early in the house where one dwells?

As I stand before you, it cannot be my aim to contradict the objections of Pestalozzi's opposers, who for the most part misunderstand him, since I am merely striving to represent literally the essence of Pestalozzi's fundamental efforts according to his own representation; I merely say that a great part of the objections made to these efforts consists in this; that Pestalozzi, for various reasons, errs very much when he enlists the child himself in the first cognition and development of himself and the man, and even starts from the body of the child.

But how can it be a crime; how can it be against nature to respect the body early, to learn early to know the body and its use, the use to which we all owe everything, by which alone we learn to know the world without, which helps us to sustain and battle for our life, as it helps us to recognize God, to do good, and to rescue our brothers and sisters with strong arms from the brink of perdition?

Truly, whoever wishes to teach the child to respect his body must respect himself; if he wishes to learn to know it, he must know himself; whoever wishes to instruct in the use of it, must know it himself, all this must come to his consciousness; whoever works to make the child feel the sacredness of his body, to himself it must be sacred!

Indeed, no man could understand Pestalozzi who had not in his soul, when this elementary book first fell into his hands, that which Pestalozzi felt to be exalted in humanity; to him those principles were dead forms without sense or significance, and afterwards one person, perhaps without examination, repeated the judgment of another who seemed to him well-informed.

But were all these men parents to whom Pestalozzi spoke? Noble Princess, if I were not afraid of wearying you, I could say much upon the excellence and the principles of Pestalozzi, of the man himself; I only permit myself to express one thing of which I am deeply persuaded in my own mind.

Many a young man and boy, powerful by the nature of their collective capacities, would not have lost his powers in the bloom of his youth, if his parents or teachers had followed in his education the principles laid down by Pestalozzi in his *Book for Mothers.*

Many a young man would have known how to be a useful and estimable subject, in the years of his ripeness and understanding, if his body could have fulfilled the requisitions of his mind and heart.

Pestalozzi's *Book for Mothers* is only a suggestion of what he wishes to do; he wrote significantly; "or a guide for mothers in the observation of their children, and to teach them to speak."

But man is not the only thing upon earth; the whole outward world is the object of his recognition, and the means for his development and culture.

Pestalozzi said, therefore, and still says: "As I have shown you that you can bring man by degrees through gradual development of the child to the conscious inspection and recognition of the world without, so bring every other object of the world without to his inspection and recognition, every object which approaches the child, which lies in his circle, in his world, as he himself lies in this world!"

Scarcely does it seem possible that herein can lie anything contrary to nature, difficult to be recognized, or difficult to be carried out, and yet the opponents of Pestalozzi find more than all this in it. Pestalozzi's opponents reproach him strongly that he merely speaks of this observation and recognition.

But we observe with all our senses, and how could Pestalozzi believe that any one would accuse him, when he used the word observation, of meaning simple observation with the eyes?

The *Book for Mothers* is to teach the mother, in the first place, to develop and to cultivate the senses of the child both singly and in their harmonious united working. In the second place, it is to show how and in what natural series of steps, one may bring the objects of the world in which he lives to the observation and recognition of the child. In the third place, it is to put the mothers and the teachers in a condition to teach the child the use and destination of his powers and capacities, as well as the use and design of the objects of the world without; and to bring them to his consciousness.

And in all this they accuse Pestalozzi of expressing one-sided principles and methods of instruction, although it is surely impossible to fulfill the conditions he requires without developing and cultivating man in all the directions of his great powers.

Others came forward and said, Pestalozzi would have dead words and repetitions; what he gives is dead and therefore killing. Still others came forward and said what Pestalozzi wishes the child to know should be taught him earlier and better; they point to the number of children's books that have appeared for every age, and for children of all conditions; to the books that have been written on natural history, on excursions, journeys, stories and picture books of all kinds, etc.

By all these means that has not been done which Pestalozzi wishes to have done. Everything is given to the child prepared and *related*, so that his understanding has no work to do.

The powers of the child's mind are not rendered active and self-working. The understanding of the adult has already prepared everything so that the activity of the child's understanding and recognition are left without employment. The consequence of this is weakness of mind and especially of the self-acting judgment of the child, and his egress out of his own inner world instead of making him at home in it and acquainted with it.

They have also reproached Pestalozzi for the form of his *Book for Mothers*. But when he wrote, it was not his opinion that the father,

mother, teacher, whose hand-book he designed it to be, would necessarily confine himself strictly and anxiously to his representations. He strove only to represent what was essential in general, so far as this was possible for him to do so, and to touch upon all parts of the whole.

Some complained in regard to the book that the sequence was not logical enough; but Pestalozzi wished neither to establish a strong logical sequence, nor, still less, to confine the use and application of it.

What Pestalozzi had really contemplated was in the opinion of others too precise and stiff.

Although it was hardly possible that Pestalozzi should not begin his list of the parts of the human body with the head, he did not say that if other parts, the hand for example, should attract the attention of the child, it should be withdrawn from that and directed to the head because that happened to stand first in the book. Pestalozzi says expressly, the peculiar *Book for Mothers* is the *nature of the child* in its manifestations.

I know a mother who has treated her child now two and a quarter years old in the spirit of Pestalozzi, and according to his meaning. It is delightful and exalting to the heart to see that mother and child.

And surely the object of that mother's activity, the inner life of her soul, could not permit her through her love for her child, indeed, would make it impossible for her, to follow to the letter the directions in Pestalozzi's book; yet this mother did not find his writings contrary to nature, nor killing to the mind of her child; no! It was what Pestalozzi wished that she comprehended in her inmost soul. It is a joy to see that child with his angelic voice, his childlike innocence, and his love not only for his mother, but for everything that surrounds him.

It is the highest enjoyment to see how at home the child is in his world, how continually active and occupied he is in it. He stands now at a higher point of knowledge and acquaintance with the world around him, but uninjured in his innocent childishness.

This child lives a gentle inner life; he rejoices inwardly in awakening nature, and seizes everything with attention that strikes his senses which his early awakened powers of body and mind make easily possible to him. The mother followed Pestalozzi; what she did she did by following his meaning. It is not possible in the working of these principles to see the limits of the culture of body. soul and mind.

Often and willingly has this mother said, who always strove to do her duty before she knew of Pestalozzi, that from Pestalozzi she had learned how to be a mother.

Pestalozzi's *Book for Mothers* would have been much less unjustly judged if the second part had yet appeared. It is still wanting, alas! Pestalozzi has not expressed his idea fully in its application; this is an important view which every one should take before forming a judgment.

As much and even more should be taken into consideration in judging of the book, is that what Pestalozzi wishes is not limited to the

time when the faculty of speech appears in the child, or even when it actually begins to speak; no! it begins in the working and application at the moment when the child perceives outward impressions decidedly, that is, discriminates between light and darkness. The mother must already have taught the child to observe everything, to separate everything which comes within the circle of his life, before the peculiar moment of time when the development of language begins.

I know children so treated who were a year and a half old before they began to speak, but who could discriminate between all things that immediately surrounded them, and appeared to have distinct and quite significant conceptions of everything. If the child has been so treated it has the very essential and useful advantage, when it does begin to speak, of knowing well the objects it is about to name, and hence needs not to divide its powers but can apply them unitedly in the naming of them. It can now make important progress in speaking, and this is really the case with such children.

The *Book for Mothers* first gave a guide for teaching the child to observe that language is the medium of sympathy.

The mother must work according to nature, at the same time upon the child's capacity for language and its development. To elevate the social life between mother, father and child, the mother widens the child's power of language. The father, the mother, the members of the family, now teach the child the meaning of the language they speak, that they may mutually understand each other more easily, and sympathize about everything that surrounds them.

But Pestalozzi not only wishes that everything that happens unconsciously shall be brought to the consciousness, that that which has happened shall not be left to chance, but that it shall happen consecutively, all-sidedly and comprehensively, and in conformity with the developing progress of the child.

The meaning of language which Pestalozzi now wishes to have the child learn is the meaning of it in the closest sense, the special meaning; for only from the knowledge of the particular and individual thing can man rise to the knowledge and command of the universal.

The child is taught then the meaning of every single word, every single expression. The manner in which this is done lies darkly in the demands of human nature, but the *Book for Mothers* gives this guidance in the first place.

According to Pestalozzi the child is now to learn by observation, for example, the meaning of contrasted words which it either hears or even speaks already intelligibly; as dark, bright; heavy, light; black, white; transparent, opaque; there, here; furniture, tool; animal, stone; go, sit; run, creep; coarse, fine; more, less; one, many; living, dead; prick, cut, etc. Pestalozzi here shows particularly how contrast, which he always designates as to be found in every conception, is specially cultivating.

Thus far the mother has developed the child's capacity of language according to Pestalozzi's method; she has taught it to speak. But now before she carries it farther, she and other members of her family must cultivate this capacity.

The speaking of the child rises by degrees to connected language. The child knows and raises itself to a determined knowledge of the meaning of all that it speaks.

By all that the mother has hitherto done for the child, it is now in a condition to know precisely the objects with which it is surrounded, to observe them singly, to separate them from each other. Its power to observe is perfectly awakened, and in full activity. The circle of its knowledge widens as its world widens; it accompanies its mother wherever her employments call her. It is continually led to know more objects of the surrounding world. The objects themselves stand forth more and more prominently.

It recognizes intelligibly what was hitherto unknown and unseparated, and still lies partly so, and will continue to be more or less so until it consciously surveys a fixed portion of the outward world, and free and independent of that world, can again create and represent it.

To raise the child to this perfectly conscious recognition of the outward world, must hence be the object of its mother's striving. The glorious kingdom of nature now opens by degrees to the child; led by its mother's hand it enters that glorious kingdom. Nature is now its world; the child creates nature from its world.

A hundred little stones, a hundred little plants, flowers, leaves, a hundred little animals, innumerable objects of nature accompany its steps; its heart beats loudly. It finds friends, it carries about and takes care of objects; but it does not know why it is happy, why it carries about and takes care of these objects, why its heart beats so loudly. Should these impressions be allowed to vanish without having been firmly retained?

According to Pestalozzi, the mother now teaches the child to perceive these objects on all sides, to recognize all their qualities, that is, with the help of all their senses; she teaches it to use its observation upon the whole aspect of them, and to give an account of them to others.

The child now holds firm points to which it can fasten its joy,—sound, motion, shape, form, smoothness, etc. It sees the connection of these qualities and a hundred others to qualities partly determinable, or merely supposable; so that the child is now first conscious of its joy.

How happy is the child now whom its mother has made conscious of all these impressions, so that he possesses a firm point by which the outward world stands in contact with him, so that he does not remain in the dark with his heart oppressed with feeling; so that he does not wander in a mist like the traveler who journeys through a pleasing country on a spring morning when nature is partly wrapped in vapor, and shows him the light that gleams through it, promising a delightful

view. As man longingly waits for the dispersion of the mist by the rays of the sun, so that the objects of nature may appear in light and clearness, so the child waits for the guidance of the loving mother who will explain to him the rapture of his heart and show him why he rejoices in anticipation.

What a calling for the mother! She teaches the child to become conscious of his joys, of the objects of his delight; she teaches it how to give an account of all it sees and feels, to express it in words and to share it with others.

The mother thus raises the child into a creature of intelligence and feeling; she teaches him the qualities of objects; she listens to every remark, every discovery, every word of her child; she rejoices when he rejoices; she receives his love and sympathy in her own breast, she reciprocates it and guides it with delight.

As the nature of the child receives life and significance thus, so the language which the child, the mother, the father, the family speaks, receives life and significance. Every word becomes an object, an impression, a picture; to every word the child joins a world, a cycle of impressions; he goes in his remarks upon the qualities of things, from the easier to the more difficult, from the simple to the complex; he loves to seek and find it all himself; "Dear mother, let me find it myself," he says. Often have I with joy and light-heartedness heard children make this prayer with shining, sparkling eyes!

Later, the mother leads her child to classifying similar things (which it tends to do of itself) and to discriminating between different things; thus the child learns to compare what it sees.

The child besides observing, also imitates. Imitation betters and perfects his observations. The mother not only allows this imitation, she not only rejoices in it, but she aids it.

The child likes above all things to imitate the sound which it has evoked from some inanimate object perhaps, or which it seems to him to produce. It tries to imitate the sound of everything, falling, jumping, breathing, moving. All the objects of nature, animate and inanimate, seem to emit sounds; they speak audibly to him. The mother rejoices in the child's delight when in the spring it imitates the sounds of nature, and she challenges him to do it; she does it unconsciously when her impulse to do it is not disturbed. Who has not seen a poor mother playing with her child or heard her say, "What does the sheep do? What does the dog say, the ox, the bird?" The child's imitations increase; it imitates the twittering of the bird, and thus its own human tone is awakened.

If the mother sings, and accompanies the song of the birds with her human tones, he will imitate this, and thus will not only his feeling be awakened for the highest human expression, song, but his whole being is exalted, from the humming of the bees to the representation of his own feelings by simple, connected and varied human tones.

The outward world is now no longer to the child, guided by Pestalozzi's method, the chaotic, confused, misty mass, which it was earlier. 1. It is now individualized. 2. What is separated it can name. 3. It can seize it at a glance independent of other relations, and according to its relation to himself and to others. 4. It can designate what it observes and all its relations by language; it can speak and knows the meaning of the language of its parents. 5. It knows an object not only on one side but on several sides. 6. It can take an object in at a glance in many relations. 7. It can compare one object with another and recognize the peculiar qualities of each.

Ideas of Number.

The first general quality of objects is their computability. Objects are now individually separated to the child's mind, consequently following each other in time and thus appear computable.

The mother now teaches her child to recognize the computability of objects, and to separate the qualities and relations of computable objects in nature, with real objects before it, and not first by counting in an abstract manner.

By the exercises arranged by Pestalozzi the mother brings to the consciousness of the child something which hitherto was merely an obscure presentiment, scarcely a conscious feeling; she brings the conception of number, the precise knowledge of the qualities and relations of the computable, to his clear, intelligible consciousness.

The mother teaches the child that one stone and again one stone are two stones, etc.

Farther, she teaches him to know the value of numbers by the opposite process, for example, ten nuts less one nut are nine nuts.

Already this little exercise has brought conversation to life between mother and child, when, for example, in the first case, she says to the child, "Lay down two flowers and one flower; how many flowers have you? how many times one flower have you? how many times two flowers have you?" etc.

Or, in the second case, for the solving of numbers, she says to the child, "Put away one of your six beans; now how many have you? how many times one bean have you still?"

The mother goes a step farther; she now lets him add two, three and four; for example: "One stone and two stones are three stones."

The child learns by observation that 5 are 5 times 1, are 4 and 1, and 3 and 2.

Or, 1 and 3 are 4, 4 and 3 are 7, 7 and 3 are 10 objects.

The mother then goes backwards over the same ground. For example: if you take 2 from 15, 13 remain.

Questions enliven and elevate conversation between the mother and child.

The mother may work in the field or in the house; the child sits near

and plays with stones or flowers. The mother asks: "When you put 2 flowers to 1, how many have you?"

All this is play to the child; it handles its favorite objects; it moves them about, and sees a purpose in doing it, for in all its plays the child gives itself a problem. The child is with its mother, so it is happy, and its mind and feelings are awakened.

When the child knows how to count in these different ways, and knows the qualities of numbers thus represented, it will soon find that the pea leaf has 2 times 2 little leaves, and the rose leaf 2 times 3 little leaves. A hint to the mother, and she carries her child still another step in the knowledge of computation. The child has several single objects around it. "Place your little blocks," the mother says, "so that 2 will lie in every heap. Have you done it? Count how many times 2 you have." The child will count: "I have 2 times 2, 3 times 2, or I have 1 time 2;" or it will say perhaps a little later, "I have 1 two heap; 2 two heaps," etc.

The mother goes farther and says: "Place your things so that 3 or 4 or 5 will lie together, and tell me how many times 3 or 4 or 5, etc., you have." [She selects one of these numbers, of course. We omit many similar exercises in numbers now familiar to kindergartners.]

Form.

So Pestalozzi would have the mother teach the child form in its play. "Here is a lath—it is straight; here is a branch—it is crooked." The child remarks the laths on the fence, the prongs on the rake; they are at equal distances from each other. His mother tells him they are *parallel.* The ribs on the leaf of the large plantain unite in a point; they are radiating. The child goes into the woods with its mother; it sees the fir trees and the pines, it is pleased with the variety; and it knows how to describe it. The needles of the fir tree are *parallel*, those of the pine unite in a point.

The child observes the relations of the branches to the stem. Its mother has taught it to observe angles. The branches and the stems form angles, but these joinings of branch and stem make in one tree quite a different impression upon the child from those in another tree. How delighted it now is to recognize this variety, so that it has a firm point to which it can fasten its impressions. It is the greater or less inclination of the branch to the stem. So in the surroundings in nature, which is its world it recognizes, led by its mother, it sees 3 or 4, or many cornered forms. The intersection of the hemlock twig forms a regular pentagonal (or five corners). The mother leads the child to a regular comparison of this form and to seek its variety.

The child will soon pluck leaves and find other objects in view of their forms, and with childish critical senses will separate them from the objects to which they belong. He will go farther than I venture to describe.

"See, mother, what round leaves I have found," and the child shows

the mother many such leaves, of larger and smaller sizes, which he has picked. "See how little this one is, and how big this one is!" he thus leads himself to the contemplation of size. A hint, a word from the mother, and the child has received a new item of culture.

He selects three leaves, lays them upon each other, and says: "That is the largest leaf, that is smaller, but that is the smallest."

"Mother, look at this long stalk. The stalk of the flax is only half as long," he will perhaps say, if he has learned the meaning of the word half. Or, after the mother has laid the flax upon the corn stalk, he will say, "this is 2 times as long," or perhaps as long again as that one, or he breaks a pear leaf in the middle, lengthwise, and finds both halves equally long; perhaps he cannot describe what he finds and his mother tells him that these two parts of a whole are called halves, and thus widens the circle of his knowledge again.

Pestalozzi wishes to make known intelligibly in small things the attributes of form as well as the recognition of the foundation of its qualities.

The child will lead on the attentive mother and father still farther.

The child will soon come to the consideration of large equal objects in comparison with large unèqual objects; he will find that a part is smaller than the whole, the whole is larger than a part.

Objects of nature as well as of art will lead the child to this comparison.

Everything in his circle, in his world, will thus become means of information, material for development.

If the child is in its earliest years where the mother is, and rightly guided, it costs but a suggestion from her and it can busy itself many hours.

It accumulates objects, arranges and investigates them; it is quiet and happy.

One will scarcely realize that the child is occupied, and yet the powers of its soul and mind are coming forward and developing themselves by practice.

In this way all the capacities and powers of the child are now developed according to Pestalozzi's method; his senses cultivated, his inner and outer being exalted to true life; he errs no more unconsciously as one enveloped in mist; the way is open for every kind of knowledge, every shade of feeling. Sympathy, that beautiful attribute of man, is possible to him in its whole scope; his language is formed.

With deepest love he hangs upon the glance of his mother, his father —the parents to whom he owes all this joy.

All which has thus far been done by the mother was the object of the *Book for Mothers*, and suggested by it; at least this is what Pestalozzi wished for as belonging to the calling of the mother.

Pestalozzi wishes that the child shall live in this manner seven happy, delightful years.

The child has now, thus guided, received its culture through the mother, for what is now in the child, what now transports it will always live in it, will give value to its life, dignity to its being. She now surrenders it fully prepared to the father, the parental teacher, or to his representative, the school-master, for definite instruction, definite teaching.

The instruction which the father or school-master will now give to the child will join on where the mother ended.

The child should find no other difference between this teaching and that of its mother; now every object stands singly, all instruction has a determined time. The manner of handling the subjects of instruction must be in harmony with that of its mother.

Man as a Scholar.

[The next division of this article upon Pestalozzi is entitled MAN AS A SCHOLAR, and in it Fröbel describes minutely Pestalozzi's mode of teaching everything:]

Language—the mother tongue in reference to its meaning, the formal part of language; descriptions of nature, of the products of art, of the earth's surface. Second course of geographical instruction, the knowledge of numbers, forms, size, singing, drawing (Schmidt's method), reading, writing.

This instruction is not given from books, but from life, observation of nature, walks, examination of works of art and use, etc., etc.

INTRODUCTION OF THIS METHOD INTO THE SCHOOLS.

The demands which Pestalozzi makes upon the teacher are simple and natural; they are founded in the nature of the teacher as well as in the nature of the scholar. Therefore they will be intelligible and easy of execution and representation to every teacher, even the country school-teacher, who can unite good will with power and understanding, as soon as he has suitably prepared himself in the method. It is the same with the subjects which Pestalozzi wishes to have taught. They go from the simple, their march is connected in a determined sequence lying in the nature of every subject of instruction. If the teacher has been taught only the first point, the nature and essence of his subject, through observation in his own practice, he can not only proceed easily according to the demand of that subject, but even instruct the scholar in it consecutively.

The teacher with good will and the impulse to perfect himself (and upon what teacher who wishes to perfect others would not this requisition be made?) will very soon perceive with the utmost joy the glorious effects of the Pestalozzian method upon himself; he will find it grounded in his nature. The Pestalozzian principles will thus become his own; they will flow into his whole life; and thus he will express it with mind, love, warmth, life and freedom in all his acts, and instruct

and represent it to his scholars according to their needs, as to his own children and brethren.

There would be few difficulties in introducing Pestalozzi's method into the schools, if teachers, and those who feel it their destiny to be such, should make themselves familiar at his institution with his principles, and should acquire the readiness and dexterity in applying them, which they could do on the spot. Supposing that they know and honor the duties and demands of their calling, strive to fulfill them with all their power, and, thinking for themselves, not act mechanically, their efforts would be facilitated by the Pestalozzian method; in the first place because it corresponds to their natures as well as to that of their pupils, and again because its workings will fill them and their pupils with inward joy and exhilarating pleasure; it would enable them to fulfill their calling not only with love and joy, but with power and enthusiasm. They will not be behindhand in their own self-perfecting when they teach their scholars, even the lowly among the people, even the preliminary points of every subject; they will have the opportunity for thought whereby their own minds will be farther developed. Their human hearts, their loving souls, will be filled with nourishment. They will never be machines even when they are teaching the simplest thing; for they will never depend upon arbitrarily given rules, followed every day regularly without farther thought. Indeed, if they wish to teach according to Pestalozzi's principles, it will be necessary to think, so that what they teach will be living and active in itself, and be presented livingly and glowingly so as to awaken life and activity in others.

By their knowledge of this method, the teachers, in order to understand its introduction, will make it not only possible to fulfill their duty far more comprehensively and better than before, but will find their work much facilitated by it, for by its conformity to nature it bears within itself the quality that every advanced scholar will be able to teach and instruct others. Very essential and many-sided advantages will arise out of this to both scholars and schools.

1. All the scholars will be, according to their needs and at all times, employed under a teacher, will be always under inspection, and never left to themselves or to indolence, a thing so common in schools, but will be at all times engaged in their development and culture.

2. For the instructed and assistant pupils will themselves penetrate deeper into the method, and hence be better able to comprehend the teaching they will receive. Their power of thought and judgment will be in continual exercise, their feelings and souls will have the opportunity to practice love and ready service, and thus, while upon one side their understandings will be cultivated, on the other they will rise to practical humanity. The school itself will thus be sustained like a family, the teacher of which is the father, the pupils of which are the children; these will be like brothers and sisters of the same family, in which the weaker will be sustained by the stronger.

Whose heart does not beat quickly to see the schools of his beloved fatherland thus exalted?

The assistant teacher will receive thus the most highly essential advantage; he must never weaken his powers by frittering them away, that he may always be able to devote them wholly to the department taught by him.

The school receives this essential advantage—that unity reigns in the whole instruction. So much more important progress will the pupils make. The school can thus naturally answer perfectly to the demands of the parents, the children always be suitably and directly employed, and all things work together for their culture.

The instruction will thus gain in life, interest and variety by every class of the pupils being occupied specially and particularly according to their ages.

If we were to take into consideration the wants of the people in the arrangement and application of subjects of instruction in the people's schools and the country schools, a teacher in a country or village school, supported by some of his most capable pupils, could fulfill the demands of Pestalozzi for eighty or more scholars by seven hours of daily instruction (two afternoons being excepted).

Since the child is first capable at eight years of age of being treated as a scholar, according to Pestalozzi's principles, if hitherto but little has been done for his development by his parents and his mother, a fixed time, to fall between the sixth and seventh year, must be arranged by local conditions to receive him into the school in order to supply what the first education at home has neglected.

Therefore at first all the children who go to the school will be divided into two principal classes or divisions.

The first division will constitute the children's class, and these pupils will be under eight years of age. The manner of their treatment will be determined by their age, for they are children in the narrow sense of the word; they have not emerged from the circle determined by the foregoing representation of the *Book for Mothers*.

The second division will consist of the school classes, and the pupils will be from eight years up to the age in which they usually leave school. The manner of their treatment is determined by Pestalozzi's method of instruction.

This second division must be divided again into two parts; into the lower class in which the pupils are at all events from eight to eleven years old, and the upper class which contains the pupils from eleven years of age to the end of the school time. The whole school would be divided then into three classes; the first or child's class; the second or lower school class; the third or upper school class.

According to this division of the classes the following subjects of instruction are possible:

The second class could receive two hours' instruction in the descrip-

tion of nature; the third class two hours in natural history. In this way the pupils become acquainted not only with the greater part of the natural products of their fatherland, particularly of the region in which they live, but also of the foreign natural products of essential importance to that region.

The second class could devote two hours in the week to the description of products of art; the third class two hours to technology. And here what is essential to the pupils in the circle in which they live is alone necessary.

Then two hours of description of the earth for the second class, and two hours of knowledge of different countries. The second class could give one of these hours in the middle of the week to a walk. Thus they would learn to know Germany (its physical limits) and especially the Thuringian valley accurately, and have a general view of Europe.

In the description of other countries, they are taught the products of nature and art in each country, the manner of life and system of government of the inhabitants, and the relations of every land and of the inhabitants of each to the territories in which they live.

The fatherland of the pupils stands first in importance in all these three topics.

The second class can have six hours of arithmetic. The third class also six hours of the same. In the second class it will be chiefly mental arithmetic, in the third class chiefly ciphering or written arithmetic (on the slate).

The second class can have four hours upon the theory of forms and drawing; the third class four hours in geometry and drawing. To fix more sharply the relation of the hours for arithmetic, theory of forms, geometry and drawing, a part should be precise local knowledge, a part dependent upon what knowledge the pupils of the child's class in the lower school class already have.

The second class can have six hours of reading and mother tongue; the third class four hours of the formal theory of language.

The exercises in beautiful handwriting can be connected afterwards with grammatical exercises.

The third class needs neither special hours for reading or writing, because the pupils have been firmly grounded in these before they passed into the third class. To practice and cultivate themselves more in both, they find sufficient opportunity in writing upon the other topics.

The second class can have three hours in singing, and the third class the same.

Lastly, the second class can have six hours of religious instruction, and the third class nine hours. In the third class this consists of the reports of the preaching, passages of scripture and songs; in the recitation of Bible texts and songs, not only in the words but in the signification which the pupil has given to both.

The particulars of the instruction in the first or child's class I pass

over, since the subjects, as well as their treatment, are designated in the way in which they are represented.

In no other than the Pestalozzian method can the child be employed in such a variety of ways, or in so few hours could such a goal be reached on every topic.

According to Pestalozzi's meaning and principles, no topic should stand isolated; only in organic union do they lead to the desired goal, which is the cultivation and education of the child and pupil.

This suggestion for the assignment of hours and subjects is only made for the country schools; for the city schools, there are generally three regular teachers for greater perfection of instruction.

But the organization of a school according to Pestalozzi's principles makes two essential requisitions; first, that the children of the school age can only be received into the school at two fixed seasons; and that all school children, except in the vacations, shall come to school punctually and uninterruptedly. If a single hour is neglected by the pupil, it is never possible to make it wholly up without great disadvantage to his companions in that topic, since this method makes a steady advance and is characterized by a continuous progress.

All the faults which hitherto may be found in country and city schools are prevented by the introduction of this method.

Order, permanent and spontaneous occupation, taking into account both mind and character, gradual progress in culture, living and fundamental knowledge in the pupil, love, true love of it on his part, love for the school and for the teacher, contempt for all superficial knowledge in the schools of all kinds, or among the people. These are the essential consequences of schools directed on Pestalozzi's principles.

To every one who relies upon the school for his circle of knowledge, he has marked out the path for perfecting and ennobling himself.

Love for teachers and companions, parents and family, will in riper age become a more exalted love of country, deep reverence for the princes who are to be regarded as superior fathers.

The many-sided practical power, the strength of mind and body he has acquired, will make it possible for every one so trained to act not only with power for the welfare of his own family, but to be an actively working subject for the good of the people.

Simplicity, contentment with his condition of firm independence of character, thoughtful action, the promotion of family and public happiness, practical virtue, true religion, will characterize the citizens educated according to Pestalozzi's method.

Upon the Possibility of introducing Pestalozzi's Method among the Mothers and Parents of the People, for the Natural Education and Treatment of their Children up to the Sixth Year.

Even the introduction of Pestalozzi's method into the families is not so difficult as it is thought to be, for every mother loves her child, has

him with her most of the time up to a certain age, and willingly converses and occupies herself with him.

It needs little guidance, therefore, even of the uncultivated mother, in order to teach her how to treat her child according to its nature and to lead it farther on than usual; it depends upon how this guidance is given to her.

Mere words will work quite in a contrary way, but every mother likes to have people interested in her child.

Could these dispositions of the mother be used to give her confidence in Pestalozzi's method so that she could converse with her child and occupy herself with it in an intelligent manner, one might so interest the mother herself in it that she would soon perceive the benefit and joy of the child in her occupation with it; while she occupies herself with the child she cultivates herself also.

But what is thus naturally given must not go beyond her power of conception and representation. The more simple, easy and comprehensible what is given her the better. And what country teacher or country clergyman has not often an opportunity so to influence parents and child!

If even but little can be effected, what is really essential might be done by a country teacher or pastor, with the help of a few members of the community, to spread the knowledge of a better nurture of little children, one more conformable to nature. By the direction of the schools according to the principles of Pestalozzi, where the older and more advanced pupils teach the more backward ones, the introduction and generalizing of the above mentioned treatment of the children would surely be possible, and made far easier because the older members of families are so often left in charge of the younger ones by their parents.

By such direction of the schools, these representatives of the parents may receive the material with which they can develop and cultivate their little brothers and sisters by occupying them happily. How many evils which so often are inflicted upon children might be averted in this way!

The child so guided will never give itself by way of pastime to evil habits; it will become accustomed early to a proper way of thinking and feeling and will then never have any pleasure in idleness. The number of children deserving of compassion who run about under the name of "blackguards" and do not know what to do with their time, would vanish out of sight under this influence. All would strive consciously and unconsciously for the high aim of becoming productive and estimable citizens, and of protecting those who are weaker in their endeavors to seek the same goal.

Honored princess, linger a moment over this picture; find in it the happiness which this method will spread abroad over all conditions of men.

And how much more glorious would be the effect of such schools, when the pupil youth so guided shall become a father, and the young woman educated on these principles shall once be a mother. She will be a true mother; unconsciously and without farther guidance she will impart to her child what is in herself; she will naturally treat and educate her child according to Pestalozzi. Capable young people who feel the calling within themselves can thus cultivate themselves for still higher work, and be useful whether as husbands or fathers by their information, counsel and acts.

Let them unite with some others of the community who are most active for its welfare; let them use this spirit to do good with.

On Sundays and feast-days let them come together, if only a few, to gather the youths and maidens around them; let them invite some of the fathers and mothers to make it more agreeable.

Let the knowledge of the world and of nature be the subject of their conversation, not formally or discursively; no, let it proceed from their own observation and examination how they as well as children learn to occupy themselves from the simplest thing to the most complex. At least let the possibility of the introduction of the Pestalozzian method among the people be shown. By its introduction to the schools its influence among the people will be so much the more secure and rich in consequences.

Upon the Connection of the Elementary Instruction of Pestalozzi with higher Scientific Instruction.

The series of elementary instruction continues uninterruptedly into the higher and scientific.

To represent this progress in detail would carry me too far. Permit me simply to indicate the connection.

Language retains as higher scientific construction both the directions it had taken as elementary instruction.

In one direction, and indeed formally, it rises to the philosophy of language (form is here taken in a wider sense); in the other direction it rises to scientific and artistic representation.

Classification or system proceeds from the description of nature directly, according to one direction; according to the other, the history of the products of nature.

Both run parallel. As the description of nature rises to individual classification, so from natural history proceeds the individual histories of the species.

The description of the surface of the earth becomes in uninterrupted sequence the history of the earth's surface; afterwards it necessarily blends with ancient geography. Since the old geography proceeds according to its elements from the highest point of the earth's surface, this determines the biblical geography to be the beginning of this topic.

Description of men becomes anthropology, physiology and psychology (which must come out of history and through which, first receives here its true meaning) and at last human history. Here first comes the history of individual men, then their history as fathers of families, then the history of the whole family of the people and the nation.

Only biblical history corresponds to this natural continuous progress, since it ascends from the individual to the whole, therefore the beginning would be made with it; in it lies the starting point for farther progress. Here comes in the study and learning of the ancient languages. History and ancient geography now run parallel.

The introduction of the Pestalozzian method of instruction in geography is highly essential to the study of ancient geography.

Arithmetic develops without a break into the mathematics of abstract computable quantities in all its branches.

Geometry develops in a similar uninterrupted succession into the mathematics of fixed magnitudes in its whole extent and all its subdivisions. Knowledge of the elementary powers of nature develops into natural history in the wider sense and in all its compass.

The description of the products of art becomes the history of the products of art in its greatest range.

Elementary drawing rises to drawing as an art and proceeds to plastic representation of different kinds.

The theory of form according to its essence must stand in a higher contact with the æsthetic; their connection is not yet found.

Song rises to art and founds instrumental music in its various forms.

Thus, according to Pestalozzi, the whole is carried out till all these sciences and arts meet again in one point from which they all issued—MAN.

The first of this encounter is Philosophy; to recognize it makes the scholar a learned man. When he finds himself at this point, he may determine by himself the direction and aim of his life with clearness and true consciousness.

And thus the Pestalozzian method sets man forth on his endless path of development and culture on the way to knowledge, bound to no time and no space, a development to which there is no limit, no hindrance, no bounds!

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Reader:—Please to communicate any omission in the foregoing list known to you to Henry Barnard, Hartford, Conn.

THE KINDERGARTEN AND ITS FOUNDER.

PREFATORY NOTE.*

To aid parents and teachers to a thorough understanding of the Kindergarten—its genesis and growth, its theories and philosophy, its method and processes, and to some extent its relations to other systems of early training—is the object of this publication. Our hopes of a better popular education for our country and the world rest on the universal understanding and recognition in the family and the school, of the fundamental ideas of Froebel as to the law of human development, and of the intuitional method of both Pestalozzi and Froebel, as the surest process at once of mental discipline and valuable attainment.

In Froebel's letter to the Duke of Meiningen, as published by Dr. Wichard Lange, we have the key to some of the mental peculiarities of the founder of the Kindergarten in his own family, school, and self training; and in his letter to the Princess Sophia of Rudoldstadt on the system of Pestalozzi we find the germs of that child culture which it was the blessed results of his restless and self-sacrificing life-work to develop and mature. The gradual ripening of the Kindergarten is shown in his letters to Barop in 1829, and again in 1836 and 1839, until, in 1840, he appeals to the women of Germany "to assist in founding an institution for the nurture of children, which shall be named *Kindergarten*, on account of its inner life and aim."

In the published observations and experience of many thoughtful educators and teachers in our own and other countries, we have aids to a fuller understanding of the underlying principles of Froebel, to such modifications of his Kindergarten method and processes, as peculiarities of individual children, or family and national surroundings may demand, and, above all, to such changes in the subjects and methods of existing primary instruction, as will make the transition from improved home and Kindergarten training to the School, easy and progressive. If the Kindergarten is to form an integral part of the popular education of our country, its aims and methods must be felt in the Public Primary School.

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* *Froebel, Kindergarten, and Child Culture Papers:* Republished from The American Journal of Education, Henry Barnard, LL.D., Editor. Hartford, 1881. 756 pages, *American Froebel Union Edition.* $3.50.

THE KINDERGARTEN—ITS GENESIS AND NAME.*

To Froebel, the friend of children, to whom the childish nature readily and willingly revealed itself, was it given to find, in the very growth of the child, the natural way of development. Long years of loving observation taught him that the individual inner life of the child reveals itself nowhere more freely and perfectly than in play. He wished to apply his means of development to the personality, as it makes its appearance in self-activity, and this could happen only in play. With this his problem was solved at once. He had only to allow the child to play; to give him suitable materials for it; to find proper games to teach the child and his companions, and to prepare them by degrees for useful occupations, and eventually for real work, by methodically arranged gradations. Of this we will hear him speak. In a letter to Barop, written Feb. 18, 1829, he says: "During the short time employed in writing these lines the thought of my and our educational work has essentially unfolded itself, while it has gone further back in respect to its application, and grounded itself so much the more deeply. The education and training of little children from three to seven years old has occupied my mind for a long time. A multitude of thoughts and influences crowding upon me at once decided me to establish an institution for the care and development of orphan and motherless children of both sexes, of the ages abovementioned." This thought appears much more clearly in a letter from Burgdorf, Switzerland, written March 1, 1836, in which he announces to the educational circle at Keilhau that he has decided to found an institution for instruction in the art of accurate observation, leading to self-improvement, through play and occupation. In the course of the letter he says further:

"For a long time I have cherished the thought of making my means of facilitating accurate observation for culture and instruction complete and universal by a multiplication and publication of the same. Only since the end of the last year, and especially since the beginning of this, do my circumstances and relations permit the carrying out of this undertaking. I consider and order my whole life in reference to it since I have taken the decided resolution and formed the plan; first to perfect all my methods of facilitating accurate observation, of teaching, instruction, and culture, into many series following each other, separated into members, but vitally connected in the form of children's plays, and as a means of self-occupation and self-information through observation and creation, through a varied self-activity, and therefore through a methodical and legitimate satisfaction of the instinct for culture in the child. My undertaking differs very essentially from all similar ones already introduced, in its spirit, in its inner qualities, in its unity, from which everything proceeds, and in conformity to the laws of life, according to which all manifoldness is revealed, in its inner vital coherence; in a word, in the many-sided human scientific, as well as practical, foundation." Then follows the further presentation of the peculiarities of the system. Soon after

*By Ferdinand Winther, in Diesterweg's Wegweiser.—Edition of 1876. Translated by Miss Lucy Wheelock, of the Chauncy-Hall Kindergarten, Boston.

this private announcement there followed, in the Sonntagsblatt, in 1838, a public request that families should unite to carry out the motto of this paper, "Come, let us live with our children." He says therein,

"As this paper is designed, first of all, to explain and introduce the proposed institution, it begins immediately with the foundation of the whole. In the germ of every human being lies embedded the form of its whole future life. On the proper comprehension and care of this beginning depends solely the happy unfolding of the man leading to perfection, and the ability to accomplish his destiny, and thus to win the true joy and peace of life. The active and creative, living and life-producing being of man, reveals itself in the creative instinct of the child. All human education and true culture, and our understanding also, is bound up in the quiet and conscientious nurture of this instinct of activity, in the family; in the judicious unfolding of the child, to the satisfaction of the same, and in the ability of the child, true to this instinct, to be active."

Froebel's practical experiment with the Kindergarten in Blankenburg was received at first with doubtful smiles. But when the people saw with what joyful zeal children of every age, after a short time, pressed to the merry sports, in the invention of which Froebel was inexhaustible, and in the guidance of which he was a master; when the children took home their ornamental sewing and weaving, where, contrary to their former habits, they devoted themselves, of their own free will, to entertaining occupations, then, with their growing understanding of the system, the parents began to appreciate it, and doubt changed to true interest in Froebel's young creation. In the midst of this activity, full of life and experience, the idea of the Kindergarten grew clearer and fuller in Froebel's mind, so that in 1840, at the Guttenberg festival, which the educational institutions for children and youth in Blankenburg and Keilhau celebrated in common, he could present a new and more comprehensive plan, which he hoped to call into life with the help and participation of the German people.

Appeal to the Women of Germany in 1840.

One cannot read without admiration and emotion the words with which, in his speech at the festival, he tried to win the German women for his work. "Therefore, I dare," he said, toward the end of his speech, "confidently to invite you who are here present, honorable, noble, and discreet matrons and maidens, and through you, and with you all women, young and old, of our fatherland, to assist by your subscription in the founding of an educational system for the nurture of little children, which shall be named Kindergarten, on account of its inner life and aim, and German Kindergarten, on account of its spirit. Do not be alarmed at the apparent cost of the shares; for if you, in your housekeeping, or by your industry, can spare only five pennies daily, from the presumptive time of the first payment until the end, the ten dollars are paid at the last payment. Do not let yourselves be kept from the actual claims of the plan by the contemptible objection 'Of what use to us is it all?' Already the idea of furthering the proper education of the child through appropriate fostering of the instinct of activity, acts like light and warmth, imperceptibly and beneficently, on the well-being of families and citizens; how much

greater then are the possibilities of the daily, or even weekly, or monthly, attendance at such an institution. Staying here for a few hours has a good and blessed influence for days, weeks, months, and years; for good is not like a heavy stone which only acts, and is perceived where it presses; no—it is like water, air, and light, which invisibly flow from one place to another, awakening, watering, fertilizing, nourishing what is concealed from the searching eye of man,—even slumbers in our own breasts unsuspected by ourselves. Good is like a spark which shines far and points out the way and direction. Therefore, let us all, each in his own way, advance what our hearts recognize as good—the care of young children. Do you ask for the profits of your investment; in technical language, the dividends on your shares? Open your eyes impartially, your hearts also; there is more in it than we have represented in the plan of the undertaking. Or is the beautiful any less a gift and a real value in our life because it passes away easily? Is the good also any less a gift because only the heart perceives it? Is the true any less a gift because it is unseen, and only the spirit observes it? And shall we count for nothing the reaction on the family weal, and the happiness of the children, in joy of heart and peace of mind? You can enjoy these great gifts in full measure; for they are the fruit of your coöperation, the fruits of the Garden which you establish and care for,—the fruits of your property. Besides, is it not almost more than this to take the lead and stand as models for a whole country, to advance the happiness of childhood and the well-being of families throughout an entire nation?"

Universal German Institution.

Froebel was not deceived in his deep, unshaken confidence. Owing to the deeply-felt need of suitable training for children before their entrance into school, the Kindergarten was founded as a Universal German Institution at the Guttenberg festival in 1840, a day which pointed to a universal breaking of the light, and in his report of June, 1843, which is signed by the burgomaster Witz, as well as by Middendorff and Barop, Froebel could announce good results of his effort and a general and honorable recognition. In order to kindle the sparks of appreciation glimmering here and there into a clear flame by the breath of his own never-failing enthusiasm, he proposed to visit all the larger cities of Germany. He succeeded, especially in Hamburg and Dresden, in winning laborers for his vineyard, and in establishing Kindergartens. The seed-corn which he thus scattered fell in good soil, and grew to flowering plants through the faithful care of his pupils and adherents.

Mother Play and Nursery Song. Sonntagsblatt.

Of his literary works of this time, two, devoted to the pedagogics of the Kindergarten, deserve especial mention. *Die Mutter- und Koselieder* is so called from the little rhymes which Froebel gives the mother to sing or repeat in order to occupy and entertain profitably her child from one to two years old, with all kinds of sports and plays, when dressing and undressing, washing, eating, etc. The little arms and legs, hands and fingers, play the principal part; they learn to do little feats, to manage and move themselves, and are strengthened by exercise. Many occur-

rences also of domestic life or those nearly allied, are judiciously illustrated by picture and song. This method happily discovered by Froebel has since received the highest artistic development through Richter and Oscar Pletsch. The *Sonntagsblatt* (1838–1840) has a special value from the fact that Froebel published in it his "play-gifts" which characterized the Kindergarten and its method of culture, explained their meaning, and described their use. A comparison of Froebel's play-gifts with those which from year to year competitive industry offers so richly—not exactly for the benefit of the world of children—first shows them in their true light. Almost all the playthings which we buy in our toy-shops filled with all possible expense, are finished and perfect in themselves, often perfectly constructed objects whose beauty cannot be denied. Children stand amazed and delighted at the sight of a Christmas table ornamented with such gifts. But how long does the joy last? After a short time it changes first to indifference, then to disgust; and economical parents put away under lock and key for a later time, the things that are still tolerably well preserved. What can the child do with playthings on which already the fancy of an artist has worked and has left almost nothing for the self-activity of the child. The only thing it can do with these is to take them apart and destroy them. But the punishments inflicted on such occasions, show how many parents entirely misunderstand this expression of the instinct of activity so worthy of recognition, and the desire for knowledge and learning of the children. If one give to an indulged child the choice of his play-material, he will see that a stick of wood will be the dearest doll, mother's foot-stool the coach of state, a little heap of sand material for cooking, baking, building, writing, and drawing, and father's cane a darling pony. According to these experiences Froebel was anxious to make his gifts for play as simple as possible.

Gifts for Play.

First Gift for Play. The Balls—three balls of primary and three of secondary colors. With these the very little ones practice catching, swinging on a string, hopping, rolling, hide and seek, etc. With advancing age all known ball-plays come in succession.

Second Gift. Sphere, Cylinder, and Cube. The sphere, a solid ball, movable, but in every position the same. The cube stationary, but differing according to the position. The cylinder, rolling or standing, connecting the other two. All three in their connection leading over to the building plays.

Third Gift. The cube, divided into eight equal parts. It shows the whole and its parts, outside and inside, relations of size and number, arrangement, and direction.

The Fourth, Fifth, and Sixth Gifts form another step by perpendicular, horizontal, oblique divisions into different sizes. The variety of the different forms is infinitely great and is classified into—First, forms of knowledge, in which the laws of form, magnitude, and number are used; second, forms of beauty, by which the perception of what is pleasing to the eye is represented; third, forms of life, in which objects of real life, as furniture, implements, buildings, plants, and animals, are imitated.

The three following gifts, *Seventh, Eighth, and Ninth*, are, the flat or laying tablets, stick-laying, and ring-laying. These lead the child who has practiced representation with the building boxes, or through surface and linear forms, to drawing, which stands in relation with the interesting pricking and sewing. When the outlines of the form of life and beauty drawn on the paper are pricked through with the needle so that they show on both sides of the paper, then drawing in colored outline is again represented by sewing with colored threads. Weaving comes in here, which is first practiced with colored paper strips, and later with the most diverse materials, such as straw, bast, leather, ribbon, etc., and intertwining with thin, pliable wooden sticks.

As these occupations lead from the line to the surface, so the paper-folding, which follows, goes back to the solid imitating such things as a boat, hat, star, bird, etc. The hand is trained to skill, and the eye to careful observation, by the cutting by which the smallest piece of paper is changed into a means of entertainment and culture; and still more by the pease-work, in which the pointed ends of fine wooden sticks are stuck into soaked peas, and by this means the forms laid are fixed. When they create little architectural works, the objects represented appear in outline; they are transparent, also, and explain and illustrate perspective, figurative representation. Modeling in wax and clay ranks here as the last and highest step in which self-activity is given the fullest play, as well as the opportunity for the satisfaction of any existing artistic talent.

This close connection, at every step, with life, marks the standpoint from which Froebel wished to consider even the smallest thing in the life of a child. It is not the least excellence of the succession of clay moulding, pease-work, cutting, folding, weaving, building, pasting, pricking, sewing, and similar employments, which pertain to the first exercises in the comprehension of form and in training the eye, and form a necessary stepping-stone to geometry, geography, drawing, and writing, that they mingle in his plays and amusements, in whatever moves and animates childhood; and thereby satisfy the unity of the consciousness.

Movement Plays, and Songs.

The "play-gifts" mentioned form the part of the Kindergarten occupations which Froebel classed under the name of "mental plays." He shows quite a different phase of its workings in the "movement plays." They have, besides the common aim of plays, the object of satisfying the impulse of the child for the movement of its limbs, and also of advancing the bodily development. For a gain in this direction should not only always go hand-in-hand with mental improvement, but in the Kindergarten receives a prominent place.

The Kindergarten must offer fundamentally what most dwellings allow only occasionally from lack of room, and the grown-up inhabitants of them from desire of quiet; what the deplorable lack of free public places given up to the young; what the larger cities, with their foot-passengers, riders, and wagons, make almost impossible to children—an unchecked movement of their limbs, which is to them a necessity almost as pressing as drawing the breath. For, besides the closed room or hall, it must have, where possible, an open place planted with trees—a play-ground.

Here in the fresh air the little ones may live in cheerful activity and motion, and thus bloom merrily like the flowers of a garden. From the numberless dancing and singing plays which are handed down to the child's world from age to age by tradition, and of which every province and every city carefully cherishes special ones as its peculiar property, Froebel has collected the best, improved many of them by stripping off excrescences marring the original, and made them serve the educational aim of the Kindergarten. He has also added to them by his own invention. Through them all the pupils of the Kindergarten are first brought into living intercourse with each other, and share in the beneficent influence which living with his equals exerts on the child. Every movement play furthers the activity of all participants for a common end, which can only be reached when law and order rule. The Kindergartner guiding the play suffers no arbitrariness, no rude forwardness, no quarrelsome disputes, no domineering of the stronger and crowding of the weaker. Every one must do his part, according to his gifts and powers. The timid and those holding back must be encouraged, the forward ones instructed and reminded of their bounds, and all must have their rights. Living in such a well-ordered and conducted community exerts a good influence on the conduct of the children so very quickly that it shows itself in the family sometimes after a few weeks, in greater patience and ready willingness. The fear that a watchful guidance will disturb the happy little ones in their joy is quite unfounded. He misunderstands children who thinks that they prefer to play senselessly and aimlessly. On the contrary, when they are sure that a grown person will enter into their ways with kindness, they will invite such an one to show them an orderly play, or to decide how it must be properly played, or to bring the right order into that already begun.

The movement plays have another more vital center of union in the songs which accompany them. Every play has its song, which arises from it or is related to it, and which is sung sometimes by an individual, sometimes by the chorus. There is hardly anything which so claims the entire spiritual life of children and so irresistibly invites sympathy as singing. No sense lends its perceptions so directly to the heart as that of hearing. No activity is such a direct and almost involuntary expression of inner harmony as singing. Rightly then did Froebel and his friends devote to it an especially careful attention, and direct by it a prominent part in the plays. If, in spite of the many words and melodies given, one cannot repress the remark that neither the practical nor the musical side of the Kindergarten appear to be unfolded in the same degree as the educational, still he must think fairly, and not expect everything from one man. Many a roughness in Froebel's often extemporized verses, which often digress too strongly to the instructive and playful, has been polished already by a tender hand. In our folk-songs there yet lie concealed many grains of gold that should be unearthed and polished.

Intercourse with Nature.

A third and by no means subordinate direction of the activity of the Kindergarten is devoted to the intercourse of the children with nature.

It is doubly important where circumstances render this intercourse difficult, where they embitter to man the feeling of his kinship with nature, and at the same time spoil the life at many points by too much art. Children should not pass by unsympathetically the beauties which nature everywhere offers in rich abundance; their sense and perception of them must be awakened and trained. The care, under judicious guidance, of plants and animals, offers the best means for this. Whatever grows by the child's own care wins his deepest interest. The contemplation furnishes him solid knowledge and increases his sympathy to admiration and love. Therefore, a part of the play-ground should be reserved for a garden, in which every child has his own little bed which he cultivates himself. If in any way a place can be made for some domestic animals, were it only a canary bird, a little dove, a pair of hens, or some gold-fish in a globe, it will furnish a fuller satisfaction to this instinct. If the fields can be reached without danger of too great exertion on the part of the little ones, a walk should be taken at a proper time, which affords numberless opportunities, not only for the observation of nature, but for the entire unfolding of the spiritual life of the child. If such unsought occasions are used with tact they have often a greater influence than the methodical instruction imparted by the best system of teaching.

In the Kindergarten, after a quiet occupation and the general play, there should also be pauses to be devoted to unconstrained oral intercourse between the Kindergartner in charge and the children, and which are filled up most suitably by stories. A little story often does more than a long sermon. But it is difficult to tell a story well, and the art must be practiced. More difficult still is the choice of material which must be adapted to the children's point of view.

There are yet wanting good Guides, and Manuals, with model lessons and exercises;* but with the means of occupation and play already spoken of the Kindergarten is in a condition to take hold of the child's life, rousing, animating, and unfolding it in all directions. The few hours of the day which the children spend there will echo in their homes through the richness and vividness of their impressions. The never-resting instinct of activity in healthy children is no longer at loss for an object. The child does not trouble his mother so much; he is more skilful, happier; his bad angel, wearisomeness, is banished.

Improved Domestic Education.

In spite of all this the Kindergarten, according to Froebel's intention, has solved only half of its problem, and stands still before the other half, which consists in this, that it must be carried on by a bettering of the education in the family. This higher aim cannot be considered as reached when only an indirect influence is exerted on the family life through the pupils of the Kindergarten. No, quite the reverse. Froebel created the Kindergarten with the special intention of perfecting by practice in it, united with theoretical cultivation, the education of woman for her vocation, which, as experience teaches, cannot be consid-

*Our American Kindergartners, and Mothers, who wish to adopt the Froebel Material and Methods into the Nursery, have now an excellent Manual in "*The Kindergarten Guide*, by Maria Kraus-Boelte and John Kraus," published by E. Steiger, New York.

ered to have been generally accomplished by simple theory and books for mothers, excellent as these may be in themselves. This aim, however, must not be lost sight of, for important reasons. For since the mother's influence is the first, and therefore the strongest, it follows, of course, that it is of the highest importance that it should be the best. And since it is not so everywhere, should we not use every opportunity to bring it to this ideal? We have lower, middle, and higher girls' schools. Which of these has made a specialty of training young maidens for housewives and teachers of their own children? Not one! And they will have nothing to do with it. But this problem still exists. Surely the time will come for the young girls when they must take care of children, wait upon the sick, and look after kitchen and store-room. Is it to be supposed that they learn everything of themselves? The theory of educating little children, for which most young girls receive their only preparation in playing with dolls, must become a regular and essential part of female education, before the "experimenting and educating by hearsay" cease. Nowhere can this be learned better than in the closest connection with the Kindergarten.

Froebel developed this in the first detailed plan which he carried out in this direction. In such a seminary for Kindergartners and nurse-maids, with which also a Kindergarten must be connected, young maidens can, in a year, be so instructed and practically trained in the care of little children, that they learn to avoid grave errors and gain a foundation, from which an independent, wider culture is possible. And can not one in this way, better than in any other, come nearer a satisfactory solution of the vexed "Woman question?" Will not the administration of household affairs and the education of children continue to be the occupation most suited to woman's nature, and, at the same time, the noblest aim of all feminine activity? And will not the unmarried young women find in them reconciliation and contentment in richer measure than any 'emancipation' is able to furnish? There have been already women who were zealously active in this direction, and in the greater cities where the need is the most urgent, glorious results can be shown. It seems to be reserved for these associations of women, with the aid of all the strength active in this direction, to smooth the way for a more comprehensive organization. The seminaries for Kindergartners in Hamburg, Berlin, Dresden, Gotha, and other places, all of which are under the direction of private individuals and supported by voluntary contribution, to which the pupils add a small nominal sum for instruction, have for a number of years sent out a good number of well prepared and trained young women of all conditions, who are much in demand as domestic assistants, especially for educating children, and help to a more universal appreciation of a natural method of treating the little ones. It is for the interest of the teacher to advance this work in every way, because the Kindergarten, which does not seek to supply the family education (for this is by all means the best and generally desirable), but only wishes to aid the parents in the care of their children for the period when they do not devote themselves to their education and cannot be represented by teach-

ers, which should even teach all parents the proper discharge of their duties as educators, is a preparation for the elementary school.

Much could be said here of the mental helplessness of children who, sent to school in their sixth or seventh year, sometimes bring to the teacher an extraordinarily small number of impressions, scarcely any clear conceptions, and a very limited use of the mother tongue.

The experiences of Froebel in Switzerland are repeated in different degrees almost everywhere, and are not new to the teachers of the lowest elementary classes. But they express the wish to establish an organic connection between the Kindergartens and the school, and previously show at least, theoretically, their possibilities and usefulness.

The "General Union for family education and that of the people," has repeatedly offered a prize for an essay on this subject, without receiving a satisfactory solution of it according to their ideas. Recently, the prize was adjudged to a paper of Carl Richter, a teacher in Leipsic, the author of the "Pedagogical Library," and of another work '*On Object-Teaching in Elementary Schools*,' of which honorable mention is made.

The hope of a future organic connection between the Kindergarten and the school, as well as the wished-for introduction of Froebel's method into charitable institutions for little children, is not entirely unfounded. There are hardly any serious obstacles, since the Kindergarten in no way anticipates the real school instruction. And as the Gymnasium has recognized it as useful to have scholars properly prepared for its Sexta, by the passing through some elementary classes of the so-called Vorschule or preparatory school, so in the future perhaps it will be considered necessary to add a Kindergarten to every elementary school, which will grow in time to be an excellent bond between the school and home.

So the Kindergarten shows itself on every side as an institution in accordance with the spirit of the age for bettering the education, of which it is the natural foundation, and helping to restore it again in families. In spite of the obstacles arising at first from misunderstanding and from the feeble support of the public, in the course of a year it won for itself an honorable place among the institutions for the education of youth. This was owing to the sound strength of the fundamental idea from which it proceeded, to a need arising from circumstances, and to the continuous exertions of enthusiastic adherents, especially among women. Under their guidance the Kindergarten has quietly accomplished a great work, in giving to thousands of children happy hours whose stimulating influence is felt in the family.

Although it has not yet received the desired recognition, it may be, perhaps, that well-meant but mis-directed zeal has contributed as much to this as the cool reserve of those who scorned it under the form, so little like a school, into which Froebel poured his full heart to nourish the living germ. When it shall be developed more clearly and richly by the unwearied zeal of intelligent and judicious patrons, it will then remain an integral part of our children's education.

THE KINDERGARTEN SYSTEM.*

Frœbel first gave the name of Kindergarten about the year 1840 to his school of young children between three and seven years of age at Blankenburg, near Rudolstadt. Its purpose is thus briefly indicated by himself:—"To take the oversight of children before they are ready for school life; to exert an influence over their whole being in correspondence with its nature; to strengthen their bodily powers; to exercise their senses; to employ the awakening mind; to make them thoughtfully acquainted with the world of nature and of man; to guide their heart and soul in a right direction, and lead them to the Origin of all life and to union with Him." To secure those objects, the child must be placed under the influence of a properly trained governess for a portion of the day after reaching the age of three.

Frœbel differs from Pestalozzi, who thought that the mother, as the natural educator of the child, ought to retain the sole charge up to the sixth or seventh year. This necessarily narrows the child's experience to the family circle, and excludes in many cases the mutual action and reaction of children upon each other—under conditions most favorable to development. Mr. Payne embodies the genesis of Frœbel's system in his own mind as follows:

Let us imagine Frœbel taking his place amidst a number of children disporting themselves in the open air without any check upon their movements. After looking on the pleasant scene awhile, he breaks out into a soliloquy:

"What exuberant life! What immeasurable enjoyment! What unbounded activity! What an evolution of physical forces! What a harmony between the inner and the outer life! What happiness, health, and strength! Let me look a little closer. What are these children doing? The air rings musically with their shouts and joyous laughter. Some are running, jumping, or bounding along, with eyes like the eagle's bent upon its prey, after the ball which a dexterous hit of the bat sent flying among them; others are bending down towards the ring filled with marbles, and endeavoring to dislodge them from their position; others are running friendly races with their hoops; others again, with arms laid across each other's shoulders, are quietly walking and talking together upon some matter in which they evidently have a common interest. Their natural fun gushes out from eyes and lips. I hear what they say. It is simply expressed, amusing, generally intelligent, and often even witty. But there is a small group of children yonder. They seem eagerly intent on some subject. What is it? I see one of them has taken a fruit from his pocket. He is showing it to his fellows. They look at it and admire it. It is new to them. They wish to know more about it—to handle, smell, and taste it. The owner gives it into their hands; they feel and smell, but do not taste it. They give it back to the owner, his right to it being generally admitted. He bites it, the rest looking eagerly on to watch the result. His face shows that he likes the taste; his eyes grow brighter with satisfaction. The rest desire to make his experience their own. He sees their desire, breaks or cuts the fruit in pieces, which he distributes among them. He adds to his own pleasure by sharing in theirs. Suddenly a loud shout from some other part of the ground attracts the attention of the group, which scatters in all directions. Let me now consider. What does all this manifold movement—this exhibition of spontaneous energy—really mean? To me it seems to have a profound meaning.

"It means—

"1. That there is an immense external development and expansion of energy of various kinds—physical, intellectual, and moral. Limbs, senses, lungs, tongues, minds, hearts, are all at work—all coöperating to produce the general effect.

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* Lecture delivered at the College of Preceptors at London, Feb. 25th, 1874, by Joseph Payne, Professor of the Science and Art of Education to the College.

"2. That activity—doing—is the common characteristic of this development of force.

"3. That spontaneity—absolute freedom from outward control—appears to be both impulse and law to the activity.

"4. That the harmonious combination and interaction of spontaneity and activity constitute the happiness which is apparent. The will to do prompts the doing; the doing reacts on the will.

"5. That the resulting happiness is independent of the absolute value of the exciting cause. A bit of stick, a stone, an apple, a marble, a hoop, a top, as soon as they become objects of interest, call out the activities of the whole being quite as effectually as if they were matters of the greatest intrinsic value. It is the action upon them—the doing something with them—that invests them with interest.

"6. That this spontaneous activity generates happiness because the result is gained by the children's own efforts, without external interference. What they do themselves and for themselves, involving their own personal experience, and therefore exactly measured by their own capabilities, interests them. What another, of trained powers, standing on a different platform of advancement, does *for them*, is comparatively uninteresting. If such a person, from whatever motive, interferes with their spontaneous activity, he arrests the movement of their forces, quenches their interest, at least for the moment; and they resent the interference.

"Such, then, appear to be the manifold meanings of the boundless spontaneous activity that I witness. But what name, after all, must I give to the totality of the phenomena exhibited before me? I must call them Play. Play, then, is spontaneous activity ending in the satisfaction of the natural desire of the child for pleasure—for happiness. *Play is the natural, the appropriate business and occupation of the child left to his own resources.* The child that does not play, is not a perfect child. He wants something—sense-organ, limb, or generally what we imply by the term health—to make up our ideal of a child. The healthy child plays—plays continually—cannot but play.

"But has this instinct for play no deeper significance? Is it appointed by the Supreme Being merely to fill up time—merely to form an occasion for fruitless exercise?—merely to end in itself? No! I see now that it is the constituted means for the unfolding of all the child's powers. It is through play that he learns the use of his limbs, of all his bodily organs, and with this use gains health and strength. Through play he comes to know the external world, the physical qualities of the objects which surround him, their motions, action, and re-action upon each other, and the relation of these phenomena to himself; a knowledge which forms the basis of that which will be his permanent stock for life. Through play, involving associateship and combined action, he begins to recognize moral relations, to feel that he cannot live for himself alone, that he is a member of a community, whose rights he must acknowledge if his own are to be acknowledged. In and through play, moreover, he learns to contrive means for securing his ends; to invent, construct, discover, investigate, to bring by imagination the remote near, and, further, to translate the language of facts into the language of words, to learn the conventionalities of his mother tongue. Play, then, I see, is the means by which the entire being of the child develops and grows into power, and, therefore, does not end in itself.

"But an agency which effects results like these is an education agency; and *Play*, therefore, *resolves itself into education;* education which is independent of the formal teacher, which the child virtually gains for and by himself. This, then, is the outcome of all that I have observed. The child, through the spontaneous activity of all his natural forces, is really developing and strengthening them for future use; he is working out his own education.

"But what do I, who am constituted by the demands of society as the formal educator of these children, learn from the insight I have thus gained into their nature? I learn this—that I must educate them in conformity with that nature. I must continue, not supersede, the course already begun; my own course must be based upon it. I must recognize and adopt the principles involved in it, and frame my laws of action accordingly. Above all, I must not neutralize and deaden that spontaneity which is the mainspring of all the machinery; I must rather encourage it, while ever opening new fields for its exercise, and giving it

new directions. Play, spontaneous play, is the education of little children; but it is not the whole of their education. Their life is not to be made up of play. Can I not then even now gradually transform their play into work, but work which shall look like play?—work which shall originate in the same or similar impulses, and exercise the same energies as I see employed in their own amusements and occupations? Play, however, is a random, desultory education. It lays the essential basis; but it does not raise the superstructure. It requires to be organized for this purpose, but so organized that the superstructure shall be strictly related and conformed to the original lines of the foundation.

"*I see that these children delight in movement;*—they are always walking, or running, jumping, hopping, tossing their limbs about, and, moreover, they are pleased with rythmical movement. I can contrive motives and means for the same exercise of the limbs, which shall result in increased physical power, and consequently in health—shall train the children to a conscious and measured command of their bodily functions, and at the same time be accompanied by the attraction of rythmical sound through song or instrument.

"*I see that they use their senses;* but merely at the accidental solicitation of surrounding circumstances, and therefore imperfectly. I can contrive means for a definite education of the senses, which shall result in increased quickness of vision, hearing, touch, etc. I can train the purblind eye to take note of delicate shades of color, the dull ear to appreciate the minute differences of sound.

"*I see that they observe;* but their observations are for the most part transitory and indefinite, and often, therefore, comparatively unfruitful. I can contrive means for concentrating their attention by exciting curiosity and interest, and educate them in the art of observing. They will thus gain clear and definite perceptions, bright images in the place of blurred ones,—will learn to recognize the difference between complete and incomplete knowledge, and gradually advance from the stage of merely knowing to that of knowing that they know.

"*I see that they invent and construct;* but often awkwardly and aimlessly. I can avail myself of this instinct, and open to it a definite field of action. I shall prompt them to invention, and train them in the art of construction. The materials I shall use for this end, will be simple; but in combining them together for a purpose, they will enjoy not only their knowledge of form, but their imagination of the capabilities of form. In various ways I shall prompt them to invent, construct, contrive, imitate, and in doing so develop their nascent taste for symmetry and beauty.

"And so in respect to other domains of that child-action which we call play, I see that I can make these domains also my own. I can convert children's activities, energies, amusements, occupations, all that goes by the name of play, into instruments for my purpose, and, therefore, transform play into work. This work will be education in the true sense of the term. The conception of it as such I have gained from the children themselves. They have taught me how I am to teach them.

FRŒBEL'S THEORY IN PRACTICE.

I must endeavor to give some notion of the manner in which Frœbel *reduced* his theory to practice. In doing this, the instances I bring forward must be considered as typical. If you admit—and you can hardly do otherwise—the reasonableness of the theory, as founded on the nature of things, you can hardly doubt that there is some method of carrying it out. Now, a method of education involves many processes, all of which must represent more or less the principles which form the basis of the method. It is quite out of my power, for want of time, to describe the various processes which exhibit to us the little child pursuing his education by walking to rhythmic measure, by gymnastic exercises generally, learning songs by heart and singing them, practising his senses with a definite purpose, observing the properties of objects, counting, getting notions of color and form, drawing, building with cubical blocks, modeling in wax or clay, braiding slips of various colored paper after a pattern, pricking or cutting forms in paper, curving wire into different shapes, folding a sheet of paper and gaining

elementary notions of geometry, learning the resources of the mother-tongue by hearing and relating stories, fables, etc., dramatizing, guessing riddles, working in the garden, etc., etc. These are only some of the activities naturally exhibited by young children, and these the teacher of young children is to employ for his purpose. As, however, they are so numerous, I may well be excused for not even attempting to enter minutely into them. But there is one series of objects and exercises therewith connected, expressly devised by Frœbel to teach the art of observing, to which, as being typical, I will now direct your attention. He calls these objects, which are gradually and in orderly succession introduced to the child's notice, Gifts,—a pleasant name, which is, however, a mere accident of the system: they might equally well be called by any other name.

GIFTS FOR THE CULTURE OF OBSERVATION.

As introductory to the series, a ball made of wool, of say a scarlet color, is placed before the baby. It is rolled along before him on the table, thrown along the floor, tossed into the air, suspended from a string, and used as a pendulum, or spun around on its axis, or made to describe a circle in space, etc. It is then given into his hand; he attempts to grasp it, fails; tries again, succeeds; rolls it along the floor himself, tries to throw it, and, in short, exercises every power he has upon it, always pleased, never wearied in *doing* something or other with it. This is play, but it is play which resolves itself into education. He is gaining notions of color, form, motion, action and re-action, as well as of muscular sensibility. And all the while the teacher associates words with things and actions, and, by constantly employing words in their proper sense and in the immediate presence of facts, initiates the child in the use of his mother-tongue. Thus, in a thousand ways, the scarlet ball furnishes sensations and perceptions for the substratum of the mind, and suggests fitting language to express them; and even the baby appears before us as an observer, learning the properties of things by personal experience.

Then comes the *first Gift*. It consists of six soft woolen balls of six different colors, three primary and three secondary. One of these is recognized as like, the others as unlike, the ball first known. The laws of similarity and discrimination are called into action; sensation and perception grow clearer and stronger. I cannot particularize the numberless exercises that are to be got out of the various combinations of these six balls.

The *second Gift* consists of a sphere, cube, and cylinder, made of hard wood. What was a ball before, is now called a sphere. The different material gives rise to new experiences; a sensation, that of hardness, for instance, takes the place of softness; while varieties of form suggest resemblance and contrast. Similar experiences of likeness and unlikeness are suggested by the behavior of these different objects. The easy rolling of the sphere, the sliding of the cube, the rolling as well as sliding of the cylinder, illustrate this point. Then the examination of the cube, especially its surfaces, edges, and angles, which any child can observe for himself, suggest new sensations and their resulting perceptions. At the same time, notions of space, time, form, motion, relativity in general, take their place in the mind, as the unshaped blocks which, when fitly compacted together, will lay the firm foundation of the understanding. These elementary notions, as the very groundwork of mathematics, will be seen to have their use as time goes on.

The *third Gift* is a large cube, making a whole, which is divisible into eight

small ones. The form is recognized as that of the cube before seen; the size is different. But the new experiences consist in notions of relativity—of the whole in its relation to the parts, of the parts in their relation to the whole; and thus the child acquires the notion and the names, and both in immediate connection with the sensible objects, of halves, quarters, eighths, and of how many of the small divisions make one of the larger. But in connection with the third Gift a new faculty is called forth—imagination, and with it the instinct of construction is awakened. The cubes are mentally transformed into blocks; and with them building commences. The constructive faculty suggests imitation, but rests not in imitation. It invents, it creates. Those eight cubes, placed in a certain relation to each other, make a long seat, or a seat with a back, or a throne for the Queen; or again, a cross, a doorway, etc. Thus does even play exhibit the characteristics of art, and "conforms (to use Bacon's words) the outward show of things to the desires of the mind"; and thus the child, as I said before, not merely imitates, but creates. And here, I may remark, that the mind of the child is far less interested in that which another mind has embodied in ready prepared forms, than in the forms which he conceives, and gives outward expression to, himself. He wants to employ his own mind, and his whole mind, upon the object, and does not thank you for attempting to deprive him of his rights.

The *fourth, fifth, and sixth Gifts* consist of the cube variously divided into solid parallelopipeds, or brick-shaped forms, and into smaller cubes and prisms. Observation is called on with increasing strictness, relativity appreciated, and the opportunity afforded for endless manifestations of constructiveness. And all the while impressions are forming in the mind, which, in due time, will bear geometrical fruits, and fruits, too, of æsthetic culture. The dawning sense of the beautiful, as well as of the true, is beginning to gain consistency and power.

I cannot further dwell on the numberless modes of manipulation of which these objects are capable, nor enter further into the groundwork of principles on which their efficiency depends.

OBJECTIONS TO THE SYSTEM CONSIDERED.

It is said, for instance, without proof, that we demand too much from little children, and, with the best intentions, take them out of their depth. This might be true, no doubt, if the system of means adopted had any other basis than the nature of the children; if we attempted theoretically, and without regard to that nature, to determine ourselves what they can and what they cannot do; but when we constitute spontaneity as the spring of action, and call on them to do that, and that only, which they can do, which they do of their own accord when they are educating themselves, it is clear that the objection falls to the ground. The child who teaches himself never can go out of his depth; the work he actually does is that which he has strength to do; the load he carries cannot but be fitted to the shoulders that bear it, for he has gradually accumulated its contents by his own repeated exertions. This increasing burden is, in short, the index and result of his increasing powers, and commensurate with them. The objector in this case, in order to gain even a plausible foothold for his objection, must first overthrow the radical principle, that the activities, amusements, and occupations of the child, left to himself, do indeed constitute his earliest education, and that it is an education which he virtually gives himself.

Another side of this objection, which is not unfrequently presented to us, derives its plausibility from the assumed incapacity of children. The objector points to this child or that, and denounces him as stupid and incapable. Can

the objector, however, take upon himself to declare that this or that child has not been made stupid even by the very means employed to teach him? The test, however, is a practical one: Can the child play? If he can play, in the sense which I have given to the word, he cannot be stupid. In his play he employs the very faculties which are required for his formal education. "But he is stupid at his books." If this is so, then the logical conclusion is, that the books have made him stupid, and you, the objector, who have misconceived his nature, and acted in direct contradiction to it, are yourself responsible for this.

"But he has no memory. He cannot learn what I tell him to learn." No memory! Cannot learn! Let us put that to the test. Ask him about the pleasant holiday a month ago, when he went nutting in the woods. Does he remember nothing about the fresh feel of the morning air, the joyous walk to the wood, the sunshine which streamed about his path, the agreeable companions with whom he chatted on the way, the incidents of the expedition, the climb up the trees, the bagging of the plunder? Are all these matters clean gone out of his mind? "Oh, no, he remembers things like these." Then he has a memory, and a remarkably good one. He remembers because he was interested; and if you wish him to remember your lessons, you must make them interesting. He will certainly learn what he takes an interest in.

I need not deal with other objections. They all resolve themselves into the category of ignorance of the nature of the child. When public opinion shall demand such knowledge from teachers as the essential condition of their taking in hand so delicate and even profound an art as that of training children, all these objections will cease to have any meaning.

My close acquaintance with Frœbel's theory, and especially with his root-idea, is comparatively recent. But when I had studied it as a theory, and witnessed something of its practice, I could not but see at once that I had been throughout an unconscious disciple, as it were, of the eminent teacher. The plan of my own course of lectures on the Science and Art of Education was, in fact, constructed in thought before I had at all grasped the Fröbelian idea; and was, in that sense, independent of it.

The Kindergarten is gradually making its way in England, without the achievement as yet of any eminent success; but in Switzerland, Holland, Italy, and the United States, as well as in Germany, it is rapidly advancing. Wherever the principles of education, as distinguished from its practice, are a matter of study and thought, there it prospers. Wherever, as in England for the most part, the practical alone is considered, and where teaching is thought to be "as easy as lying," any system of education founded on psychological laws must be tardy in its progress.

"The Kindergarten has not only to supply the proper materials and opportunities for the innate mental powers, which, like leaves and blossoms in the bud, press forward and impel the children to activity, with so much the more energy the better they are supplied. *It has also to preserve children from the harm of civilization*, which furnishes poison as well as food, temptations as well as salvation; and children must be kept from this trial till their mental powers have grown equal to its dangers. Much of the success of the Kindergarten (invisible at the time) is negative, and consists in preventing harm. Its positive success, again, is so simple, that it cannot be expected to attract more notice than, for instance, does fresh air, pure water, or the merit of a physician who keeps a family in health."—*Karl Froebel.*

CRITICAL MOMENTS IN THE LIFE OF FROEBEL, BY BAROP.

"At the end of twenty years," said Barop, when we were talking of the early history of Keilhau, "we were in a very critical position. You know we had little outward means at our command when we began our enterprise. Later, Middendorff offered his paternal inheritance; but the acquisition of the land, and the erection of the necessary buildings, required considerable funds, so that Middendorff's contribution soon vanished like drops of water that fall on a hot stove. My father-in law, Christian Ludwig Froebel, stepped in and gave what he could into the hands of his brother, without any conditions; but even his offerings could not hold at bay care and want. My father was a wealthy man, but he was so displeased at my joining the Froebelian circle and settling at Keilhau that he afforded me no support of any kind. Distrust surrounded us on all sides in those first years; both open and secret enmities from far and near tried to embitter our life and check our efforts in the germ. Not the less did the institution bloom out quickly and gloriously, but was brought later to the verge of ruin by the well directed persecutions against the Burschenschaften (an association of students for patriotic purposes); for the spirit of 1815 was incarnated in the institution, and just that spirit was exposed to the most extreme opposition. It would carry me too far if I were to describe this fully. It seemed to me at that time as if the enemy would really conquer. The number of our pupils (originally thirty) had diminished to five or six, and, consequently, the vanishing little revenue increased the burden of debts to a height that made us dizzy. From all sides the creditors rushed in, urged on by the attorneys, who washed their hands in our misery. Froebel vanished through the back door up the mountain when the duns appeared, and it was left to Middendorff to quiet most of them, in a degree which only he can believe possible who has been acquainted with Middendorff's influence over men. On the side of the workmen who had to ask for money, there were touching scenes of resignation, confidence, and magnanimity. A locksmith, for instance, was required by an attorney to 'bring a suit against the churls,' since nothing was to be got from them and their destruction. The locksmith, enraged, refused to assault our persons, and retorted that he had rather lose his hardly earned money than to doubt our honorable intentions, and that nothing was further from his purpose than to increase our troubles. Ah! and this trouble was hard to bear, for Middendorff was already married, and I was following his example. When I asked my wife for her hand, my father and mother in law asked: 'but you will not remain at Keilhau?' 'Yes,' I replied. 'The thought for which we are living appears to me important and suited to the times, and I do not doubt that men will be found who will trust us to carry out the idea correctly, as we trust the Invisible One.' In fact, in spite of all obstacles, we have never for a moment lost faith in our educational mission, and even the worst dilemma at that time saw no wavering band of men in this valley.

[I will insert here a note which I find in a Wichard Lange's edition of Middendorff's writings, for if more than justice is done to one man, it is probable that less than justice will be done to another, or to others.]

"In the last years of his life Froebel lived at Marienthal, apart from the family circle of Keilhau, and here founded his training-school. Here he had to bear the burden of the housekeeping and other inconveniences, and he determined to marry again, to give his pupils motherly care and sympathy. He married a trusted pupil, who had endeared herself to him, and who had accompanied him to Marienthal from the beginning. He stood at the marriage altar again, then in his seventieth year, for the second time, and sometime before he had said to me that it was in fact 'a living union.' The marriage excited bad blood in the beginning among the members of the family, and made a quarrel, which had already arisen, much worse. This difference between him and those (Middendorff excepted) who had worked with him in earlier times, indeed, at his call, had willingly shown themselves capable of the greatest self-sacrifice and devotion, was easily explained. Once for all, Froebel's brother, Christian Lewis, Middendorff, and Barop, had one attribute of character which was wanting in Froebel,—a stern consciousness in the fulfillment of past obligations. But Froebel turned away from all the obstacles and difficulties that obstructed his activity with an ingenious facility, was often highly unpractical and thoughtless, and did not allow himself to be essentially disturbed by the pressure upon his creditors. If this had not been compensated by the opposite quality in his fellow-workers, both men and women, he must, in my opinion, have been wrecked very early upon the hard, inflexible rock of reality. But the others held on to him, and desired for the progressing old man that there should be a limit set to the eternal, restless life and striving at various points in Germany and Switzerland, which was not unlike one kind of vagabondage, and something whole and perfected in itself should be done at one point. The care for his own increasing troop of children called for foresight and economy. As he had contempt for every other kind of opposition, so he also had for those which grew up in his family; indeed, in the resentment which opposing difficulties always excited in him, he was fabulously unjust to the persons from whom they sprung. His expressions against his own brother, who was simple human greatness personified, a living magnanimity, and against my mother-in-law, who had stood by him from early youth, were often of so revolting a kind that I could not refrain from opposing him in the most decided manner. Middendorff suffered infinitely on these occasions. He could not blame the actions of his own family, but he tried as faithfully to turn aside the slightest aspersion against the man whose personality, life, and action, fettered him with magic power. They both rest under grassy mounds; the inseparable ones,—Froebel and Middendorff. Diesterweg apostrophized the latter,—*pia anima, anima candida;* never-to-be-forgotten friend! Great men have great weaknesses; the shady side, belonging to their finite nature, dies with them; but what they have thought, lived, and striven for remains for posterity. Froebel himself often acknowledged with deep

regret that he knew himself to be full of faults and weaknesses. Indeed, he even thought the eternal Spirit had selected so miserable an instrument for the bearer of his idea in order that it might be clearly seen that it is the idea and not the man by which what is lasting and blessed for humanity is offered.

"The institution at Marienthal made its beautiful and sacred progress, and the second wife of Froebel fulfilled her task excellently. Every one who has seen Marienthal, and realized the impulse given there, will have wondered at her judicious and fervent and inspiring life among her pupils, as well as at that attractive power which the Froebelian cause may exert upon the unspoiled womanly feelings. The direct personal influence of Froebel was astonishingly great. He knew how to penetrate to the deepest depths of the souls of his hearers: he could transform and make them young again, root out the taste for external things, and thoroughly banish trifling from the life, and in their place set a deeply-moral, earnest, and enthusiastic striving. When I saw him speaking and working among his pupils the following thought possessed me: One may think this or that upon the activity and efficiency of Froebel, ascribe to this or that correctness, discover in it greater or less influence,—one thing stands fast; he is the apostle of women, the reformer of home education."

"When our trouble was greatest, new prospects opened upon us. At the instigation of several influential friends who stood by us, the attention of the Duke of Meiningen was fixed upon us. He became acquainted with Froebel, and asked him about his plans. Froebel laid before him the plan of an educational institution worked out and agreed upon by us in common, in which should be taught not only the usual things, but manual labor, joiner's work, basket work, book-binding, tillage, etc., etc., should be used as means of culture. During half the school-time there was to be study, and during the other half, with the limbs. This work was to give direct material for instruction, and, above all things, excite in the mind of the child the desire for learning and explanation, so as to stimulate and strengthen the mind for invention and practical work. The awakening of this desire, this impulse to learn and to create, was one of the fundamental thoughts of Frederich Froebel. Illustration, in the Pestalozzian sense, was not far-reaching and deep-reaching enough, and he endeavored to look upon man radically as a creative, not merely receptive, but chiefly as a productive being. We had not been able to realize the thought at Keilhau, because the means for working out technical instruction were specially wanting to the pupils. But with the help of the Duke of Meiningen the boldest of our hopes seemed likely to be satisfied. The preparation of the above-mentioned plan led to many technical constructions which already contained the elements of the Kindergarten plays. They are mostly lost and destroyed, but the plan has remained. I will look it up for the use and advantage of the cause, when wanted. The Duke of Meiningen was very well satisfied with Froebel's explanations, and particularly with the straightforward and open hearted way in which they were given. There was an agreement by which Froebel was promised for educational purposes the estate at Helba, with thirty acres of land, and an annual grant of 1,000 gulden. It may be incidentally

mentioned that the duke consulted Froebel about the education of his heir. Froebel told him frankly that nothing would come out of the future ruler if he was not educated in companionship with others. The duke followed his advice. The prince was taught and disciplined in common with other boys.

"When Froebel returned from Meiningen, the whole circle was highly pleased, but the joy was not to last long. A prominent man in the Meiningen region, the autocrat, as it were, in educational matters, because he was on that subject the right hand of the prince,—a man who also had his merits in literary respects, and who had not been taken into consultation, was afraid of losing his commanding influence by the springing up of Froebel. We were suddenly again beset with the most degrading and hateful public and secret accusations, to which our precarious position in Keilhau offered welcome, and, alas! more than sufficient plausibility. The duke had secretly a flea put into his ear. He began to waver; turned suddenly upon Froebel, and demanded a proviso of about twenty pupils for an indefinite time. Froebel saw the design of this, and was put out of tune; for where he scented mistrust he immediately gave up all hope, and he dashed out of his mind what had a few hours before filled him with enthusiasm. He broke off all negotiations, and started off to Frankfort-on the Main in order to impart to his friends of former times there the results of his action, for he had become perplexed by the many obstacles. Here he luckily met the well-known musical composer, Schnyder von Wartensee. He told this man of his recent experiences and his plans, and exercised over that artist those electrifying and inspiring influences peculiar to his creative nature. Schnyder knew how to estimate his efforts, and offered him his castle of Wartensee, in Switzerland, for an educational institution. Froebel eagerly and joyfully grasped the hand which was offered him, and set out for Wartensee with his nephew Ferdinand, my brother in law.

"There Frederich and Ferdinand Froebel resided and worked a long time, when I (B.) was asked by my fellow members of the educational circle to inform myself precisely of the situation of things in Switzerland. With ten dollars in my pocket, and an old summer coat, which I wore, and a threadbare dress-coat, which I carried with me, I trudged off on foot. Should I tell you how I fought my way, I should probably excite in you a suspicion of stark exaggeration. Enough; I arrived, inquired in the surrounding regions about my friends and their activity, and heard that nothing further had been charged to the 'heretics' than that they were 'heretics.' Some peasant children of the neighboring regions had been found; but they did not meet the strangers whom they had judged in the beginning by their outward condition. The agitation of the clergy, which began as soon as the institution could be called such, and which became the greater the more our friends stood firmly on their feet, had its effect, and prevented a quick growth of our enterprise. Besides, the ground for our enterprise was not found at Wartensee. Schnyder had, with a generosity which cannot be too much praised, not only placed his castle at our disposal, but even the inventory of its contents,—his silver plate, his glorious library, in short, everything that was in and about the castle;

but he would permit no building of any kind to be erected, and, as the room was in no way sufficient for us, we could only make a temporary and passing use of his support.

"We saw the precariousness of our position in its whole sharpness, but knew of no escape from it.

"In a wonderful way new prospects opened before us at a moment when we least expected it. We were sitting in a hotel near Wartensee, and conversing with the strangers who were there about our efforts. Three travelers were quite transfixed by our representations. They said they were merchants known at Willisau, and declared expressly that they were disposed to work for us and our efforts in Willisau, and to make a settlement there themselves, and carry out our plans to a greater extent. The company had traded in the cantonal government, and had for that reason moved, provisionally, into a castle-like building. About forty pupils out of the canton immediately entered, and we seemed at least to have found what we were seeking. But the enraged pastors rose now with truly devilish power against us. Our lives were not safe, and we were warned several times by compassionate souls, if we thought of taking a solitary walk, or struck out into a road over the mountain. To what fearful measures the bigotry extended, the following occurrence shows:

"In Willisau, every year, a church festival takes place, in which a host spotted with blood is shown. The drops of blood, according to the popular belief, were drawn out by two gamblers, who, cursing Jesus, drew their swords upon him, and who, in consequence of this crime, were caught by the devil. When the 'God be with us' seized the miscreant by the throat, a few drops oozed from Jesus's wounds. Now, in order that other drops should not fall in a similar manner from the miscreant, a thanksgiving festival is celebrated every year, and the host shown, for a warning, to the worshipping people, who stream in in troops from the whole country to join the procession. We were obliged to attend the festival, and, in order to have something to do, we had undertaken the musical direction of it. I anticipated a storm, and had urged my friends to keep quiet under all circumstances, and to show no trace of embarrassment. The singing was finished, and, in place of the expected clergyman, there appeared suddenly a boisterous, fanatical Capuchin monk. He entered into complaint of the godlessness and wickedness of the present generation, painted in glowing colors the stripes of hell which would hit the cursed race, then turned to the terrified Willisauers and explained pointedly as one of the evil deeds of that people, that, by calling in the heretics, meaning us, of course, they had brought ruin into their midst. More and more violent were his words, more and more ghastly his curses upon us and our abettors, more and more terrific his descriptions of the stripes of hell prepared for the Willisauers for their abhorrent deed. Froebel stood benumbed, without moving a limb or withdrawing his gaze from the Capuchin just opposite to him, standing in the midst of the people; and the rest of us looked on motionless. The parents, our pupils, and many others, had already fled in the midst of this Jeremiad. We expected the worst for ourselves, and had already taken precautions for our protection, and measures to overcome the brawler. But we stood

quietly in our places and heard the closing words of the Capuchin: 'Then, if you would earn eternal treasures in heaven, make an end to the grievance, and suffer the wretches no longer in your midst. Hunt the wolves out of the country, to the honor of God and the confusion of the devil! Then peace and blessing will return, and great joy will be with God in heaven and with those who serve Him and His holy One from their hearts! Amen!' Scarcely had he spoken the last word when he vanished through a side door, and was not seen again. But we passed quietly through the gaping and threatening crowd. No hand was raised at the moment; but mischief lowered upon us from all sides, and it was not pleasant to see the sword of Damocles already suspended over our heads. With this painful feeling of insecurity they sent me to the government of the canton, and especially to the Abbé Girard, and the justice of the peace, Edward Pfyffer, with a petition that he would protect our safety to the best of his power. On the way I was known at a tavern as one of the lately-oppressed band of heretics, by a clergyman. They whispered about me, and cast threatening and contemptuous glances at me from all sides. At last the priest became more and more audacious, and accused me aloud of being an abominable heretic. I arose slowly, advanced with a firm step toward the black-coat, and asked him: 'Do you know who Jesus Christ was, sir?' and, 'Do you hold anything from Him?' 'Surely; He is God—the Son, and we must honor Him and believe in Him, if we do not wish to be eternally damned!' I continued,—'You can, perhaps, tell me whether Christ was a Catholic or a Protestant?' The priest was silent; the crowd gaped and soon applauded me. The priest left, and they let me alone. The question had effected more than a whole speech would have done. In Edward Pfyffer I learned to know a man of humane and firm character, of sterling worth, and worthy of all respect. He goes upon the principle that it is not of much use to take this or that superstition from the people, but that one must work against sluggishness of thought and want of independence from the foundation through an intelligent education. For that reason he esteemed our undertaking highly. When I gave him an outline of our griefs, and the danger we incurred in our lives, he replied: 'There is only one way to make yourselves secure,—you must win the hearts of the people. Work on for a long time, and then invite all the people from far and near to a public examination. If you pass through that trial and win the multitude, then, and only then, will you be secure.' I went back, and we followed his counsel. A great crowd of people from the various cantons streamed in to the examination, and delegates from Zurich, Berne, etc. Our battle with the clergy, particularly, was an occurrence that was spoken of in most of the Swiss papers, and the general attention had been directed to it. We conquered perfectly at the examination. The boys developed a happy state of mind and a warmth of zeal; indeed, they answered in such an unembarrassed and inoffensive manner that all present were delightedly surprised and gave us loud applauses. The examination lasted from seven o'clock in the morning till seven in the evening, and closed with social plays and gymnastic exercises. We rejoiced inwardly, for our cause was now to be considered established. The thing came to

public action, to public notice, and the most brilliant speeches were made in our favor by Pfyffer, Amryn, and others. The assembly made a decree that the castle-like educational building should be given to us at a reasonable price, and that the Capuchins, who had publicly made such an uproar against us, should be showed out of the canton."

"Some time after the above-mentioned examination appeared a deputation from the canton of Berne, and invited Froebel to undertake the erection of an orphan-house in Burgdorf. Froebel proposed that the instruction in the newly-founded orphan-house should not be restricted to the orphan children, gained his object, and followed the summons.

"Now I looked upon my mission as providentially closed, and I desired to go back to Keilhau, for my eldest son was already a year old, and I had never yet seen him. Middendorff, therefore, left his family and took my place; he lived four years in Willisau away from his wife and child. In Keilhau things had, in the meantime, worked more favorably, and the attendance had increased in a joyful manner. I resolved now to raise the mother institution out of its economical swamp. I set in motion an express, even if a permitted swindle, borrowed a sum here to discharge a creditor there, and covered up one debt by another. In this manner I restored the lost credit, and, as the revenues increased to our delight, I soon acquired land, and from that time have been able to support the undertaking of the others more and more, and create for the whole circle a gratifying and increasing sense of stability, and a refuge from all chances.

"In Switzerland the cause did not develop according to our wishes, in spite of the decree of the legislative assembly. The institution in Willisau enjoyed unlimited confidence, but the opposing agitation of the priesthood bloomed in secret afterwards as well as before, and drew much animadversion upon the institution from a distance. For this reason we could not reach what, under other circumstances, with the activity and capacity of self-sacrifice of our circle, might certainly have been possible.

"Ferdinand Froebel and Middendorff remained in Willisau; Froebel went to Burgdorf with his wife, and, a little after, was appointed director of the orphan-house by the government. In that capacity he had to conduct a so-called repetition-course for teachers. In that canton was the following excellent arrangement: every two years the teachers had a furlough of a quarter of a year. During this time they assembled in Burgdorf and exchanged their experiences and worked at their further cultivation. Froebel had to conduct the proceedings and associated studies. His own personal experience, and the communications of the teachers, led him anew to the conviction that school education is wanting in the correct and indispensable foundation, until the reformation of home education shall be kept in view and made preliminary. The necessity of building up wise mothers came into the foreground in his soul, and the importance of the earliest education seemed to him more significant than ever. He determined to employ his educational thoughts, whose intelligent working out a thousand obstacles had prevented, at least to the guidance of the earliest childhood upon all sides, and to enlist the woman-world for this idea and its efficient working. He would supplement the 'Book for Mothers' (Pestalozzi's) by a theoretico-practical guide for

women. Something occurred from without which urged him forward. His wife became very dangerously ill, and the physicians required a total change from the rough mountain air of Switzerland. Then he determined to give up his situation and go to Berlin. The institution at Willisau, which flourished outwardly, but was more and more hampered in its organic development by the bigotry of the priests, was obliged to be given up, for the government went into the hands of the Jesuits. Langethal and Ferdinand Froebel were appointed teachers of the institution in Burgdorf. Later, Langethal separated himself from the whole, and undertook the direction of a girls' school in Berne which the well-known Fröhlich now conducts; in so doing took a step which Froebel never pardoned. Ferdinand Froebel remained director of the orphan-house in Burgdorf until his sudden and unexpected death. The general mourning, which had never known its equal in Burgdorf, showed what his efforts had been and how well they had been understood there.

"When Frederich Froebel went back from Berlin, the idea of an institution for little children was already fully formed in him. I rented him a locality in the neighboring Blankenburg. For a long time he could not find a name for his cause. Middendorff and I walked over the mountain with him to Blankenburg. He exclaimed, repeatedly, 'If I could only find a name for my youngest child!' Suddenly he stood still, as if transfixed, and his eye took an almost transfigured expression. Then he called out to the mountain, and called again to all the four winds: 'Εὑρηκα! Eureka! KINDERGARTEN the institution shall be named!'"

So far Barop. He is the only one who now [1861] enjoys the blossoming out of the mother institution. He has become wealthy,* and has enjoyed many honors. The University of Jena bestowed upon him a doctor's diploma at its jubilee, and the Prince of Rudolstadt appointed him Councilor of Education. Froebel sleeps in Liebenstein, and Middendorff at the foot of Kirschberg in Keilhau. They sowed and did not reap; it may be, then, that the enjoyment which lies in sowing exceeds that of reaping. Certainly it was glorious that Froebel, shortly before his death, was highly honored by the Teachers' Convention in Gotha. When he appeared, the whole assembly rose like one man; and Middendorff also, shortly before his death, had the joy of hearing the same assembly at Salzungen declare the Froebel cause to be one of universal importance, and a subject for their special attention and continued experiment.

* By inheritance.

The Year 1825.

KEILHAU.—OFFICIAL TESTIMONY OF SUCCESS.*

In the article called "Critical moments in the life of Frederick Frœbel," I mentioned that the "Universal German Educational Institution" nearly came to its complete ruin, in its twentieth year. In another article, entitled "Unity of life," I have given some internal causes by which the institution, which had once been flourishing, came to the verge of ruin. But there were other causes, which perhaps in and by themselves would not have been able to bring about such disastrous effects. First, the cross-fire of the enemy in the camp and outside of it had that melancholy effect. Every one well informed in history knows the demagogery of a certain Herr von Kampz, the persecutions of the Bürgenschaften, which culminated in the death of Kotsebuè, in the midst of that twenty years. Johannes Arnold Barop was especially the subject of these persecutions, and as he was already in Keilhau, even if not considered a fellow-worker there, when his papers were taken into custody, yet his presence there might pass as an excuse for the suspicion entertained of Keilhau. Keilhau was represented openly and in secret as the brooding nest of demagogism, and they stormed from Prussia, and on the day appointed for the meeting of the confederates of the Schwarzburg-Rudolstadt government, they demanded the breaking up of the institution. The government sent the then Superintendent Zeh as a committee of inquiry to Keilhau, and met the oppressors with the subsequent report. The government left the institution unshorn, and only made the famous requisition that the pupils of the institution should cut their hair short. But the persecutions none the less had their intended effect. A part of the terrified parents, particularly the nobles, took their children away, and the institution was crippled on all sides by the crafty and barefaced agitation of its enemies. In 1829 the number of pupils diminished, as has already been mentioned, from sixty to five. Similar machinations against Keilhau took place at a later time, when the general reaction followed the flare up of 1848. At that time there was as little occasion for enmity towards Keilhau as in any part of the twenty years.

It scarcely needs to be affirmed in this place that there was not the most distant trace of political agitation there. They were only trying to cultivate men in the way which is pointed out quite correctly in the following report. The old fighters for freedom, Froebel, Middendorff, and Langethal, who had learned to esteem each other more and more as Lützow's followers in the war, naturally hung with great love upon our nation, and were trying to cultivate German children. That their efforts were directed to building up men in the children, and Germans in the men, constituted their whole crime, but still more, that the spirit of 1813-15 had found a sort of refuge in Keilhau.

The devoted teachers were as far from using their efforts at education

* A Public Voice in 1825 upon the efforts of Frederick Froebel, from W. Lange, Vol. I, p. 22.

for political purposes as Sirius is from the earth. But from the year 1819, which the *Ægis* (a newspaper), justly called the "mad year," begins a period of German degradation and shame to which the "Universal German Educational Institution" almost fell a sacrifice. The expressions of Froebel are interesting which he addressed to Barop in March, 1828, at that time. They show that he neither lost courage nor his spirits, and that his chief fellow-workers wavered not a moment. "The outer life stands quite at the same point of its development, and at this time surrounded by a dark night, pregnant with storms, out of whose black clouds every moment annihilating lightning threatens to flash. But God has thus far held his protecting shield over us with His almighty arm, and so we have lived like the little chickens in the thunder storm, under the protecting wing of their mother; we have reposed like the child in the tempest in the lap of the living, careful, true mother." And at the close he says: "What you tell me of the Berlin opinion of Keilhau I well know, but I have nothing to say about it. Act firmly on your convictions; you can do it, for more and more everything unites and reveals itself to me, and what I believed earlier, indeed was convinced of, and was founded only partially on my own intuitions, I see now in all creation, in the being of things, in nature, and in the ordering of the world, and the progressive culture of humanity; *God in creation, in the order of nature and the world, in the progressive culture of humanity, is the source of human education;*—this is the fundamental thought of my spiritual inward and outward educational life. On this foundation, you as well as I can, with more than Lutheran firmness, affirm the rights of nature in education, and so come forward as fighters for our educational progress." And as one fellow-worker, Herr Carl (who afterwards, to the great distress of his associates, was drowned in the Saale) was once wavering, he expressed himself sadly in a letter to Barop, dated the 18th of February, 1829: "Man is but a weak being; he must always rest upon something out of himself, and can so rarely depend upon himself; and if he needs to be tried, punished, and strengthened to carry out a great thought, he sees the means of trial, purification, and strengthening are destined to be the destruction of his personality and of himself, and then comes back to the original feeling; life is dearer to him than the thought; he cannot sacrifice his own little life, his own little personality to it; or rather, the show of existence is dearer to him than really, livingly to exist."

So Froebel laid out new plans, excited by the offers of the Duke of Meiningen, and expresses himself thus in his last letter: "During the short time I have been in writing these lines, the thought of my and your educational effort has unfolded essentially, while in reference to carrying out and representing it, it has receded more and more and grounded itself more and more deeply. For a long time the education and handling of little children from the third to the seventh year of age has occupied my thoughts. A unity in a moment of consecutive thought, together with circumstances and other influences has now brought me to the conclusion to erect in Helba, together with the People's Educational Institution, an institution for the care and development of children of both sexes from three to seven years of age, either orphans or motherless, and

of the middle class. I do not call this institution by the name which is now given to similar institutions, (that is, *little infant children's schools*) because it is not to be a *school*, for the children in it will not be *schooled*, but freely developed, because so far as it is possible for men who are themselves no angels, the God-like in man must be truly *guarded* and fostered. I would have orphans, or at least motherless children, because the injurious influence of half-cultured parents and of generally uncultivated mothers is thus done away with by the very condition of things. I take children of both sexes, because children of that age have no sex, and because the reciprocal influence at that age beautifully develops mind and heart. I choose children of the middle class that we may be able to carry out the work we shall undertake."

OFFICIAL REPORT ON THE FROEBEL EDUCATIONAL INSTITUTION.

To the Princely Consistorium at Schwarzburg-Rudolstadt, 1825.

In conformity with instructions received on the 9th of September of last year (1824) from the princely Consistorium, to visit the Froebel institution in Keilhau and report on the same, I visited Keilhau for this purpose on the 23d of November of last year, and remained there from half-past eight in the morning till five o'clock in the evening. But to get a deeper insight into its true life and spirit, and ascertain wherein the peculiarity of this institution consists, as on a first visit only the fundamental instruction in its very various modifications could be laid before me, I passed a second day there on the 1st of March of this year, in order to look at the higher classical instruction, the methods of the teachers, and the attainments and development of the pupils.

The principal teachers at that time, and also at present, were Froebel, Langethal, and Middendorff, which three are considered the founders of the institution. Froebel has undertaken the oversight of the whole from the beginning, and with invincible courage has carried it on happily to the present day with incessant struggles, heavy cares, and the extremest needs.

Two years ago were added to the founders (in order, as it seems, not to separate so soon again) Herzog, a Swiss, and Schönbein, a Wurtemberger, as upper teachers, the last-mentioned one for the department of the natural sciences, the first-mentioned for history and German literature. An elocutionist, Herr Monnet, and Hanen Schmidt, and Brömel, workers in the present princely chapel, preside a few days every week at the institution, and teach respectively French and instrumental music.

The pupils numbered fifty at the time of my last visit, from among whom George Luther has gone to the University to study theology.

Both days that I passed at the institution, and so intimately with it, were agreeable to me in every respect, highly interesting and instructive, and have heightened and confirmed my esteem for the whole and for the founder, who in the midst of the storms of want and care, has carried it on and sustained it with the warmest and most unselfish zeal. It was very delightful to be breathed upon by the fresh, vital, free, and yet self-contained spirit which hovers over this institution in and out of the hours of study. What life never and nowhere represents in its actual phase, one finds here—a family of at least sixty pupils living in heartfelt quite mu-

tual understanding, all of whom do willingly what they have to do, each in their different places—a family in which because the strong bond of confidence unites them and every member strives for the whole, everything prospers of itself in an atmosphere of enjoyment and love. With great esteem and hearty affection all greet their director, and while the five-years-old little ones climb upon his knee, his friends and associates hear and honor his counselling words with the confidence that his insight, experience, and unwearying zeal for the good of the whole deserve; while he has bound himself with brotherly love and friendship to his fellow workers as to the supports and bearers of his truly holy life work. That this close union, we may say this brotherhood of teachers, has the most beneficent influence upon the instructions given, and upon the pupils themselves in every respect, is self-evident. The care and esteem with which the latter embrace all their teachers is expressed by an attention and obedience which makes all discipline of rules unnecessary. In the two days I was there, in and out of the buildings, in the merriment out of school hours as during the time of instruction, I did not hear a corrective word from the mouths of the teachers. In the heartfelt gayety with which as soon as they emerge from school hours into the fresh air, all spring and frolic together, I saw no real ill breeding, no rough, unmannerly, still less immoral conduct. The pupils live on an equality among themselves, without reference to condition, or birth, or dress, nor even the name by which they are called, because each one bears only his baptismal name, or some characteristic nickname given him. Great and little ones mix cheerfully and happily as if each obeyed but one law, as brothers in their father's home, and while all seem free to use their powers and form their plays, they are under the continual superintendence of the teachers, of whom now this one, now that one, overlooks their games and exercises, some of them almost always mixing with them, and joining sympathetically, all on an equality before the law of the play.

But how joyously united! with what delight this scene is to be contemplated, each one in free, vigorous process of formation in a child world not be ruled by the sway of the whip, a world in which every one secures his place by outward or inward power; how its effect is at the same time to educate and cultivate the circle of teachers! No slumbering faculty remains unwakened, each finds the stimulus it needs in so large and closely united a family, and also the place, small though it may be, where it can express itself; every feeling of curiosity shows itself freely, and meets an equal or similar feeling which may express itself openly, and in which the germinating faculty stands forth distinctly; on this account an impropriety can never make headway, for every individual who goes to excess is punished forthwith; he is asked to step out of the circle or to sit down; if he wishes to come into it again he must yield and learn to be humble and to improve. Thus the boys rule, reprove, furnish, educate, and cultivate each other without knowing it by the many-sided stimulus, as well as the opposing restraints. If on this side one cannot contemplate the movement and life of this institution otherwise than with pleasure, so the agreeable impression which a glance over the whole makes upon the visitor is increased by the visible order of the house, whose law alone can keep so large a whole

together, by the punctuality which savors of nothing like pedantry, and by a cleanliness which is rare to be seen to such a degree in an educational institution.

To this vigorous and freely moving, and yet well-ordered outward life, corresponds perfectly the inner life of mind and heart, which is here awakened and fostered. It would involve too much detail and it is therefore impossible to represent the instruction according to its subject or its form in each single department. In order to give an idea of its compass, I give the substance of the last study plan sent to me from the institution.

The instruction begins in the fifth year of the child's life, by teaching it to get the command of its senses by observation of external things, and then to distinguish these from each other, and at the same time to designate them by the right words, and to learn also to rejoice in this first knowledge, which is the first little item for the future spiritual treasure. Independence of mind is the first law of this instruction, therefore the manner of instruction pursued here does not make the young mind a strong box into which as early as possible, all kinds of coins of the most different values and coinage, as they are estimated in the world, are stuffed; but slowly, constantly, gradually, and always inwardly, that is, according to connection in nature, founded on the nature of the human mind, the instruction goes on earnestly, without the tricks and trying of the old philanthropists who let the letters be baked in sugar, but going from the simple to the complex, from the concrete to the abstract, so well adapted to the child and its needs, that it goes as happily to its learning as to its play; indeed, I was a witness of the little ones, whose study hours were pushed ahead somewhat for my convenience, crying for the superintendent, and wanting to know whether they must play all day and not learn, or whether the great boys alone were to have a session.

In the upper grade of the classical instruction stands those who were to take "Selecta" according to the usual arrangement in gymnasiums. In the winter previous they read Horace, Plato, Phœdrus, and Demosthenes, and translated Cornelius Nepos into Greek. If on the day of my first visit, on which I had learned the plan of the fundamental instruction nearer, I had not been able to suppress the wish that the instruction might be such as this in all the lower schools, so now in the classical instruction which was first begun in 1820, in its whole compass, I could not but be astonished at the progress which had been made in that short time, and its profound accuracy (and afterwards, so far as the time permitted, all had gone on from the minimum of elementary instruction to the maximum of classical instruction); I felt as perfectly satisfied with regard to the instruction, as I had been with regard to the education. I had met with nothing else before than what every impartial examiner has experienced. From all the strangers whose judgment I have taken after they had become acquainted with the institution at Keilhau, I have not found one who was not satisfied, but many whom I consider highly intellectual, who have come away enthusiastic, and with full recognition and acknowledgment of the highest aim which the institution had set for itself, and the perfectly natural way which it has struck out to reach that aim as surely and completely as possible. This aim is by no means knowledge and science, but free, inde-

pendent culture of mind from within, whereby nothing is fastened upon the pupil from without, of which he has not formed a clear conception, and which, therefore, like tinsel, in no way elevates his intensive powers, and by which the scholar is never made happy because only the consciousness of his growing power gives him true joy. Inspired by what is noble, which the man who is developed on all sides considers the essence of reason and feeling, and by the elevation of his purpose, the superintendent of the institution has made it his goal to develop in each pupil the whole man, whose inner being reposes between the two poles of true enlightenment and genuine religion, in such a way that he may unfold himself and realize by clearer consciousness of the power bestowed upon him, what he can be according to its measure. Science is held in no worth at Keilhau, except as it becomes a more universal means of awakening the mind, of strengthening the individual, and guiding him to his highest destiny; and it is only fostered there specially because in the limited time, and according to the nature of the human mind, there is no more certain means of culture. But that all knowledge truly serves and is made useful to the pupils of the institution for so high an aim, one soon observes in the various stages of their acquisition What they know is not a dead mass, but has form and life, and is converted into life as soon as possible. Each one is, so to speak, at home within himself, and neither the small nor the large pupils have any conception of a thoughtless parrot-like imitation, or of any knowledge that is not clear to their understandings. What they speak of they have observed intuitively, and it comes from them like an inner necessity and with decision and discrimination, and which do not waver by the objections of the teachers until they have themselves been persuaded that they are in error.

Every thing must be thought out; therefore they cannot think of anything that they do not improve upon it; even the dead grammar with its mass of rules becomes living before them, for they are incited to take hold of every language according to the history, manners, and character of the people who speak it. Thus looked upon, the institution is really an intellectual gymnasium, for every individual study that is pursued is a true gymnastic of the mind. Happy the children who are educated here from their sixth year! Could all schools be changed into such educational institutions, after a few generations a more intellectually powerful, and in spite of earthly sins, a purer, nobler people must be formed. Of this I am so firmly convinced, that I congratulate my fatherland for possessing within its borders an institution that even in its present development, can measure itself with the best in our borders, and whose reputation will spread far beyond the limits of Germany.

With deep respect for the Princely Consistorium,

Your most obedient subject,

May 6, 1825. CHRISTIAN ZEH.

THE UNITY OF LIFE.

From Dr. W. Lange's *Aids to the Understanding of Froebel.*

This word (*Lebenseinigung*) was always in Froebel's mouth; indeed, he not rarely named his method of education "the culture of man for all-sided unity of life by a developing education." His philosophy set out from life and ended with life. As I have already previously endeavored to explain, he looked upon the universe as a great organic whole, which is "pervaded and penetrated," "lightened and illuminated," upheld and taken care of by the spirit of God. He did not exactly identify the Divine Spirit with the life of nature; nevertheless the immanency stood out more distinctly than the transcendency, in his conception of God, as Johann Heinrich Deinhardt has very justly remarked. The tree, "the rector in his *Gymnasium*," had taught him that the essence of an organic whole is found also in each member of that whole, and that a member must be comprehended in a two-fold manner: once in its independence, self-sufficiency, and exclusiveness, and then in its dependence upon the whole. Accordingly, the life of nature and of man was to him the life of God in individual form; in the life of the people he saw the individualized life of men, in the life of the family carried on in the right spirit he saw the individualized life of the people, and the individual man appeared to him, as to Schleiermacher, a "representative of humanity in a specific combination of its elements." God, as the final unity of all living things, is a creative being, and unfolds the infinite contents of his being by the stream of growth and self-development which continues to infinity. Development is the outcoming of a being from unity into manifoldness. The child, as a bud on the everlasting tree of life, must, like the first cause of his existence, shape his being out of himself by creative activity, and must be so guided that the bud may throw out roots which will strike into the everlasting life, so that stem, leaf, and blossom may arise, and so that in the fruit of his doing and living the divine and human may appear again in its unity, that is to say, that his deeds may spring from his inner being to the honor of God and the use and advantage of man. Education has to guide him so that he may be conscious in all his doing and striving of the purest motives and principles, and, above all, so that he may feel the unity of his disposition to will with that of God, who can only will the good, that is, education has to lead him upon the road to "union with God" (*Gotteinigung*); it has further to implant in him most deeply the feeling that he is a member of humanity and can only truly unfold his being in disinterested service to it; it has to give him the impulse for the process of "union with the world" (*Weltein-igung*); in the third place, it has to guide him so that he may endeavor to put an end to the dualism in himself, the opposition between "flesh and spirit," between sensitiveness and sensibleness, between willing and performing, and so that the "law in his limbs" may come into agreement with the "law in his mind," that is, it has to incite him to "union with himself" (*Selbsteinigung*). But that only comes about by his being steeped by education as deeply as possible in the life of nature and in truly human life, that is, in human life which is wholly and disinterestedly devoted to the whole.

In order to expose the child to the influence of nature on as many sides as possible, he chose the different mountain valleys of Thuringia for the basis and ground of his institution, and it often sounded mystical and strange when he founded his choice of a place in reference to the peculiarities of the child's life. The Schalathal surrounded by the dark, rigid mountain with its pine woods and sterile soil, appeared to him particularly suited for the education of boys; the lovely Marienthal near Liebenstein with its rich vegetation and soft heights for the education of girls. He often exclaimed, enthusiastically, when he spoke of Marienthal, "I have now found the place for working out the last consequence of my fundamental thought. An institution for the culture of women could never have succeeded in Keilhau. Look at the mountain and country around and feel with me that nature will not have them there."

And how he appealed to the life of nature in Keilhau, from the beginning, as a co-educator for his institution for boys! He opened his "Universal German Educational Institution" on the 13th of September, 1816, in Griesheim, seizing the opportunity which was offered him by the widow of his brother and three orphan nephews, his brother's children, requiring his help. In June, 1817, he was obliged by circumstances to transplant himself to Keilhau, with his fellow-worker and bosom friend, William Middendorff, who had already come to his side in Griesheim.

But this pressure of circumstances seemed to him, according to his own words, the expression of the will of Providence, for nature here harmonized with the demands of his ideal. A miserable peasant's hut scarcely afforded room to the inseparable ones, and they were obliged to help themselves in this respect in a way which touches upon the comical; but nature opened her arms to them joyfully. With the little band of five nephews and one brother of their later true fellow-worker, Langethal, they rambled over mountain and plain, and the mountain-spirit may have groaned when Middendorff bestowed new names on the heights and fountains, names of the first impression made upon him, and which afterwards really and completely thrust aside the historic names. Indeed, this bold troop cultivated ground and soil, smoothed the way over rugged heights, and created mountain resorts which afford the most various, the most charming, and the most magnificent landscapes. This spirit of cherishing nature, and of life in nature, and of unity with nature developed in consequence, Keilhau has retained; and if a malicious critic could discover nothing else peculiar in the institution, this spirit will breathe upon him, fetter him, and inspire him under all circumstances. So a short time ago a Schiller festival was celebrated all over the world; but has the "ideal man of Weimar" been honored anywhere more beautifully than by the troop of boys at Keilhau? They were obliged with great trouble to make a new path over the stoniest part of the Kirschberg, to cast away fragments of rock in order to reach a beautiful, quiet place which lies just opposite the Schiller height in Volkstädt. They planted flowers of many kinds, in the newly-won place, and at last the Schillerlinde, which now grows lustily out of a rocky world; and when the day of the festival had at last come, they ascended the newly-smoothed path, rejoicing and singing songs of freedom, and the youthful band heard, in view of the favor-

ite seat of our immortal poet, what Schiller had been to the German people. Then there were bonfires and mirth of all kinds, so that even the gloomy owl thrust out a friendly face. Indeed and in fact, nature did her duty in Keilhau and does it to this day, and it has always been felt to be true what the last brave associate of the Froebel Circle said to me as an experience of life: "Nature first wins us lovingly and exercises its full influence on us when we take it under our care, and in its service learn how to strengthen our muscles and nerves." Froebel certainly carried out what he knew to be necessary; he knew how to steep his pupils deeply in the life of nature.

But he also wanted a truly human life, that is, one which is wholly and disinterestedly devoted to the whole, to have its influence, so he first connected himself with Middendorff, then with Langethal, men whom he had learned to know and love in the war, to whom he opened his "Idea," and in whom he found a ready sympathy and genuine enthusiasm for the cause. They were willing to sacrifice everything to the cause, and gain only so much earthly good from it as appeared necessary, indispensably necessary for a frugal life. For that reason the number of pupils was fixed at twenty, and upon that the plan of the educational building was drawn up. The chest, in spite of this small number of pupils, was to be open to all, and each worker was to take from it according to his need. It could almost be said of them as of the first Christians: no one had any wealth, but everything was held in common. But alas, in this circle there was far less of the "worldling's lookout" than of the "enthusiast's earnestness;" there was wanting a necessary element, which first came later with Barop's entrance into it. Even the delicately cultivated and noble Henriette Wilhelmine, from Berlin, whom Froebel chose for his wife in 1818, was not able to supply the deficiency that existed, but rather stood completely on that side, and was in no way fitted to make allowance for the practical needs. They had forgotten in drawing up the original plan, that capital was necessary for building houses, and that with their very limited resources, the moderate income could neither cover nor pay an increasing burden of debt. In this way they soon came into straits which paralyzed their ideal flight. They had also forgotten that a time would come in which the fellow workers must think of founding families. They had sacrificed the most brilliant prospects, and were ready for every other sacrifice, but not ready for celibacy. It was also part of Froebel's plan to connect families with his educational aims.

The increasing distress of the circle seemed, in spite of the worm which was gnawing the heart of the tree, to be ready to come to an end in 1820. At that time, Christian Ludwig Froebel, the third brother of Friedrich, left his lucrative manufactory at Osterode, in the Harz, and placed himself, his family, and his means at the disposal of his brother. The heroic deed of this man was explained by the fabulous power of attraction which Froebel exercised over all those whose inner life touched his, even in a measure; also by the character of Christian, who was a true Cato in sentiment, and dominated by the most ideal striving. He was now to manage and to supply the externals, which all darkly knew to be a great need. But a personal weakness of Froebel allowed this experiment to be wrecked.

He was conscious of his originality, he expected in all the same susceptibilty for that which animated him, and therefore looked into the future in the most pressing circumstances intoxicated with victory, but alas! he did not recognize himself as autocrat in reference to the thought alone, but also in points of its application. He did not give himself the trouble to inquire into the peculiarities of his fellow workers, and to make the best of them for the service of the whole. Differences of opinion often appeared to him as the promptings of self-seeking, he took just blame for abuse. Froebel, who sought to develop independence in his pupils, and really developed it in them, could neither recognize nor esteem, in his fellow workers, this grand attribute of character, which first makes the individual a real man. Thence it came that nothing essential was changed by the entrance into the family of his brother, who soon cast his economical superintendence at his feet; that Henriette Wilhelmine still managed unpractically in the house, while the family of her brother-in-law, who afterwards made Keilhau great, were obliged to lay their hands in their laps; hence came the gradual sinking of the institution, which at the end of twenty years reached its utmost limits, but did not go completely to ruin. For in spite of all the disappointments, the men of the circle, Middendorff, Langethal, Christian Ludwig, lost not a moment in their endeavors, and never repented of refusing the most glittering prospects and all material well-being in order to serve the "Idea."

The "truly human life" of the circle was thus saddened in many ways, and Froebel did not reach in this regard what he was striving for. Happily for Keilhau, new prospects opened upon him. He went forth into the world. Middendorff seized the helm, and when he, unshakably true till death, was called to Switzerland, the work of Barop began, who had the goal firmly in view, and firmly followed it, and lifted Keilhau completely from its economical abyss. The documents upon the work of this man, who is still in the midst of a far-reaching activity, and was now recognized and praised highly by Froebel, now formally abjured, are not yet finished, and cannot yet be finished. Certain it is that he and Middendorff were the only ones who practically held a curb over Froebel, and that out of the whole circle three human stars, Froebel, Middendorff, and Barop, take the precedence as Pestalozzi did far above all other phenomena of their educational circle; and it is worthy of remark, that these men not only consecrated their own powers, but their whole families to the service of the idea; for Middendorff and Langethal married in 1826, and Barop in 1831. They also left wife and child, as I have remarked in my description of the work in Switzerland, without murmuring, whenever it was required by circumstances. Truly such lives, such capacity of sacrifice, are hardly to be conceived of in the present times; the sense of it has been lost.

If then the "unity of life" of the families of Keilhau found imperfect expression, it still existed, and alone made possible the work of Friedrich Froebel, who, great in creative power, was small in administration and government. And certainly at least three of the united families stood quite out of range, when Froebel complained at Blankenburg on the 7th of January, 1838, "My whole life is a battleground between the uni-

versal and pure elements of humanity and the special disturbed human element, the personal, individual, and truly selfish striving of individual men." This battle must be met with in life, and must be fought out; but since pure humanity has its source and its sanctuary in the inmost recesses of family life, that battle had, of necessity, to take place in the inmost recesses of a family which is striving to preserve unity within itself and to manifest outwardly the purest humanity.

In spite of these drawbacks, the Keilhau circle were all one in reference to the principles of education and instruction. The children enjoyed the greatest freedom. A continuous, intimate communion between teachers and pupils exerted a deep influence. Love and self-sacrifice, as well as independence in knowledge and action, were developed and strengthened, and the individuality of each was fostered.

The instruction aimed at an all-sided stimulation to human activity, receptive and productive, especially the latter. The curiosity of the children was excited by giving them ideas of things, and bodily labor was called into play. Thus the need and desire for explanation and instruction were awakened. For this purpose the children were not only kept cultivating nature, but taken into all kinds of workshops and kept at all kinds of technical representations. It would be out of place here to describe this kind of instruction fully. The elements of many things were there brought to light, which were carried out later by other persons who now have the credit of them. For instance, Spiess, the reformer of the gymnastics, got his fundamental ideas from Froebel at Burgdorf, though he improved upon them. Froebel's one-sided traits prevented many buds and blossoms from unfolding, and in the domain of instruction even came forward often in the most disturbing manner. When the first pupils grew up, the need of higher scientific instruction showed itself, but almost too late. Important men, Bauer, for example, later Professor at the Friedrich-Wilhelms-Gymnasium in Berlin, whom Froebel had already learned to know in the war, Michaelis, and others, offered their services, and wanted to devote themselves, like Middendorff and Langethal, to the united efforts. But Froebel would even interfere where he had no positive insight, and in this way, as well as by his vehemence, which hardly bore contradiction, he so offended these scientifically versed men that they either went right away or did so very soon. Middendorf always, and Langethal for a long time, had the self-control to bear many grievances from Froebel, to overlook his weak sides, and in the service of the Idea to keep constantly in view his mission as the creator of the spirit of the circle. But Barop was, after all, the most prudent; he accepted his ideas, and then acted according to his own judgment and conscience, without allowing himself to be disturbed by contradiction, mourning inwardly that Froebel was not always in a condition to respect and support what was individual in his fellow-workers.

I have already told what was accomplished in Switzerland by the "unity of life" of that one family, and how gradually the idea of the Kindergarten arose. But there was need of a greater number of suitable families to carry out the idea which, as soon as Froebel perceived, he immediately turned to the community.

Progress—Interdict in 1851.

Owing to his restless and itinerating habits of work, Froebel's institutions of education did not attain to any considerable local reputation, so as to attract visitors or Press notoriety, nor did his own publications, setting forth his peculiar principles and methods in didactic form or in annual programmes, wake much discussion, or even win, by their style or novelty, the attention of educators. But, in spite of embarrassments inevitable to inadequate resources and insufficient assistance, with a few staunch and appreciative disciples he did succeed, after thirty years' study and experimentation, in concentrating his energies and developing his educational views in two institutions—one of which was a place of domestic and general education, and the other of special child culture, with much prominence given to training young women for the management of similar institutions elsewhere. His own presence and that of his gifted and devoted associate, William Middendorf, was welcomed to Dresden and Hamburg, and other places, to establish Kindergartens and interest women in their own self-improvement.

In this condition of affairs, he had the good fortune to attract the attention and win the friendship of the Baroness Von Marenholtz-Bülow, whose social position and personal influence soon brought him and his work to the notice of eminent educators and government officials; and, in 1850, it seemed as if henceforward his last days would not only be his best days, but that the calm serenity of assured success would crown a life of restless and apparently unproductive activity. The great popular educator of Germany, after much distrust arising from imperfect knowledge, had endorsed the originality and immense practical value of Froebel's Idea and Methods, and secured for him and them recognition in pedagogical journals, circles, and conventions. The governing families of Thuringia had manifested their interest in him personally, and were ready to adopt the Kindergarten in the early training of their own children.

In the midst of this peaceful and successful work and such brightening prospects, the interdict of the Prussian Minister of Education fell with stunning effect on the Froebelian circle, shortening the life of its founder, and bringing the Kindergarten into a disrepute with the conservative classes in Germany, from which it has not yet recovered. The Baroness Marenholtz-Bülow has told the story with simple pathos in her admirable Reminiscenses of the last days of Froebel—the sharp surprise on reading the ordinance of August 7th, 1851—the haste to clear up an evident mistake of person and aim—the indignation at the perverse misunderstanding of the Minister—the sickness of the heart which comes from hope deferred in spite of the tender appreciation of those who knew the whole truth, and the sublime reliance in which he resigns himself to temporary misconstruction and obloquy, in the faith of the ultimate triumph of the right.

The ordinance was revoked by the new Minister in 1861, but the intelligence could not reach the dull cold ear of death, or soothe the heart which had ceased to beat on the 21st of June 1852.

LAST DAYS OF FROEBEL.*

At Whitsuntide of 1852, Fröbel attended by invitation, the Teachers' Convention in Gotha. When he entered the hall in the midst of a discourse, the whole assembly rose. At the end of the discourse the president of the meeting gave him a hearty welcome, followed by three cheers from the whole assembly. Fröbel thanked them in a few simple words, and immediately taking up the subject in hand, which was "Instruction in the Natural Sciences," was listened to with profound attention.

After the Convention, Fröbel was made specially happy in the garden of a friend of nature in Gotha, where he examined almost every group of flowers, and happily and gratefully acknowledged all the good things that were offered him.

In the kindergarten of Gotha he explained the intellectual significance of some of his occupation-materials. In the evening he took part in a reunion of the friends of his cause, although he was somewhat exhausted by the excitement of the day; he spoke of the importance of the kindergarten for the female sex, and the duty of teachers to learn to understand it on its own theory, and prepare for its introduction into the schools.

During his last illness (June 6), his repose and cheerfulness never left him for a moment, and he took part in and enjoyed everything, particularly when flowers were brought him. He once said on such an occasion, "I love flowers, men, children, God! I love everything!"

The highest peace, the most cheerful resignation, were expressed, not only in his words, but in his face. The former anxious care to be active in his life-task resolved itself into trust in Providence, and his spirit looked joyfully in advance for the fulfillment of his life's idea.

On the Sunday before his death, a favorite child came to bring him flowers; he greeted her with unbounded delight. Although it was difficult for him to lift his hand, he reached it out to her, and drew the child's little hand to his lips.

The care of his flowers he recommended in these words: "Take care of my flowers and spare my weeds; I have learned much from them." And in his very last hours he asked again for flowers. The window must be opened frequently, and he brightened up visibly at the aspect of nature, and often repeated the words, "pure, vigorous nature"; and at another time, "Always hold me dear," also, "I am not going away, I shall hover round in the midst of you." He spoke much about truth to Barop, who had come with the teacher Clemens, saying, among other things, "Remain true to God."

He then asked them to read his godfather's letter, which in Thuringia, according to old custom, was given to the baptized child by the god-

* Reminiscences of Friedrich Fröbel, by Baroness von Marenholz-Bulow. Translated by Mrs. Horace Mann. 359 pages. Boston: Lee & Shepard. Price, $1.50.

father, and contained the confession of Christian faith. In some places he exclaimed, "My credentials! my credentials, Barop!" especially at the passage in the confession, "from this time forth our Savior will confide in thee in justice, grace, and mercy." For the third time he cried out aloud, "My credentials!" at the words, "Let my son hear! look upon and hold with immovable truth to thy soul's best friend, who is now thine." It was as if he would say, "To him have I been consecrated from the beginning of my life, and I have never in my life neglected this bond."

One could see how earnestly his Christianity dwelt within him, little as he was ordinarily accustomed to speak of it. Thus he said in the Teachers' Convention at Rudolstadt: "I work that Christianity may become realized." Another time he said: "Who knows Christ? But I know him, and he knows me. I will what he wills. But we must hold to his testament, the promise of the Spirit." He repeatedly admonished the friends around him in Keilhau "to preserve unity, concord, and peace; to lead a model life, as one family, in a united striving. Have trust in God; be true to life!" And ever and again he expressed love and thanks to those around him. At midnight of the 21st of June the last moment approached. His eyes, which had been closed for rest, were partially open. He was in a sitting posture, as if his wish to find his last rest sitting up was to be fulfilled. His breathing became shorter and shorter, till, at half-past six, he drew two long breaths, and all was still.

So quietly, without a struggle and without a death-throe, ended a life which had at no moment served selfish interests, but was devoted wholly and completely to humanity, and to childhood in humanity.

Middendorff added to his communication about Fröbel's last moments: "It involuntarily drew us who stood around the death-bed to our knees. We felt near the consecrated one. Never was the awe of death so effaced to me. I had felt something similar to it at the death of a beloved child. Nature made her last struggling efforts, and then stood still untroubled. The mind, clear to the last, fervent, joyful and loving, went home like a child to its pure source; a life well-ordered in all directions, united within and without, was fulfilled and closed. What he loved so much, and so often gazed upon on a clear evening,—the going-down of the sun,—he himself represented. As the sun sinks to our eyes, so sinks to our eyes the light of his being; and as, at sunset, I have no thought of its passing away, but only of its receding from view, and thereby know the certainty of its return, so I felt here in sorrow the certainty of the eternal duration of life. Yes, true is the promise, 'Death and lamentation shall be no more.' As he often, when plunged in meditation, penetrated to the light of a new thought, so his mind, freed from all limitations and absorbed in his inmost soul, in his own being and life, penetrated to a new existence,—to the light of another day.

"O, what stillness, what deep stillness, now! Consecration and holiness breathed around me. I felt joy in the midst of my pain! He who stood so near to nature, and not only saw, contemplated, and investigated it, but who was sunk in it as a child in purest love on the breast of a mother,—he had followed its teachings, trusted implicitly its laws and holy commands, had not been deceived in his hopes; and how it had rewarded his love. In his illness, he had been as quiet and gentle as a lamb. He scarcely allowed an expression of pain to be heard; no murmuring, no unwillingness, was perceived. True son as he was to Nature, so was she his true mother, who took him softly and lovingly into her arms.

"But how could he have trusted her so well, if he had not clearly known who she was,—if he had not known who inspired her and penetrated her, who governed her and wrote her laws, held her together in unity and self-consciousness, and kindled intelligence of her in the human mind? How could he have been so serene, if he had not known himself to be a son of that Almighty One,—if he had not recognized and known the first of men who lived this unity of the Son with the Father, and had not felt himself one with him in all his striving? How could he have been so cheerful, if he had not carried within himself the knowledge that the consciousness of the Sonship of this only One would break forth by degrees in all sentient beings, and thus the conscious unity and salvation of the minds for which he lived and struggled would surely and certainly appear? Therefore were his last words to his friends the prayer with which he closed his work upon earth,—'God, Father, Son, and Holy Ghost. Amen.'

"My soul was full of thanksgiving for the favor vouchsafed to me that I could close the eyes and bestow the last cares upon him to whom my dying father had commended me, and who had received me upon his breast. How grateful it was to my heart that it was my duty to be so near, at his last moment, in his last battle, to him whom I had accompanied so long in life, with whom I had fought the battle, with whom I had, for a time, worked and suffered the heaviest trials! Chiefly was I thankful because I saw this life end as it had begun,—because I saw that he was what I had heard and believed him to be, and that he remained wholly in unison with himself; for to the last moment was revealed this repose springing from inward concord,—this clearness, truth, and unity. As he himself characterized it, 'One must himself perfect his life to a ripe fruit.' And so his life dropped as a ripe fruit from the tree of the life of humanity. So can and also will be fulfilled what he said: 'The age of ripeness is coming.' And again: 'The fragrant flower has withered, but the fruit has set which will now ripen. Behold in it three in one,—the connection with the earlier time, the steady advance in the present, and the seed of the future.'"

Of the burial-service Middendorff said: "The bier, adorned with garlands of flowers and a laurel crown made by the wife and pupils,

stood in the place where lately Fröbel's bed had stood. All gathered round to look once more upon the beloved friend, and to gain an ineffaceable impression of the dear features. No trace of pain was to be found upon the countenance; a holy earnestness and inward cheerfulness shone forth from it. It was a look of introspection united with a light, blissful smile. The countenance showed an extraordinary tenderness. The lips were slightly open, as if his mouth would pronounce the secret of the other world,—as if it said, 'I see in light what I have here seen darkly. Believe, follow the truth; it leads to freedom, to bliss.' There is something striking in standing before such a countenance; the soul becomes a prayer. We sank upon our knees. 'O might we all die like him, and rest in the grave with such a certainty!' was the expression of one of the bystanders. The bier was carried out first through his work-room, where he had labored with unwearied industry, often half through the night, for those near and far, under the impulse of the living idea in himself and his all-encompassing love for humanity; past his beloved flowers, of which he took such care, and which, as if from gratitude, made plain to him the highest truths, like his yet dearer pupils, the children; then through the sitting-room, where Pestalozzi seemed to call to him from his portrait,—'Slowly, step by step, will be laid the sure foundation for the temple of pure humanity,'—and the divine Madonna looked at him as with thanks that he had so deeply divined her heart's desire, and shaped it into deed and love for all; and finally through the lecture-hall, where his scholars had listened with rapt attention to his words, which kindled them to their high calling,—where strangers from north and south had thronged together, and from whence they had gone possessed by the might of truth. As one said, 'He does not preach like the learned, but his speech is powerful;' and many of these have widely borne the seed with his motto, 'Come, let us live with our children!'

"The garlanded bier was set down in the spacious vestibule, to be strewn with wreaths and flowers by the numerous children. All, even the smallest, tried to show their love and gratitude to him once more.

"But not only children came; friends, known and unknown, pressed forward to show their esteem and reverence; the teachers of the country round about, one and all, kindergartners and those he had befriended, came even from a great distance, invited by their own hearts to that solemn day.

"The teachers united in a solemn song, in moving tones. Then the train was set in motion towards the churchyard of the village of Schweina.

"A heavy shower fell while it was on the way, so that we were obliged to stand under shelter for a long time. Parson Rücket remarked, 'Even his last journey is through storm and tempest.'

"When the procession was again set in motion, and passed over the bridge of the brook, Ernst Luther, a descendant of the great reformer,

whom Fröbel and his brother had educated gratuitously in Keilhau, out of regard for his ancestor, said, 'Thirty-five years ago to-day he here led me by the hand through Schweina.'

"The bells of the village church began to toll; it was so earnest and sacred, as if these solemn peals called him to come up into the land of the blessed, and said with their voices that the night had passed, that we should hasten to follow his onward, conquering banner, and build the new world by means of the children! At the gate of the churchyard the teachers took the bier upon their shoulders, to carry it to the place prepared for it.

"The newly laid out churchyard, situated outside the village upon an eminence, has a singularly beautiful location. The town lies half concealed in verdure, at the foot of a tower which rises up alone, like a finger-post pointing to heaven; the whole glorious country lies spread out before the eye like a living picture. At the left, Altenstein, with the summer dwellings of the ducal family, stretches out its high hand with noble grace, as if protecting the young colony, showing by its act that it truly reverences the cross which is erected in memory of Bonifacius, the earliest promulgator of Christianity here. Directly in front stands the old castle of Liebenstein, whose name has a good sound near and far for its healing springs; and on the right, shaded with lofty poplars and surrounded by green meadows and waving fields of grain, with the murmur of clear waters streaming from the rock of Altenstein, the quiet, lovely Marienthal, the seat of peace, of untiring work for the worthiness and the unity of life, consecrated by him who had now come to this spot for undisturbed rest and harmony.

"Notwithstanding the storm and the rain which still continued, a large part of the community had assembled, and mothers and fathers, maidens and youths, and numerous children stood around the open grave. The venerable old burial-hymn, 'Jerusalem, thou lofty city,' was sung. Then Pastor Rücket began his address at the grave, and at that moment the rain ceased. The address began with the following words:—

"'Up to the lofty city of God soars the spirit of the man whom we now, grieving, gaze after; far above mountain and valley it soars over all and hastens from this world. Loved, honored, admired, praised by some, misunderstood, misapprehended, calumniated, condemned by others, he soars over all. The body which for seventy years served this rare spirit as a vigorous instrument, after the last spark of this richly active and remarkable life has gone out, shall now rest here in the churchyard of our community, which with pride counted the great man among its citizens; in sight of this mountain which he not long ago climbed with eagerness, of this house of God where he celebrated with us piously the feast of Pentecost, of the lovely Marienthal where the noble old man had found in the evening of his days a peaceful refuge for his philanthropic activity.

"'Blessed are the dead who die in the Lord from henceforth, saith the spirit, that they may rest from their labors; and their works do follow them.' These words belong to our dead also. . . . . Yes, this is one who died in the Lord. He has lived in the Lord, therefore he has also died in the Lord, sweetly and happily.'"

The following passages from this discourse may be added here:—

"The fame of knowledge was not his ambition. Glowing love for mankind, for the people, left him neither rest nor quiet. After he had offered his life for his native land in the wars of freedom, he turned with the same enthusiasm which surrenders and sacrifices for the highest thought, to the aim of cultivating the people and youth, founded the celebrated institution at Keilhau among his native mountains, and talked, and planted in the domain of men's hearts. And how many brave men has he educated, who honor his memory and bless his name! . . . . But then the thought came to him that the educators of men must imitate the creative and productive divinity in nature, which prefigures and determines the future plant in the tenderest germ, shields and protects it carefully, out of the smallest and simplest, gradually and step by step develops the highest and the noblest; that the body and soul of the tender little one shall be brought from the earliest childhood under a more intelligent and more careful nurture than has been done heretofore, when children were sent to school already corrupted in body and soul; and that, above all, this loving nurture should be trusted to the tender hand of women, whom the heavenly Father has created for this maternal calling; and to found such kindergartens, and to train such kindergartners, was henceforth his whole endeavor, from which he hoped with full confidence for the future salvation of humanity, and the deliverance from manifold bodily and spiritual ills. . . . .

"To this high aim he now sacrificed all his powers, his property, his time, his repose. And perhaps children of his own were denied him by the decree of the Eternal Wisdom, that he might not be bound and limited by the cares for his own, that he might see and love in the poorest human child the child of God, and in the eye of every child might read the command, 'Thou shalt take care with all thy strength that the divine image be not defaced or distorted; thou shalt, with all thy gifts, work and help that it be preserved and shaped more purely and beautifully, and that not the least of these be lost.'

"For this he labored now; he moved about unceasingly teaching and working, imitating the Master, who had not where to lay his head; gathered unto himself little children, and laid his hand upon their heads and said, 'Suffer little children to come unto me, for of such is the kingdom of heaven.' For this he labored into the late evening of his life, and thereby the venerable old man himself was made young again amongst the playing children. For this he lived, for this he suffered, and regardless of the cry 'Hosanna,' or 'Crucify him,' he took his cross patiently, and bore it after his Master, and submitted trust-

ingly to abuse, calumny, and persecution, and Christ-like, pardoned the deluded ones who knew not what they did, since he knew well that the disciple was not above his Master. However, the mental excitement and effort which these struggles cost him contributed to break up the vitality of the vigorous old man. . . . . So have we too, among whom he spent the last years of his life, learned to know and to love this guileless soul, this pure, childlike nature; you will all bear witness, even if you did not hear his last pious words, this our dead died in the Lord, for he lived for the Lord. Henceforth, lack of understanding and misunderstanding will no more afflict thee. Just souls are in the hands of God, and no pains touch them. Thou hast now found peace, and heaven, which thou didst foreshadow among thy dear little ones in the vale of earth, now surrounds thee with its purified indwellers, whose image our innocent children are. . . . . The fruits of thy toil wilt thou there enjoy; from the abode of holy spirits thou wilt look with transport upon the plantation which thou hast founded upon earth. And here too shall thy works not perish. Works like these, instituted out of pure love to God and to man, without selfishness and ambition, are wrought in God and cannot perish. Thy work will be continued. If thou art now laid to rest, others will rise up and carry on the work. The seed which thou hast sown will, ripening in quiet, always bring richer and richer harvest for the salvation of mankind. May the earth which rises over thy grave, pious soul, rest lightly upon thee, and when moss and turf grow green, and flowers bloom over this heart which beat so warmly for its brothers; when the little ones with whom thou didst play shall have grown gray, then will posterity bend its steps to this pleasant burial-spot, and crown it with garlands, and some strong man will tarry here thoughtfully, thanking and blessing thee, and the spirit within him will say, 'Here a great, noble heart rests from its work; it has labored for the earliest childhood and for the latest future; labored in hope, and its hope was not lost,—his works follow after him.'"

I quote again from Middendorff's letter:

"The teachers sang the song, 'Rest softly,' etc. Then the coffin was lowered into the grave, which was filled with flowers. The heavens had withdrawn their dark curtain, and the sun shone down into the open grave. I stepped forward and said: 'If thy ear were not closed and thy mouth not dumb, thy lips would now open and thou wouldst exult over what thou hast heard, that that of which thou wert so certain has already been fulfilled, even though in a small circle,—the *acknowledgment* of the truth proclaimed by thee. . . . Even thy last journey was through storm and tempest, as has been already said. Thou hast taken the storm and the heavy way for thy companions, and hast reminded us what journeys thou didst make through thy whole life in night and tempest, and what heavy ways thou hast traveled for us. Thou permittest us now to proclaim the not-to-be-forgotten truth

that he who is with thee, and will follow thee, must be ready to follow thee through storm and through toil and hardship; must be ready for what thy life has taught, '*Through conflict to victory!*' Thou hadst not merely the courage to pledge thy life in war, in peace also hast thou pledged it again and again, and joyfully hast sacrificed all to thy cause.

"Thou didst often say, 'I like the storm; it brings new life;' the lightning which on our way here flashed out of the cloud shall remind us that the darkness which still obscures the time can be rent and illuminated by a mighty ray; it reminds us how thy words, thy inspired action, fell like a fire-flame into the dark heart, summoned the sleeping conscience to awake, and made clear to itself the darkened mind. Does not one (the descendant of Luther) stand here by my side, who feels now in his heart, with burning thanks, how thou didst lead him many years ago in the path of a worthy existence? Will not many of those present confess that thou hast thrown into their minds a kindling and illuminating torch, hast opened up to them new ways of culture, and hast furnished them the means of turning the kindled thought into act? and for how many maidens in the night of an embittered existence hast thou lighted the star of a better hope, and cast the saving rope into the dangerous breakers and drawn them to the green shore of child-nurture? . . . .

"Thou callest upon us: 'You are my last witnesses, be my true disciples and heralds; be the true little band which shall always increase, and which the greater one shall join. Think of me and my words; He who was with me will be with you, and will give you courage and strength as he has vouchsafed it to me, even to the grave. . . . . Thank me by silence and action, by a deeply penetrating insight and a united creative practice.' . . . . There stand the mothers with their nurslings in their arms, their children by their sides, who bear witness that thou hast smoothed the way to the minds of men not only by the fire of thy speech, but also by the tones of song with which, like the delicious, caressing wind and the fresh morning breeze, thou hast imbued the hearts of the mothers.

"Now a song I had written for the occasion was sung, which was followed by the sacred hymn, 'Rise again, thou shalt rise again.' The pastor said, as he threw a handful of earth into the grave, 'May God grant to each of us such an end as that of this just man.'

"As the bystanders repeated this act, Luther cried with a loud and agitated voice into the grave, 'I thank thee, too.'

"The scholars threw flowers upon flowers into the grave; one took her bouquet from her breast and threw it in; then I cast in my song also, as the last gift.

"Mutually consoled, we separated quietly, and with inward confidence, to go in our various directions; and over the minds and feelings of all spread the wings of an exalted peace."

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PUBLICATIONS RELATING TO FROEBEL AND HIS SYSTEM.

Under the title of "*The Froebel Literature,*" Mr. Louis Walter, teacher in Dresden, has issued a pamphlet of 197 pages devoted to the publications which Froebel's system has called forth in elucidation, attack, or defence since Froebel issued the *Sonntagsblatt* in 1838.

The author does not claim to have exhausted the list of contributions, although it is evident he must have had in the Baroness v. Marenholtz-Bülow the best informed individual and in her own library access to the best collection in the world relating to the subject. The title page of each publication is given in full, with brief notice of the contents which enables Mr. Walter to classify these contributions as follows:

1. Written from the medical standpoint to the number of 16;
2. Do. from the Philosophical, 17;
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5. Do. from the Pedagogic, 138;
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making an aggregate of 335 treatises. Under the 5th classification is the names of 11 authors who are connected with gymnasiums or Real Schools; 17 with Teachers' Seminaries; 30 with the Common Schools; 6 with Institutions for feeble-minded children; and 24 with practical Kindergartners.

In addition to this classification Mr. Walter brings together the authors who treat of (1) Froebel's Life and Educational Work; (2) Froebel's System of Education; (3) the Kindergarten, its special aim and field; (4) Manuals of Method; (5) Material and Equipment; (6) Music and Songs; (7) Relation of Kindergarten to the School, School-garden, and School Shop; (8) Special Features of the New Education; (9) Related subjects.

Mr. Walter gives the address where the best Kindergarten Material and Manuals and Froebelian Literature can be had in different countries.

The last chapter is devoted to a list of authors arranged chronologically each year from 1838, the date of Froebel's first issue of the Sonntagsblatt. This list, with some modifications, or else a new bibliography, arranged alphabetically, we hope to print before we close our "Kindergarten and Child Culture Papers" in this Journal.

The interest in Froebel's system, judged from the publication standpoint, does not die out, there being more issues (30) in 1879-80, than there was from 1838 to 1850.

We give elsewhere a *List of Publications* relating to Froebel and the Kindergarten, which are accessible to American students, and hope hereafter, as is intimated above, to make that list complete up to the date of its publication.

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* Die Froebel Literatur, Zusammen stellung, Inhalts-Angabe und Kritik derselben, von Louis Walter. Dresden: Verlag von Alwin Huhle, 1881, S. xi+197.

Mr. Walter is also the author of an interesting volume of 156 pages devoted to the Baroness von Marenholtz-Bülow's labors for the dissemination of Froebel's System of Education and Kindergarten.

Other works are announced by him:

"On Diesterweg and Froebel"; "Development of the Froebel Idea in different Countries"; "Froebel's Place in the History of Pedagogy."

KINDERGARTEN AND CHILD CULTURE PAPERS

AND SUGGESTIONS BY FRŒBEL, PESTALOZZI, FICHTE, MONTAIGNE, ROUSSEAU, BUSHNELL, PAYNE, AND OTHERS. 800 pages, $3.50.

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Dexter A. Hawkins

DEXTER A. HAWKINS, AND PUBLIC SERVICE

IN UNOFFICIAL WAYS.

MEMOIR.

Dexter A. Hawkins, who, in the midst of a lucrative practice as a lawyer in New York City, has found time and energy to do a large work in the field of popular education and political reform, is a native of Canton, Maine. His progenitor, on the father's side, was Admiral Sir John Hawkins. His grandfather, Dexter Hawkins, of Providence, R. I., in 1777, at sixteen, volunteered in the 4th Bat. R. I. Troops, and served during the Revolutionary war. His father, the late Rev. Henry Hawkins, of Norway, Maine, was, in 1806, sent from Providence at the age of nineteen as missionary preacher to the then province of Maine; he was for sixty years an effective advocate of public education, and a vigorous champion of the abolition and the temperance causes when in their infancy. His mother, Nabby Fuller, was of New England Revolutionary stock, her father, John Fuller, being one of the famous crew of the *Bon Homme Richard*, when Admiral John Paul Jones captured the British frigate, Serapis, off Flamborough Head, in a contest that raged with almost demoniac fury till near midnight of the 23rd of September, 1779. He was afterwards taken prisoner, but escaped from the British man-of-war by leaping overboard in the night, and swimming two miles to the shore.

The subject of this memoir was born June 24, 1825, and to the advantages of an ordinary district school, had the instructions of his father. At the age of sixteen, as civil engineer, he surveyed and laid out, to the satisfaction of the Court, in midwinter, a public road and expensive bridge, respecting which there was litigation between two adjacent counties.

In 1842 he became teacher of mathematics in the Academy at Bethel, and subsequently at Bridgeton, where he completed, under Moses Soule, his preparation for college. He entered Bowdoin College in 1844, and graduated with honor in 1848—meeting the entire expense of his college education by teaching school and attending to business in the long winter vacations. In the fall of 1848 he was employed by Maine State Board of Education to lecture at the Teachers' Institutes; and in that and the three subsequent years

he gave a course of forty-five public lectures before the Teachers' Institutes, held in the several counties of that State, instructing in all over three thousand teachers in the science and practice of pedagogy.

In 1849 he became Principal of Topsham Academy, an institution for fitting young men for college, and preparing them to teach the winter sessions of the public schools. With such acceptance had he lectured and taught, that in 1851 he was offered a professorship of mathematics in a New England College, and also the secretaryship of the Board of Education; but with a strong predilection for the legal profession, he declined both, having already entered the office of Hon. William Pitt Fessenden, of Portland, as student of law. In the winter of 1851–2 he attended the lectures of the Law school of Harvard College, and in the summer of the same year visited Europe for an extended tour, to enlarge his horizon of public affairs, and study systems and institutions of education, and the proceedings of judicial tribunals in different countries, and to attend the Law School at Paris. While in London, in the summer of 1853, it was his good fortune, as the attorney of an American firm, to bring a long protracted litigation to a successful issue, by which his first fee (and a large one—$1,000) was earned.

On his return to the United States, on the invitation of the Superintendent of Common Schools (Dr. Barnard), he assisted in conducting three Teachers' Institutes in Connecticut, in the months of October and November, and thus closed his active personal work in the professional education of teachers; and January 2, 1854, he opened his present office at No. 10 Wall street, New York, for the diligent and lucrative practice of law. But he has had the will and has found the time to take an active interest in the affairs of his own church, city, state, and nation, and at the same time enjoy, in a quiet way, all the comforts of domestic life, and give personal attention to the education of his children, two of whom are now (1881) in Harvard, one in Vassar College.

Although debarred, by an accident in his boyhood, from any military aspiration, he assisted, in the war of the Rebellion, in raising two regiments for others to command.

In the agitation of the subject of a national recognition of schools, Mr. Hawkins, through the press, and by personal correspondence with members of Congress, assisted in the establishing at Washington, in 1867, the Department of Education, which, in 1870, was made a Bureau in the Department of the Interior, at the head of which is the Commissioner of Education. Mr. Hawkins' plan and efforts were to make the Commissioner a Cabinet Officer, with administrative

functions extending to all institutions of science and education originated by the Government for its own purposes, or aided by national appropriations, and capable of expansion to meet the exigences of the nation.

In 1869, and in 1871, he entered with his usual earnestness into the public discussion of the policy of the City or the State making appropriations of public property in aid of private, educational, and charitable institutions established by religious bodies for the care and instruction of orphan, poor, and neglected children, and others belonging to parents in connection with such bodies. Mr. Hawkins took decided ground against such appropriations—directing his researches and arguments specially against the large appropriations to Catholic institutions of this class. His pamphlets were widely circulated, and contributed largely to constitutional changes and legislation adopted by New York to limit the amount, and narrow the scope of such appropriations. His principal document was a Report to the Council of Political Reform, entitled, "*Sectarian Appropriation of Public Moneys and Property, and the Duty of the State to Protect the Free Common Schools by Organic Law.*"*

In 1873 the Council of Political Reform took up the grave evil of non-attendance at school, and to this body Mr. Hawkins addressed, in the name of a committee, a report on its extent, and the necessity of a law authorizing School Boards, in each city, town, and incorporated village, to require the attendance at some school, public or private, of all children between the ages of eight and fifteen years, unless for good and sufficient reasons temporarily excused. This report, under the title of "*Compulsory School Attendance,*" and "*Compulsory Education,*" has had a very wide circulation as a pamphlet, and has been largely reprinted in newspapers and magazines in this, as well as in other countries. In the State of New York it led to the enactment, in 1874, of a bill drawn up by Mr. Hawkins, entitled an "*Act to secure to Children the Benefits of Elementary Education.*" The same bill in substance has since then, on the strength of his arguments, been enacted in numerous other States and Territories, and will doubtless become the common law of the land.

The principle of compulsion is as old as the school law of Massachusetts in 1642, and of Connecticut in 1650, and in some form exists in most of the school codes of all European States. The impulse given, by Mr. Hawkins' bill, to the renewed discussion, and the more stringent legislation of several States, has already secured a larger and more regular school attendance. But the evil still

* See Barnard's Journal of Education, Vol. XXX, p. 817.

exists, and the problem of neglected children is not solved, and we fear will not be by any number of Truant Officers until a more vigorous and enlightened public sentiment is evoked from the consciences of parents. Our whole system of public instruction must be reconstructed from the foundation, so as to reach children between the ages of three and eight, by the Kindergarten and the Primary School, by which the home and the school shall be brought into direct connection through the warm, coöperating sympathy of parents and teachers. School attendance must be made a habit early in life, and private and parental action must be stimulated to secure this paramount object.

In the problem of reconstruction of the South, Mr. Hawkins, by pen and voice, labored to introduce the factor of the free public school. In March, 1875, he delivered an address in Boston on the subject, which was printed in a pamphlet of thirty-two pages, bearing the title of "*The Educational Problem in the Cotton States.*" With a convincing array of facts drawn from official sources, he demonstrates the proposition that it is the *interest* and the *duty* of these States to provide, by tax on property and other wise legislation, for the free elementary instruction of every child within their borders. He recommends an amendment of the National Constitution empowering the Federal Government, in case of any State neglecting to make this provision, to intervene in the interest of the whole country and perform it. This address was widely circulated, and even the entire pamphlet of thirty-two pages was reprinted in a large number of papers in the States directly interested.

In September, 1877, Mr. Hawkins delivered before the American Social Science Association, at the annual meeting at Saratoga, an address on "*Education, the Need of the South,*" bristling with the statistics of illiteracy among both whites and blacks, and demonstrating by solid arguments the inevitable results of such ignorance on society, business, and politics. The remedy pointed out was—wise State Legislation, aided by immediate and liberal coöperation of the National Government in the appropriation, for a term of years for free common schools, of the proceeds of the sales of the public land, and their distribution among the States, according to the number of illiterates in each. This address was widely copied in the public press of the South, and in the discussion which it aroused has helped largely to shape public sentiment for some decided action of Congress in this direction. A bill to this effect passed the Senate in December, 1880.

In 1871 a paper prepared by him at the request of Dr. Peck

(now Bishop Peck), on the "*Extravagance of the Tammany Ring*," was published in the New York *Times*, June 30th of that year, and by its wide republication in other papers helped to arrest the attention of the whole country to the astounding fact that in twenty-eight months an addition of over fifty millions had been made, without the knowledge of the people, to the debt of the City of New York. It lead to the speedy overthrow of the ring.

The overthrow of the now "infamous Tweed Ring" led to the exposure of many devices by which politicians contrive to keep the people blinded to their movements by subsidizing the public press, and thus securing silence, or apologies, or open advocacy of measures of insidious and even flagrant enormity. When the scrutiny and approval of bills against the City Treasurer was transferred from a corrupt official to a man of Spartan integrity and firmness, Andrew H. Green, it was discovered that these infamous politicians had virtually in their pay in the city of New York twenty-eight daily and sixty weekly papers—eighty-nine organs by which the popular intelligence and public opinion were in a great measure formed. For five years over a million of dollars a year—the sum of five million dollars in five years, had been incurred under the guise of advertising for the city government. The Controller refused to pay these bills until the claims of each item was adjusted. Three millions had already been paid, and to override the decision of the Controller the claimants or their agents applied to the Legislature at Albany for a law compelling the city to pay. Many prominent lawyers, invited to appear for the city before the committee having these and other bills to deplete the public treasury, refused for want of time or adequate compensation, or unwillingness to incur the abuse of the parties exposed or defeated. Mr. Hawkins, on the application of the Controller, spent several months at Albany in the interests of the city. He showed that some of those bills had been already paid, and that the city held their receipts in full, but as a portion of the money had been divided with the "Ring," the papers wished to be paid again; other bills were shown to be charged at many times a fair price, and had already been paid more than was just; other claims were shown to be pure frauds,—a sheet of advertisements had been bought for a trifling sum, on which a newspaper heading had been printed, and then the whole page charged at forty cents a line; in another a whole file for a daily paper for six months had been manufactured out of a single issue contained in a page of city advertisements, by simply running the date in the heading back day by day for half a year, thus making the charge more than one hun-

dred and fifty times what it should be. In the face of these exposures several of these claims were withdrawn, and the Legislature threw out the whole bill designed for a public act. Since this exposure the city advertising has cost just one-seventh of the sum paid under the Tammany Ring.

In 1873. in a pamphlet, entitled, "*Donations of Public Property to Private Corporations and the Illegal Exemptions of the same from Taxation*," Mr. Hawkins shows that upwards of ten millions of public property in the City of New York had been given to private corporations, and that more than half of this vast sum escaped taxation. This exposure of the abuses of municipal legislation and administration led not only to local reform, but to an amendment of the State Constitution prohibiting the donation of public property to private corporations.

In 1879, within twenty-four hours after the publication of Governor Robinson's annual message to the Legislature, in which the Chief Magistrate had assailed for a second time the common school system of the State for going beyond the requirements of the old curriculum of reading, writing, and cyphering, and trying to provide teachers beyond the old district school standard—Mr. Hawkins addressed an open "letter to the Governor of the Empire State," the purport of which neither Governor Robinson or the State will soon forget. In this letter Mr. Hawkins exposes in clear, logical, and forcible language, the sophistical statements of the opponents of a graded system of public schools in all cities and populous districts; and shows the necessity of a higher grade for the older and more advanced pupils, in order to secure the instruction demanded by the duties of American citizenship, and the claims of intelligent and skilled labor, and at the same time give efficiency to the grades below. In our system of public (not charity) schools, the children of the poor and laboring classes must have equal advantages of education for citizenship as the children of the rich and professional classes; and to have good public schools, their teachers must be properly trained and adequately paid.

In 1873 Mr. Hawkins published a literary gem—"*Traditions of Overlook Mountain*," and in 1875 delivered the annual address before the Syracuse University "*On the Anglo Saxon Race—its History, Character, and Destiny*," which was printed both as a pamphlet and in the Methodist Quarterly Review. In 1880 he prepared a pamphlet on "*The Roman Catholic Church in New York City and the Public Land and Public Money*," which assails any further grants to religious bodies. It is published by the Tract Society.

CALEB MILLS AND INDIANA COMMON SCHOOLS.

BY PRESIDENT TUTTLE OF WABASH COLLEGE *

MEMOIR.

Caleb Mills, for forty-five years an active member of the Faculty of Wabash College at Crawfordsville, Indiana, was born at Dunbarton, New Hampshire, July 29, 1806, graduated at Dartmouth College in the class of 1828, at Andover Theological Seminary 1833, was married to Miss Sarah Marshall, September 13, 1833, removed to Crawfordsville, Indiana, in November, 1833, and on the 3d of December, 1833, threw open the portals of Wabash College to twelve young men, the forerunners of several thousand who have enjoyed its privileges since that memorable morning. He died October 17, 1879.

The class with which he was graduated at Dartmouth was remarkable for the part its members bore in educational work. Ten of them became college officers, and several of them distinguished themselves as such. Among these were Labaree, President of Middlebury College, Long, of Auburn Theological Seminary, and Young, of Dartmouth.

Of the forty graduates in that class, the three who are most likely to be remembered for permanent educational work, assisted in founding two colleges. Milo P. Jewett, a scholarly and able man, was for several years at the head of a large institution for young ladies in Alabama. After great success there he came North, and was the means of inducing Matthew Vassar to abandon the plan of building a hospital at Poughkeepsie, and in its stead to found and endow Vassar College. Not only did he do this, but he was influential in shaping its successful career.

Edmund O. Hovey was one of the original founders and trustees of Wabash College. In 1835 he became a member of its faculty. He continued a member of the board of trustees and faculty until his death March 10, 1877. At his suggestion, in 1833, his classmate, Caleb Mills, was appointed the first Principal of the institution which became Wabash College, in which for nearly forty-six years he exerted a great and wide influence. It is seldom that any institution of learning can name as the offspring of one of its classes two such granddaughters as Vassar College and Wabash College.

The official life of Professor Mills divides itself into two parts—his work in Wabash College, and his work in connection with the public schools in Indiana. The lack of time warns me to leave the first part untouched, except to say in a general way that he nobly and faithfully performed the duties connected with his position as college officer. He was honored by his associates in the college, and he won the hearts

* A paper read to the Indiana Teachers' Association, December 31, 1879.

of his students. When God sent him and "his brother Hovey" to found Wabash College, he sent the pledge of success and the assurance that other blessings needed would not fail.

A distinguished friend of education who has never seen either of these men recently wrote concerning them: "There must be a very solid and deep foundation for an institution and its sacred aims to account for the unwearying devotion of two such men as Professors Hovey and Mills for nearly half a century. There is significance in such lives."

PUBLIC SCHOOLS IN INDIANA.

A native of New England, Professor Mills, was in full sympathy with its system of popular education. He believed the State ought to provide free education for every child, sufficient to enable him to be an intelligent citizen. This thought originated in Boston, in 1643,* and whilst it quickly spread throughout the New England States, it did not for a century and a half find a home elsewhere. In 1787 it became a constitutional element in the civil institutions that were to shape the destinies of that vast region which now includes ten States in the valley of the Mississippi, and, indeed, of all the States and Territories west of the Alleghenies, reaching to the Pacific Ocean.

Professor Mills, after his graduation at Dartmouth, had spent a year in the Theological Seminary at Andover, and then two years in extensive tours through Southern Indiana and Kentucky on an ageney for Sunday-schools. This led him to determine to settle in the valley of the Wabash. In the January number, 1833, of the "Home Missionary" he saw an article written by Rev. James Thomson, of Crawfordsville, describing the Wabash country, and mentioning the classical school to be started at that place, "where a competent number of teachers may be trained to be spread over the country to teach the children of this rapidly populating district."

This led Professor Mills, then in his last year at Andover, to write to Mr. Thomson a letter dated March 18, 1833, from which I may quote some sentenees, which show that as early as 1833, while he was still a student, he had planned what may be called his "Common school campaign" in Indiana. He ranks together "the cause of common schools and the preaching of the Gospel, as claiming the attention of a patriotic and Christian community." The Sunday-school is good, but "not sufficient for the mighty mass of mind that is now rising up." "My thoughts have been directed of late to the subject of common-schools, and the best means of awakening a more lively interest in their establishment in the Western country. Public sentiment must be changed in regard to free schools; prejudice must be overcome, and the public mind awakened to the importance of carrying the means of education to every door. Though it is the work of years, yet it must and can be done. The sooner we embark in this enterprise the better. It can be effected only by convincing the mass of the people that the

* Where is the evidence of such a genesis?—H. B.

scheme we propose is practicable; is the best and most economical way of giving their children an education. Introductory to and in connection with these efforts, we must furnish them with teachers of a higher order of intellectual culture than the present race of pedagogues."

Professor Mills, in this letter, speaks of his purpose to come West, and adds: "I hope to reach the Wabash country the last of October. Can you find me a good parish and a log house to dwell in?"

In June he again wrote Mr. Thomson, and says: "I am happy to learn that you intend to make the preparation of school teachers a prominent object in the establishment of your institution." It is a matter of higher importance to secure the right teacher for the English department than for the classical, because he will fit teachers for the common schools. He wants "to open the eyes of people to the incompetency of the present race of pedagogues." It seems as if he could not write a letter without filling it with pleas for the common schools, which Indiana needed so much.

He had been invited to locate himself at Paris, Jefferson county, Ind., and also to become agent for Marietta Collegiate Institute, in Ohio, but he says: "I cannot think of relinquishing my long-cherished plans of settling in Wabash county." It is also evident that he is gradually coming to the conviction that he ought to make teaching his own life work. He wrote Mr. Thomson what kind of a principal was needed for the new school at Crawfordsville, and in so doing, described himself unwittingly. "He should emphatically be a working man. He should not only teach, but lecture on popular education during vacations. An institution of this character, where teachers, both male and female, should be trained, would prepare the way for the ultimate establishment of a college."

And he also implies that Mr. Thomson had been speaking of him as a "candidate for the professorship of the English department in the new institution. Brother Hovey knows me, and is acquainted with my fitness and qualifications for such an office. Should I engage in such business I should devote my energies to it." He also says that when he comes he is to bring, besides his wife, two young ladies as instructors.

On the 18th of July, 1833, "Caleb Mills was nominated to fill the English department, and it was resolved that Mr. Mills be invited to open a school as soon as practicable."

His marriage took place on the 13th of September, soon after which he started for Indiana, and after a tedious and roundabout journey of six weeks reached Crawfordsville the 8th of November, accompanied by his wife and four teachers—three ladies, all of whom found schools.

I have sketched this part of Professor Mills' life to show the purpose he had in coming to Indiana. In his mind, long before he came to this State, lay the purpose of awakening public sentiment to the importance of organizing the public schools so as to carry the means of education to every door, and even when he consented to become principal

of the school at Crawfordsville "that was to grow into a college," one object was paramount "to train teachers for the common schools." He began the work of realizing his plans by organizing the first classes in Wabash College, December 3, 1833.

CONDITION OF COMMON SCHOOLS, 1833–46.

We now pass to December, 1846. The intervening period has been occupied with labor as a teacher, preacher, and agent. When traveling for the Sunday-school society he had noted the condition of the common schools in Indiana, as bad enough. A closer acquaintance with them had not raised them in his esteem. And what the schools were previous to 1846 may be inferred from the statements of witnesses. The country schools, for the most part, were taught in rude, badly-lighted, and badly-furnished houses. The most of the town schools and all of the country schools were taught by men the most of whom, if we may believe such witnesses as Governor H. S. Lane, were not fit for their place. There were marked exceptions to this rule.

From such narratives as those of Sandford G. Coxe, Barnabas Hobbs and others, it would be easy to reproduce the schools of the early times. The "sixteenth section" of each township was not always managed to the best advantage, and in any case was not sufficient to support the schools. The county seminaries relieved this shameful condition of the schools somewhat. In 1834 a careful witness declared "the state of common education in Indiana to be truly alarming. Only about one child in eight between five and fifteen years is able to read! The common schools and competent teachers are few." In 1840 there were 273,784 in the State of school age, of whom only 48,180 attended the common schools. One-seventh of the adult population could not read, and a large proportion of those who can read do so imperfectly. In spite of the constitutional provision of the State and the famous "sixteenth section," the common schools of Indiana were in a bad condition. As late as 1846 the State rated lowest among the free States as to its popular intelligence and means of popular education. Even the capital of the State did not have a free school until 1853, and then one was kept open only two months. And this was in spite of some noble educators in different parts of the State, working for a change. At Salem, Hanover, Indianapolis, Crawfordsville, and other places, were men who were seeking to awaken public sentiment in favor of public schools, but with little apparent effect.

MESSAGE BY "ONE OF THE PEOPLE."

In the Indiana State Journal of December 7, 1846, appeared a remarkable paper—a message to the Legislature of Indiana, signed "One of the People." At the time James Whitcomb, one of the most scholarly of the governors of Indiana, was chief magistrate of the State. "One of the People" said, in his first message to members of the legislature, "that whilst the Governor will in his annual message shed the light of

executive wisdom upon the path of your legislative duties" as to "many of the more prominent and important interests of the State," he has neglected one important interest. "Feeling that there is one topic which has not received from him, nor any of his illustrious predecessors for the last ten years, that degree of executive recommendation which its intrinsic importance demands, and the good of the Commonwealth requires, I have taken the liberty to address you for the purpose of bringing the subject before your minds for consideration at an early period of your labors. Some apology may perhaps be deemed necessary for the novel method I have adopted to accomplish my object. Novel as it may appear, it has nevertheless been taken with the utmost deference to your wisdom, and the sole desire to promote in some humble manner the great object that should be uppermost in the mind of a legislator, the good of the entire mass of his fellow citizens. . . . I have examined the proceedings of the legislature for the last twelve years, in earnest expectation of seeing the subject of education discussed and disposed of in some good degree as it deserves at the hands of the appointed guardians of the Commonwealth. And I am not alone in my disappointment, for I often hear my fellow citizens expressing their deep regret at the inefficient character of our common schools and the wretched condition of our county seminaries, to say nothing of a liberal and enlightened policy in respect to our higher institutions of learning" He then presents the humiliating facts as to illiteracy in Indiana. Not only every seventh adult cannot read a word, but "there are gentlemen on this floor representing rich and populous counties who, perhaps, never dreamed that one-sixth, or one-fourth, or one-third of their constituents cannot read the record of their legislative wisdom, nor peruse the eloquent speeches delivered in these halls! Putnam county, containing a University, has the sixth of its adults unable to read; Montgomery worse yet, having a college, and yet every fifth adult cannot read? Gentlemen from Jackson, Martin, Clay and Dubois counties must feel themselves very much relieved from the burden of sending newspapers and legislative documents to those whom they represent, when informed that only a fraction over one-half of their constituents can read or write." "Only one in three of the children of school age attends any school." And then, in a great variety of ways, "One of the People" urges the legislature to organize free public schools for all the children of the State.

It is a noble message, packed with startling facts, spiced with humor, and everywhere grand with common sense. And that message was the starting rill that has since swelled into the river. So well had "One of the People" in his message plead the cause of public schools that, eight days afterward, Governor Whitcomb for the first time opened his lips on the subject in some very pertinent words in his annual message. "One of the People" had moved the Governor to speak for the public schools officially. The author of the message by "One of the People"

was Professor Mills, of Wabash College. His secret was known only to enough friends to secure its publication and circulation, and was not divulged until some years afterward.* In this message, and, in the five that followed it, Professor Mills presented a remarkable array of facts, suggested plans, answered objections, and presented arguments, all bearing on the one objective point, the free common school for all the children of Indiana.

SECOND MESSAGE.

On the 6th of December, 1847, the second message of "One of the People" was laid on the desks of the members of the legislature. It also is a masterly document, in its figures and statistics exceeding the first, and developing quite fully the germinal idea of its predecessor. It uncovered the abyss of Indiana's illiteracy and the incompetent schools and teachers, and also stated the remedy.

As a result of this and other influences, the legislature passed an act at the session of 1847–'48 to take the will of the voters of Indiana on the question of free public schools. At the fall election in October, 1848, after a voter had deposited his ballot, he was asked by "the judge of the election," *viva voce*, "Are you in favor of free schools?" When the vote was counted, it was found that 78,523 had voted for free schools, and 61,887 against them, so that the voters of Indiana had endorsed free schools by a majority of 16,636, and it was surely one of the most important results ever reached at the polls in this State.

THIRD AND FOURTH MESSAGES.

On the 11th of December, 1848, "One of the People" addressed his third message to the legislature, in which he analyzes the vote on the free schools, and at once shows how it is to be carried into effect. The appeal is cogent, and had its effect. Like its predecessors, it was full of trenchant humor, of facts and of wise suggestions, and headed by the words, "Read, circulate, and discuss."

In December, 1849, "One of the People" addressed his fourth message to the legislature on the subject of popular education. This, too, is a noble document, and pressed the great theme which had been annually argued by him with renewed power. "The constitution has committed to your charge the primary schools, the only institutions to which nine-tenths of the rising generation will ever have access." And he urges the responsibility resting on them to devise such wise measures in behalf of these schools "that on the legislature of 1849–'50 may rest the benediction of the youth of Indiana, for having the wisdom to devise and the independence to enact such a system of free schools as may serve as a model to her younger sisters, while it secures the proper education of her own rising generation." After showing the deficiencies

* The Editor of this Journal received a copy of this and the other six messages, as issued from year to year, and they are, or should be now in a case appropriated to original documents relating to Common Schools in Indiana, in the Library of the Bureau of Education in Washington.

of the present system, and the remedy to be adopted, "One of the People" thus concludes this remarkable message: "With the fond hope that the statistics and suggestions contained in this address may be received by you, gentlemen legislators, as the contribution of one who desires to see the entire youth of Indiana enjoy the blessings of free schools, and the community experience the incidental results of such an education, and that all may have occasion to retain a long and lively remembrance of your legislative fidelity, wisdom and patriotism, I am, etc.,

'ONE OF THE PEOPLE.'"

The legislature to which this message was addressed, after careful discussion by Governor Whitcomb's recommendation, passed an act empowering the people to call a convention for drafting a new constitution.

CONSTITUTIONAL CONVENTION.

The convention met at Indianapolis, October 7, 1850, and finished its work February 10, 1857. A very important part of that work pertained to the free schools. The leading newspapers of the State contained proof that some of the best men of the State were thoroughly alive to this great interest. Not a few able papers were printed, many of them anonymously, on the subject. In November, 1847, such a paper was published, asking that "the free common school system may throw its broad mantle over the thousands of the children of the poor—a helpless class of innocent sufferers—to shield them from infamy." This was signed by E. R. Ames, R. W. Thompson, S. Meredith, James Blake and others. A committee had prepared a sketch of a common school law to be presented to the legislature, but the report was that the convention for which it was prepared "was not large, and a great portion of those who were there at the opening of the meeting went away before its close." Judge Blackford presided. It was evident that the people needed much more light to bring them up to the required standard of interest. It would be a matter of historical interest to know who wrote in advocacy of free schools the articles which appeared in the Indianapolis and other Indiana papers. From internal evidence I think that Professor Mills wrote some of them over other signatures than those affixed to his annual messages. But other able pens were also at work.

JOHN J. MORRISON AND THE SECTION ON EDUCATION.

It was an omen peculiarly auspicious of good, that the people of Washington county had sent to the Constitutional Convention one of the ablest teachers the State has ever had, John J. Morrison, for many years principal of a school at Salem, and since that time honored with responsible offices. It is only necessary to consult the little book on "The Indiana Schools and the Men Who Have Worked in Them," and the eulogies pronounced on him by Barnabas Hobbs, Daniel Hough, and many of his pupils, to know how fortunate Indiana was in the ability and wisdom of such a teacher as Mr. Morrison at the time when the

public school system was to receive its type and place in the new constitution. He was the Chairman of the Committee on Education in the Constitutional Convention, and as Mr. Hough says, "he reported substantially the article on education, and was the sole author of the section creating the office of State Superintendent of Public Instruction.

In the Indiana School Journal, October, 1878, is an article from the pen of this veteran educator on this very point, nor can we appreciate its statement as to the office of State Superintendent without recalling the fact that Professor Mills in his "annual message" and other eminent friends of the free public school system felt that without some efficient supervision no scheme could succeed. They differed in respect to methods, but were agreed as to the necessity. In the original draft of Mr. Morrison's report, "was the eighth section, which provides for the election of a State Superintendent. By a majority vote in committee, this section was stricken out of the final report." This action was "regarded as a fatal blow against the State's undertaking to educate the children of the State." In this exigency the chairman "determined to submit the rejected article to the tender mercies of the Convention itself. To his great relief, after a somewhat stormy debate, the section rejected in committee was adopted, and ordered to be engrossed, by a vote of 78 to 50."

FIFTH MESSAGE BY "ONE OF THE PEOPLE."

His fifth message on popular education was addressed to the Constitutional Convention in November, 1850, by "One of the People," in a series of four sprightly and intensely earnest letters, first published in the *Indiana Statesman* and afterwards in other papers. The message was worthy the noble educator who had been pleading so long for the public schools of Indiana, and justifies the high eulogium passed upon its author by the venerable Morrison, who writes in a private letter, that "His messages from 'One of the People,' and his reports as State Superintendent of Public Instruction, if read in the light of subsequent legislation, will furnish ample evidence of the great service Professor Mills rendered to the public schools of the State."

SIXTH AND LAST MESSAGE.

The Constitution was submitted to the people and adopted by a large majority. In January, 1852, it went into operation, and on the 20th of February, 1852, "One of the People" laid his sixth annual message on "Popular Education to the Legislature," on the tables of its members. And so well recognized had he by this time become as the advocate of a scheme of popular education that was both essential and honorable to Indiana that the Senate "ordered 5,000 copies to be printed."

Inasmuch as this last of the six annual messages of "One of the People" is a business argument, it is not necessary to discuss its contents at any considerable length. It is enough to state its object. A

have that right was not less important than to have the Constitution itself right. He not only congratulates the people and the legislature on the "evidences of progress," "the approach of a better day," but he urges the legislature to consider that the new Constitution requires, without any unnecessary delay, the establishment of free schools," the statistical proof that illiteracy in Indiana "has increased more than one per cent., whilst the population has increased less than fifty per cent.," and "that such facts are significant that the schoolmaster is needed to be abroad in the Commonwealth." He then analyzes and classifies the resources to be depended on, states the cost of "a good and efficient system of free schools," and the parts that must be incorporated into the new system, as to supervision, township school committees, district superintendents, State superintendent, teachers' institutes, Normal schools, graded schools, school libraries, Board of Education, etc. The style and substance of the entire document are elevated, and are pervaded with an evident satisfaction in the result reached after so many years of labor. "In closing this sixth and last educational address, it is a matter of no slight satisfaction to perceive that the subject of this message and its humble predecessors has awakened an interest and secured a degree of the public attention that warrants the expectation of more intelligent legislation and efficient action in future. These efforts now brought to a close, feeble and imperfect as they may be—and they have been made under very unpropitious circumstances—I wish to be regarded by you, and my fellow citizens at large, as a free will offering to the cause of common school education, and as some faint expression of my desire for the elevation of the masses, the instruction of the youth of our State, and the highest welfare of the rising generation. As they were commenced with no sinister purpose to subserve, so they are now terminated with no aspirations for office. I shall deem myself richly rewarded if they may afford you any assistance in consummating the object contemplated, or have contributed in any humble degree to produce the change that has come over the public mind on the subject of popular education since the period of their first issue. I close with the greater satisfaction from the conviction that this subject will hereafter receive a due share of executive recommendation and legislative attention, and that it will become the duty of some one more competent to the task, more favorably situated, and duly authorized to present its claims and advocate its progress."

I trust this protracted commemoration of the important service rendered by Professor Mills to the cause of free schools in Indiana will be pardoned. The aim of his message was lofty, and the result magnificent. It has been my purpose to bring out distinctly enough of what he did to keep the name of Caleb Mills green in the annals of the public schools of Indiana. To state what he did will not detract in the least from what others did in the same great enterprise, whose services I have not had time to sketch. He and they together laid the founda-

"*Forty-four Years Ago this Morning.*"

With these words President Tuttle, on the 3d of Dec., 1877, in commemoration of the founding of Wabash College in 1833, began a brief discourse in the college chapel, from which the following paragraphs are taken:

To us who are connected with this institution it is a fact of interest that we can still point out the spot consecrated by the deliberations of the convention of nine men on the 21st of November, 1832, resulting in the resolution to found this college; also the spot on which, two days afterwards, five of the nine knelt in prayer, whilst "in the midst of nature's unbroken loveliness" they dedicated the institution to God and man in the interests of Christian education.

On the 2d of November, 1833, the Rev. John Thomson, Secretary of the Board, inserted an advertisement in the newspapers at Crawfordsville, Lafayette, Greencastle, and Rockville, announcing that "the first session of the Crawfordsville High School will commence on the first Monday of December, and continue four months. Price of tuition, $4.00 for the English Department and $6.00 for the classical. Board for a considerable number can be had for $4.00 per week." In the same advertisement, headed Crawfordsville High School, "the Board of Trustees inform the citizens of this place and the public generally that they have obtained a teacher from the East to take charge of the school. He (Mr. Caleb Mills of Dunbarton, N. H.) is now on his way and is expected here in a few days. He comes well recommended, and has with him a considerable number of books and other donations for the use of the school."

The journey, which we can now accomplish in less than two days, then required several weeks. After this tedious journey of several weeks he reached Crawfordsville about the middle of November, and soon began housekeeping in the little house still standing at the rear of Center Church. No doubt during the first two weeks he occasionally visited the building in which he was to teach. The town was then in its eleventh year, and was still closely hugged with the forests. He could not go from the town to the college without passing through woods in which the squirrels were hunted, and in which it is said that even then occasionally the deer and wild turkey were to be seen.

The building was not finished, and on Monday morning, just forty-four years ago this very morning, Prof. Mills went to that unpretending building on an errand, the results of which are not yet, as we trust, all reached. For a man of so much purpose, buoyancy, and conscience, there would be little sense of discouragement in the uninviting array of educational facilities before him. He there met Rev. James Thomson, the real originator and founder of the College.

At 9 o'clock that Monday morning Mr. Thomson offered the prayer and made an address. Then Prof. Mills enrolled twelve names, and Wabash College was in motion.

How much Wabash College owes to such christian women (as Mrs. Mills) cannot be told. Indeed, no true history of this institution can be written which does not name the wives of its early instructors and friends. Their names do not appear on the catalogues of the college, but they were even as the shower and sunlight, which do not appear in the yellow glories of the wheat-field and granary. These silent and modest forces as truly helped to produce shock and grain as the more obtrusive ox and plow and plowman. And so these noble christian women as truly helped to found and build and nurture the college in times of darkness and peril as did their husbands.

BERTHA VON MARENHOLTZ-BÜLOW

AND THE KINDERGARTEN.

MEMOIR.*

The Baroness von Marenholtz-Bülow, whose life work is inseparably associated with the dissemination of Froebel's system of child-culture in different countries, belongs to the Redum line of a princely family whose name appears in the time of Charles the Great. Her father, Baron Frederick von Bülow-Wendhausen, the owner of the fine estate of Küblingen in the Duchy of Brunswick, was president of the Ducal Chamber and member of the regency charged with the administration of affairs during the long minority of the Duke. Her mother was the imperial Countess von Wartensleben, of the Mark of Brandenburg.

The Baroness Bertha was born in Brunswick, March 15, 1816, the second of eight sisters. Not yet twenty years old, she was married to Baron v. Marenholtz, lord by primo-geniture of Gross-Schwulper and a member of the Privy Council in Brunswick, and afterwards Court Marshal in Hanover. By this marriage she had one son, whose education till his death at the age of twenty, with that of several children of her husband by a prior marriage, was superintended in all its details by the Baroness, who, in addition to the training which the best private teachers could impart to herself and her own sisters, had the higher educative advantage of practical work, by which her own thoughtful mind was always accustomed to the consideration of pedagogical problems. Her own reflections on what she read and did, and what she saw done by her teachers in her own and her father's family, were recorded by her in a book, and which she afterwards found were in singular accord with the principles and methods which Friedrich Froebel had worked out in his profounder study of child-nature and nurture.

When free to act for herself, the Baroness broke away from the brilliant but narrow circle of court life to which she was born, and without entering the field of social reform, as the avowed champion of certain ideas, she sought in every way to acquaint herself with

*We are indebted mainly for the facts of this Memoir to a pamphlet of 156 pages by Lous Walter, printed in Dresden in 1881 by Berlag von Alwin Huahe, with the title *Bertha v. Marenholtz Bulow in ihrer Bedeutung für das Werk of Fr. Froebel.*

the best methods of education; and in this spirit in the summer of 1849, while sojourning at the Baths of Liebenstein in Thuringia, introduced herself to Froebel, who had quite recently settled down on a small farm in the neighborhood of the Springs, and was training a class of young women to become Kindergartners. She has told the story of this interview and of their intercourse, which continued during that and her subsequent visits to the Baths, in her charming and instructive volume of "Reminiscences."*

In these personal interviews she became thoroughly acquainted with the principle of the Kindergarten and its application, both to the actual development of young children, and in the training of young Kindergartners, by the great master himself. To these opportunities of educational study were added elaborate discussions of the philosophy and practice of the new education between its first expounder and Dr. Diesterweg, the acknowledged head of the Pestalozzian method in Germany, and several experienced men of scientific and practical ability who were concerned with actual teaching, and with the administration of systems of public instruction, so admirably described by herself.*

With every advantage for reaching cultivated people which bright and solid mental endowments, improved by the best private teaching and select social experience, could give,—with a loving acceptance of the doctrine of human development, by rational methods applied to the earliest conscious action of the child by agencies which necessarily belong to the nurture period of the human being, and extend into school and self-activity, which the insight and experience of such born educators as Pestalozzi, Froebel, and Diesterweg have brought to a good degree of practical efficiency,—thus equipped by nature, study, and observation added to home experience, the Baroness von Marenholtz-Bülow has not only given to the world, and especially to her sex, a beautiful example of a broadly beneficent life-work, but the results of that personal work has already entered into the educational institutions and literature of nations, to an extent not yet recorded of any other woman in the annals of education. Of this, her personal services to the Froebelian Education in different countries, we shall speak elsewhere. We close this brief introduction to a fuller treatment of her own understanding of Froebel's idea of the Child, with a List of her Publications (see page 127, 128), made up from Mr. Walter's pamphlet.

* *Reminiscences of Friedrich Froebel.* Translated by Mrs. Horace Mann, and published by Lee & Shepard, Boston, 1877, p. 359.

WILLIAM MIDDENDORFF AND THE KINDERGARTEN.

Compiled from Lange's and Diesterweg's Notices *in Pedagogisches Jahrbuch for* 1855.

MEMOIR.

William Middendorff, who in all his working days was associated with Frederick Froebel, and whose name should not be divorced from his in any historical development of the Kindergarten, was born in Brechten on the 20th of September, 1793. He was the youngest child, and only son of six children born to a peasant family in Westphalia. The local surroundings and family occupations were rural, and his were all the inherited traditions of genii and other inspirations of such locality and homes.

> These Genii brake the woodland paths
> And speak the language of the trees ;
> Startle the birds in their green shades,
> And watch in meads the browzing kine.
> They know where broods the little birds
> That guard their fledglings till they fly ;
> They brown themselves in sun and storm,
> And know not human speech nor love.—*Thieme.*

The father had an intense desire that his darling son should be qualified by education to rise into a position of higher culture and influence than his own, and to this end should become a preacher. He soon had caught the brightness and sweetness of the natural scenery round him as he tended the flocks on the hills and followed or watched the kine as they browzed, or wended to and from their wickered sheds night and morning, and all things conspired to develope the poetical side of his nature. In his solitary musings on the impressions which streamed in through eye and ear, "presentments of a life of his own, and of the connection and union of all things" were his, and in this ideal he ever afterwards acted. The fields and the uplands and hill-tops were always full of enjoyment to himself, and themes for the instruction of others.

At the age of ten Middendorff attended the gymnasium of Dortmund, and resided in the family of his uncle, the father of Arnold Barop. A school comrade of that period writes: "He took rank before all others, and was a model to us all—somewhat formal in manner, and terribly orderly and conscientious." His uncle had destined him for the university of Jena, but his inward promptings (his demon) insisted on his going to Berlin, and go he did, and there listened to the teachings of Fichte, Neander, and Schleiermaeker, and ever after held them all, and especially the latter, in the deepest reverence.

In Berlin he was on very friendly terms with *Justinus Kerner*, and especially with *Gustav Schwab.* He was introduced by a countryman

to the Counsellor of War, Hoffmeister, the father of Froebel's first wife. In the Spring of 1813 he joined Lutzow's free corps in Dresden. While in service he became acquainted with Friederick Froebel and Heinrich Langethal—the former, "that strange owl, who goes his solitary way and reads something strange in stones and plants." He was in military service for a year. Then he was discharged with a reversionary into the Iron Cross and the place of an officer in case he should be called upon again. When Napoleon came back from Elba, he offered himself again to the corps, but was sent back to his studies by the influence of others. He returned to Berlin and became private teacher in the family of a banker. Langethal was at the same time private teacher in the family of the brother. Friederick Froebel received an appointment to the Mineralogical Museum of Berlin; he was an assistant of the well-known mineralogist, *Weiss*. The friendly relation between the three men was a very intimate one. The plan of founding an educational institution had been discussed by them while in service. But on account of outside obstacles the thought still slumbered in their minds. Then Froebel suddenly vanished, as he had received a call to Stockholm as Professor of Mineralogy. His friends knew nothing of him for a long time. At last he wrote to them from Griesheim and asked them to come to him. Middendorff did this in 1817, against the wish and in spite of the weeping prayers of his parents, who at last, calming their feelings, dismissed him with these words: "Heaven has richly blessed us, one must be sacrificed to the Lord!" Langethal soon followed the example of his friend, and thus began the life drama at Keilhau, which, in its trials, had a closer resemblance to a tragedy than a comedy.

In 1826 Middendorff was married, and was blessed with seven children. His family life was simple and earnest, but cheerful. He exacted from all its members an unselfish devotion to the idea which the founders of the Universal German Educational Institution were striving to realize, and would tolerate nothing useless or self-indulgent, not even in the days and weeks of customary reckless recreation. To his wife he was always tender, frank, and considerate; and his children, with whom he was strict, but not harsh, he put into the path of free development, and they always regarded him with great filial piety and tender reverence. He was a friend and example of order and neatness; and diligent and earnest, even to overworking, in his efforts to realize in the institution the idea, or disseminate a knowledge of its principles.

He was intensely patriotic and national, and to the German Parliament of 1848, he dedicated his treatise "*The Kindergarten—the need of the present time;*" and when the scarcely risen sun set again, he did not lose courage and hope. "Come let us live with our children," he cried so much the louder, with his friend Froebel, and when that friend departed this life, in 1852, he exclaimed, "Now I must be born!"

In the struggle precipitated by the Positivists, he declared himself

attached to that which, although unseen and spiritual, still was solid as the rock. "Faith sees the Infinite as the Being out of which everything that is, was, or will be, proceeds, even our own spirits. Faith is sensibility to the spirit of creation, and holds firmly and unchangeably to the Infinite, which is an immediate intuition, and manifests itself to the soul as the architype of the true, the right, and the good. Those who would imprison the spirit of Christianity in crystalized forms are the worst sort of Positivists."

On the 26th of November, 1853, Middendorff stepped to the window to look out on the fields and woods, while a deep snow was falling—"Oh, how the snow enchants me!" and then returned to the group to which he was giving religious instruction, which having finished, he stepped again to the window and said: "See how nature lets everything apparently decay and fall, and seem to die; but it hides the new buds and the new life for the coming spring, only we cannot see them. So it is with human life." He then played cheerfully with the children, and spoke in his last instruction on the immortality of the soul, suggested by his last look on the outer world. He died in the night of a nervous spasm, and his eyes were closed forever.

Middendorff's motto was: *Be transparent, true, and faithful.*

SERVICES FOR KINDERGARTEN.

Middendorff's great service to the Froebel idea, was in his unselfish devotion of himself for life to its realization in practical methods, and the magnetic influence of his oral exposition of its principles in private, and occasionally in public. His few printed thoughts are not of much pedagogical value.

In 1848 Middendorff published his "*Thoughts on the Kindergarten*," which he dedicated to the German Parliament (to which many appeals had gone up from the people for the improvement of the schools and of educational institutions generally), and to the beloved children, "the budding hope of the people" to whom his whole life has been devoted.

To the inquiry "Why must the Kindergarten be?" Middendorff shows that parents generally have neither the knowledge or the leisure to look after the early development of the child's physical and mental faculties, and which will grow in some direction in spite of the indifference, ignorance, or perversity of parents or nurses. Intelligent parents gladly welcome the trained kindergartner.

To the inquiry, "How is a Kindergarten carried on," the author describes briefly the whole process of child culture from the baby play and song to the later occupations and the Christmas festival.

To the inquiry, "What does the Kindergarten effect in the Child?" Middendorff appeals to parents to come and see the real development of the whole being. Seeing is here—believing.

In the last division of his little treatise, the author unfolds the necessity and ways of meeting the higher and deeeper social and moral wants of

the poorer classes of society, in the right beginnings of child culture which the Kindergarten offers in its plays and occupations.

First Beginning in Hamburg.

Out of the stirring year, 1848, issued numerous projects of social and national reform, in some of which German women participated, particularly in the commercial city of Hamburg. Among other forms of this activity was the German Catholic Congregation, to which George Weigert was attached as the religious teacher. This society had turned its attention to Friederich Froebel, who had, in various ways, appealed to women as the true educators of the race, whose mission it was to clear the path for their own emancipation, and the elevation of humanity by a new education which should take hold of the child in the cradle and in the age of impressions when impressions are deepest and most lasting. To Froebel an invitation was extended to spend six months in Hamburg to give lectures, found Kindergartens, and train suitable persons to conduct the same.

In some complication of affairs growing out of the engagement with Carl Froebel, to establish a Girl's High School in Hamburg, Middendorff became personally known to the committee charged with that movement, and on the occasion of a visit to his daughter, in September, 1849, was invited to address the Woman's Union, to which known friends, doubters, and opposers of the new education were invited. When he closed his address all present were fused by his fervid eloquence, and—borne on the stream of his flowing narrative of work done at Keilhau, and clear statement of principles and glowing anticipations of good from the general and earnest enlistment of women in the work of their own emancipation, the ennobling of the family state, and the elevation of humanity—were united in a common feeling and purpose. On the evening of the 23d following Middendorff spoke again for two hours on the same themes to a numerous audience, with the same results, and when Froebel came, the way was open for him to begin his work.

If the immediate results in founding Kindergartens were not as marked as was anticipated by some of the original movers, this may be attributed partly to the absorption of a portion of the interest awakened by Middendorf which was personal to himself, by the Girl's High School movement; and partly to the delays in the growth of any institution, which depends on the coöperation of many independent agencies acting from different standpoints, and to the conflicting claims of other interests. One thing is certain, out of this purely accidental but always identically harmonious aimed labor of the two friends, the Kindergarten work was begun in Hamburg, and out of that beginning in 1849 has flowed a mighty stream of influence which has disseminated the Froebel idea to many countries.

Characteristic Traits. By Dr. Diesterweg.

The loved and lost we see no more,
But their glorious light we see,
Shining from the other shore.

With these words of Goethe* I introduce the following tribute to the characteristic traits of William Middendorff. Whoever knew him will not soon forget him; whoever came into his sphere was illuminated by the warmth and light which radiated from him; from many the benign influence has not yet passed away. To speak figuratively, he was a star that gratefully absorbed into itself the light of other stars; but he shone also with his own radiance.

A monument to Friedrich Froebel has been placed upon his grave, on the hill above Marienthal, in the beautiful church-yard that stands over the little city of Schweina, where the view of the castle of Altenstein and the ruins of Liebenstein enchants the traveler. The monument represents the cube, cylinder, and ball, the ground symbol of Froebel's intuition—and is hewn out of sandstone. A perishable monument! still it was excellently devised by Middendorff. But what need have men of the inner being of outward tokens of honor during their life time, or outward monuments after their death? Monuments are erected to the heroes of war; these men have made themselves an imperishable monument—if anything is imperishable in this world—in the hearts of men. The divine discovery of Johann Guttenberg offers itself as a fitting means of relating to their cotemporaries and successors the life of these noble friends of men. These words have this aim. May they find a receptive ear and heart!

As, according to Niebuhr's remarks, at the death of an honorable man in old Rome, there was not a sorrowful voice, but all took pains to honor his memory and to make known to a wide circle his services to his country and to life, together with his other virtues, so we, late minstrels of the dead (Epigoni), will do with our dead. An honorable remembrance is all we have to offer them. If further we are excited to emulate them, their influence extends beyond the limits of their immediate activity. I have nothing to say of Middendorff but what is good and noble. Indifferent readers might suspect that I am covering up or concealing weaknesses, exaggerating virtues, and, instead of giving historical traits, delivering a panegyric. It is not so; the truth is everything with me, but I have perceived nothing blameworthy in Middendorff. I do not think it useful to create

*Was vergangen, kehrt nicht wieder;
Doch was leuchtend ging hernieder,
Leuchtet lange noch zurück.—*Göthe.*

Diesterweg's *Pädagogisches Jahrbuch* for 1855.

beings of ideal perfection at the expense of truth; but it would be still more objectionable to hunt up weaknesses, if they did not present themselves. Of Middendorff it may truly be said, "He was a man whose steps may be followed, but whose place no man can fill."

Lange, in his representation, does not disclaim the sentiment of a son-in-law, or daughter's husband, but far from falling into the rhetorical tone of the flatterer, he speaks only the language of a grateful son and of just veneration for a man who was not only his father, but his friend and teacher. Indeed, I am sure that he is so careful not to excite the opinion that he has said too much, that he holds back some information which I, who was not connected with Middendorff by the ties of relationship, but only (only, do I say?) of spiritual friendship, have undertaken to add. I speak, of course, not in the name of another, but in my own name.

But before I proceed I must, for the right estimate of the standpoint which I take in such a representation of another's life, repeat a saying of Wieland's, which he puts into the mouth of Diogenes of Synope: "A small mind perceives, in the narrow circle which he describes with his nose, the smallest motes. Hence the readiness with which Lilliputian minds are so much too active in perceiving little spots or little faults, while they are incapable of being touched by the beauty of a whole character. They do not consider that this sharp-sightedness for trifles is nothing but a childish trait, and that through their own inability to take in a whole and judge it correctly, they lack one of the most essential advantages by which a man may be discriminated from a creature in leading-strings."

Unquestionably Froebel and Middendorff were both interesting men and belonged to this category. Both friends, whose friendship began in Lüzow's free corps and lasted through life, were pupils, esteemed disciples of Pestalozzi; Froebel was his immediate pupil. "The disciple is not above the master," but the disciple works in the spirit of the master, else he does not deserve that title of honor. Rich is the creative power of the master of the world, but yet it seems, at times, that this power—ceases to act, who could think that!—manifests itself in other ways. Thus the spirit of Pestalozzi seems to vanish. Perhaps the men named were the last of his true pupils. That would be a matter of regret, for the spirit of Pestalozzi was the spirit of true ideality, and yet (or was it just for that reason) the spirit of true love for the people, the lowly-born and the poor, the spirit of true pedagogy. We have, as teachers, the same right as other professions. Therefore, in modesty, we call the last century pedagogically the century of Pestalozzi, just as men in general speak of the century of Alex-

ander, of Charles the Great, of Frederick II. With Pestalozzi, our two friends shared a similar fate, poverty and misunderstanding. Like him, they fought all their lives with the want of sufficient means, and their purest purposes were not spared mistrust and contempt. Whoever is desirous of material treasures must not choose the path of the teacher, who verifies the proverb uttered three thousand years ago, "Whoever will teach much, must suffer much." The pedagogue must not expect to see outward results, but so much more is it our duty to acknowledge what the true pedagogue has done, to support him with all our power, and be true to his memory in our hearts. Good men often shake off the grateful memory of men to whom they owe their knowledge and insight.

In the spring of 1849 I met with Froebel; in the autumn of the same year with Middendorff. The meeting with these two closely-united friends I look upon as the last happy event of my teaching life. Like the dew-drops, in every one of which the corporeal eye of creation, the sun, mirrors itself, but each in its own way: so the spirit of true pedagogy mirrored itself in those men, characteristically in each (which is a token of their truth to nature).

I have spoken of Froebel in the "Pedagogic year-book for 1851," and often in the "*Rhein. Blätter;*" but one cannot speak of Middendorff without speaking of Froebel; they belong together. But here Middendorff stands in the foreground.

What I have to say of him I write with renewed deep sorrow over the unexpected loss of that *man*, I say, although the word is not satisfactory; but alas! I know of no word that will distinctly express the nature of Middendorff's being. There is no word, as there are no symbols for a richly-endowed nature, a manifoldly-cultivated personality, for a uniform combination of rare excellences. These peculiarities present themselves to every one who knew Middendorff. I shall be accused of extravagance in what I shall say further of him, but it cannot be helped. I must rather add that my words do not satisfy me; the impression I carry away of him is not to be represented in words, so I do not think of trying for any; I write unsatisfactory, cold words of the man in whom has appeared to me thus far the noblest, most rounded personality that I have had the happiness of beholding. Middendorff was a God-like man.

If one wishes to praise a *teacher*, one ascribes these and those qualities to him, and rejoices in them; and if one is praising a *man*, one will say that he is sincere and true, upright and without blemish, friendly and grateful, and worthy of recognition, but, thank God, not of uncommon virtue; but these and those qualities do not reach

Middendorff. He stood outside the limits of every thing common. He moved like an ordinary man among ordinary men; there was nothing peculiar in his manners, but what and how he was was a thing of the rarest kind. Of the men I have known in life I can place no one by the side of him in respect to the oneness and individually-personal perfection of his nature. Whoever reads this will think of Friedrich Froebel, and will perhaps remember what I have said of him. I remember how Middendorff looked up to him as already far superior to himself, and it is true he was more rich in invention, more creative, more full of genius, than Middendorff; but in respect to the oneness of the whole being, to visible, palpable, obvious ingenuousness and devotion, and purity of heart and soul, I place no one over—I place no one near Middendorff.

He is gone, he is lost to us; and therefore I can speak of him, What would the man say, if here, in his—what shall I say? in his innocence, in his simplicity, in his maiden modesty, if he should know that any one spoke of him thus? He would glow with anger. as I have seen him do, but the capacity for that I look upon in him as a high one; he was a child, and again no child; a child in innocence and purity of heart, but also a man, and at the right time a most commanding and powerful man. But I cannot go on thus; I must control myself; I must relate individual traits.

There is a science of physiognomy; one can recognize the essential nature of a man in the build of his body, in his walk, his attitudes, in the shape of his head, in his mien—I mean the incommunicable, direct conception of the most profound and peculiar quality of a man. The capacity for it is peculiar only to men of simple and sincere nature; only in a pure mirror can be seen a true picture of objects. So-called connoisseurs of men, the worldly-wise men, are far removed from it. They deceive themselves in all the routine of which they boast; they have no touchstone for simple, grand natures.

By such natures we can test, exalt, and strengthen the degree which we have had the happiness to possess of this touchstone of character. Middendorff was peculiarly fitted for this. His appearance wholly and purely proclaimed his nature, the very essence of the man. Other men, too, have an expression of spirituality and sensibility in their countenances. Middendorff's face was transfigured. In his eye there lay something which it is difficult to describe; it can only be indicated when I say there was something supernatural in it. In his daughter's eye it is found again. If one should say a large, beaming eye, of spiritual yet mild brilliancy, expressive of greatness of soul, showing love, devotion, friendship, and trust, all

that is true of him, but still it does not indicate the peculiar quality. We come nearer to it if we remember a wide-open pupil yielding itself to a pure conception of the world, and of men—who has seen it otherwise—when he thinks of and portrays to himself the spirituality of expression in pictures of prophets and seers, as—to mention no higher example—Socrates must have looked when he received communications from his demon.

That Middendorff, like every man penetrated with deep sensibility to the inner meaning of things, and to the understanding of himself and the recognition of the duties of life obligatory upon him, had his demon, and received communications from it and followed its warnings, was certain. Lange has expressed it already. It was seen in the mirror of his eye; the intrinsic tone of his voice proclaimed it to every one who had the ear for it; the confessions which his intimate friends received from him in confidential conversation confirmed it (his voice then took a peculiar elevated tone, and yet a lower key); and this peculiarity of the man drew children to him with an indescribable charm, and fettered them to his side.

He was, like Salzmann, certain of the immediate guiding of a power, not incompatible with freedom, swaying the fate of the world at large and the affairs of individual men, and this inward assurance, confirmed by the whole course of his life and experience, gave him, when he became aware of it, what was expected of him in emergencies, self-command, self-conquest, and self-sacrifice, of which latter he was capable in the highest degree, as Lange gives us proof. Among a thousand men, how many are there who can conceive of a man, destitute of favorable circumstances, working for years in a remote region, resolved upon a kind of vagabond life, subjected to privations of all kinds, and in spite of all this, and of misconception and unkind judgments, greeting every day's work joyfully? So felt, thought, and acted Middendorff.

He lived in the world among men as they are, but he did not belong to the world; he scarcely knew it; yet he was a man who understood human existence, the inmost soul of the whole race and of individuals, as few do. It was possible to overlook him, but whoever once knew him could never forget him. It is conceivable also because of that quality which can be designated as deep inwardness of mind and sensibility, that he was specially attracted by little children and by womanly natures, and also attracted them. Compared with men he had a soft, tender, womanly nature. The impression he made immediately was such that one felt it to be impossible in his presence to undertake or to say anything coarse and

uncouth, impure or vulgar. His mere presence ennobled and brought out the best in every one. In spite of this purity and loftiness, no one felt oppressed or constrained, but freed and exalted.

And in spite of this effect of the nature born with him, he was a man, a whole man, adorned with all manly attributes, with delight in all that was powerful and virtuous, with energy of character and with the strongest feelings, full of earnestness and anger against every thing mean and unworthy. Endowed with the deepest sensibility, he was anything but what is usually called in these effeminate times, in the favorite sense of the word, a "charming man." He was much too conscientious and earnest for that, and the lofty, inspiring idea of his life left no room for weak sentimentality. He made the most earnest demands of those around him as well as of himself. A *man* was put into that tenderly-built body; he had steeled himself early, he had fought at twenty in Lützow's corps, and I learned to know him in the last five years as a robust mountain-traveler in the Thüringian forests. He knew nothing of what men think belongs to advanced years, or what self-indulgence means.

This man had to be seen among the girls or young ladies who were in Froebel's institute at Marienthal, near Liebenstein, which he carried on after Froebel's death; had to be seen in the kindergarten at Liebenstein, to form a conception of the attachment not only of the young ladies, but of the smallest children for him. Froebel surpassed him in the conceptions of his genius, but he surpassed Froebel in clearness and direct fruitfulness of representation. The purity of mind, the enthusiasm for the idea which had captivated them, their magic powers over receptive feelings, they shared in common. Two hearts and one thought, two souls and one feeling, Orestes and Pylades, Castor and Pollux, Damon and Pythias, Froebel and Middendorff! Froebel knew what he had in Middendorff, and Middendorff, when old, still looked with wondering eyes up to Froebel. Both were united by their ideal of education, both were nourished and greatly attracted by the spirit of Pestalozzi, whom they honored as long as they lived, without losing their own individuality.

The world of to-day has lost the power of comprehending this. The leaders and guides of pedagogy have missed it all or they have never learnt to know it. They have had no idea of its existence or its possibility, and the endless majority of teachers know nothing of it. We ask, with the deepest pain, where has the enthusiasm for youth and the public weal gone? Is there not discontent, despondency, mediocrity, in its place? Does anything else proceed from those who consider themselves the reformers of the time, and declare themselves such, but wordy exhortations for a faith that does

not rouse the spiritual powers of man, but paralyzes them? And do they not seek for the salvation of the teachers and their pupils in stupefying morning and evening devotions, in liturgies and songs, and in other measures for the limiting of knowledge and ability?

How it is amongst the teachers of the present time, as to the enthusiasm, the aspiring, cheerful feeling, the inner enjoyment of their calling, which without these is a badly-rewarded, hireling service; how it is as to the pleasure with which they once looked forward to the teachers' conventions: he knows who can compare past times and the present. He also knows what spirit predominated among the young people who devoted themselves to the teachers' calling in the institutions which were animated by the youth-restoring Pestalozzian spirit; and what is it now? The whole world knows that men of the purest enthusiasm, of the noblest strivings, of the highest capacity of self-sacrifice—that Friedrich Froebel, and all who adhered to him, especially Middendorff, were suspected of communism, of socialism, of atheism and free-thinking!

Was Middendorff also a Christian?

I hold it to be a disgrace, after such a man was found by experience to be what he was, that such a question should arise. It proceeds from those who seek for the essence of Christianity in externals, and who never have shared its spirit. Such low fellows, who now have an opportunity to show themselves off, but who are an abomination to the more profound and modest men who dislike to cast the pearls of their souls before swine and to boast of their faith,—deserve no answer. It has, therefore, struck me unpleasantly that even Lange notices the question and answers it. I know very well whence the impulse came; it lies very near; but in spite of that we must not gratify the men of words and show, by recognizing the title to such a questioning. For what but vanity, spiritual pride, spite for the popularity of their superiors, what else but absorption in palpable externals and immeasurable arrogance in spite of their humble words, lies at the bottom of it?

Middendorff a Christian? That St. John's-soul a Christian? Thus ask those who presume to measure with their wooden rule the infinite diversity of minds? Would these men, who think themselves alone good and pious—(the question is allowable in view of the well-known deeds of our day), would they have found Christ himself correct according to their system? Hardly; he was in his time declared by the scribes and creed-followers to be an adversary and a heretic. A feeling seizes me of mixed disgust and abhorrence when I think that such presumption even enters into the teachers' institutes, where it is looked upon as faith well pleasing to God, and is filtered into the

young teachers. A dark, mournful spirit rests upon the schools. A fearful mistrust spreads over the teachers; fear arises when a hundred or fifty of them meet together without superintendence; they have ceased "to believe in love and faith"; even a Middendorff could not escape their suspicion, that pure, white human soul, in which, with a microscope, no trace of falsehood and deception could be discovered, who fought in youth for German life, German freedom and unity, and devoted his whole existence to the development and education of German youth!

What could this man as well as Froebel not have done for the creation of the most intrinsic devotion and love to our children, those rarest qualities in teachers, and of the equally rare knowledge of children, so peculiar to them, if the powers and qualities of these men, who do not return to us—for when will another Pestalozzian time come?—if they had been used in suitable places? In vain they made life-long exertions to find a quite suitable and permanent asylum and sufficient means for their object, which was a pedagogic, central point, unifying and acting in all directions; they tried in foreign lands, and even there did not find the right place; the time was past when thousands flocked to Basedow, and a noble prince received him; "faith in love and truth" had vanished, and even the hope of seeing a living central institution for the intellectual culture of the nation blooming out at Weimar in Goethe's centennial jubilee, proved to be a delusion. They laughed at and derided our plan in Berlin as well as in Weimar, and what have they now reached? One statue more instead of a living institution, an increase of the dead treasures of their closed museum, instead of a factor taking hold of the present time. Froebel mourned over it on his death-bed, and Middendorff was grieved.

I pass over a great deal, and mention but one thing more. Middendorff was no writer; writing was disagreeable to him; the rush of his thoughts hindered a systematic arrangement of them; yet he wrote as he could not help doing, intellectually and subjectively; but his greatest power was not in that, it was shown in the living word; he was an orator. He showed that in Hamburg, in Liebenstein, and in Salzungen. In the autumn of 1850 the friends of Froebel held a meeting in the Liebenstein 'Kurhause,' at the well-known 'Erdfalle.' On the second day was the exhibition of the fruits of the efforts made for little children in the spirit of Froebel. The teachers told this, the kindergartners that. At last came Middendorff, who told what he had observed in the children of the peasantry and their mothers in the region around Keilhau, which he was in the habit of visiting on Sundays. It went home to all hearts.

And how he spoke in May, 1853, at Salzungen, at the fifth General Assembly of German teachers! I do not deny that there as well as here I trembled with joyful exultation. This extraordinary effect of the appearance of Middendorff I ascribe essentially to his sincerity. Everything was in harmony in him, bodily as well as spiritually. One always knew where to find him. A true, beautiful, beneficent image of him is left to his friends. He stands before their recollection in the perfected harmony of his being. In a man of this kind one cannot ask after this or that peculiarity, whether he possessed this or that quality; that would be impertinent.

He was not this or that; he did not make himself this or that; he was a unit, and therefore he was everything that he had the capacity of being. The pygmies and Lilliputians of the pedagogues of to-day wish to produce this and that; they wish to make everything, to *make*, that is to pervert and train, but they produce nothing, because they will not let nature, which is God-given, exist or grow. How far removed wert thou, noble friend, from this old-new "wisdom!" Who of those present at the Liebenstein meeting will not remember how he dealt with the man who wanted to subordinate everything to the model of "Christian orthodoxy," and was not willing to recognize the right of each individual to his own natural development.

He, the single-minded, harmoniously-cultivated, perfect man of his kind, felt, as others did, a detestation of the thought of what must yet become of the world which he found so glorious and beautiful in the manifoldness of its manifestations, if the priests of all sects should succeed, like shepherds, in casting the net of their faith, as the only saving one, over the heads of their flocks! At this idea a terror seized the pure soul which knew so well what it owed to a natural, free development. How this man clung to nature, how he worshiped the hand of the Creator, when he dwelt upon the laws of man's nature! His soul soared into God's free heaven, where he felt at home; there he was nearer to his God, there he understood the decrees of his genius. It moves me when I think of the expression of his face, the glory of his eyes, and the tone of his voice, as he poured out his inmost soul upon the top of the island mountain! He was convinced of the immortal existence of the human soul, and of its progressive development as the source of blessedness.

Where does that pure, transfigured human soul linger now? To see and enjoy thee again, released from earthly tribulations, would alone be a heaven, an unspeakable rapture!

Have pia anima, anima candida,
Never-to-be-forgotten friend!

It was by such hearty characterizations as this of Middendorff, and his earlier notices of Froebel and the Kindergarten in the *Rheinische Blätter*, and *Pädagogishes Jahrbuch*, as soon as he became thoroughly acquainted with them, that Diesterweg rendered such essential service to the New Education. Until its principles and methods, its founder and co-laborers were recognized by Diesterweg, the ablest champion of a broad liberal elementary education for the whole people, and whose voice was potential in spite of the disfavor of the court, the Kindergarten had not arrested the attention of pedagogical circles in Germany. Diesterweg, though late in the field, was the first to proclaim the full significance of play, Froebel's addition to pedagogical science, as the firm foundation in the child's earliest instruction, for his own Prussian-Pestalozzian system of intuitional teaching.* The Baroness Marenholtz Bülow, in all her great and varied and ubiquitous service to the Frobelian cause, never did a better day's work than when she persuaded the great master, in spite of his prejudices "against all fooling in educational matters," to go and listen and see what Froebel had to say and do, on the 15th of July, 1849, in his little modest farm house in Liebenstein. He went, was charmed, and was satisfied that Froebel "had actually something of a seer and looked into the inmost nature of the child as no one else had done." From that day he went every day for weeks afterwards, with the "Mother and Cosset Songs" under his arm, to learn more of the Kindergarten and converse with Froebel.

Both Diesterweg and Froebel were pupils of Pestalozzi, and both found, in the instinctive activity of the child, the impulse and method of mental development; but Froebel was the first to formulate these methods in the Nursery and Kindergarten for the full development of the entire human being, and furnish the basis of the intuitional instruction which Pestalozzi was the first to discover, and Diesterweg and other Directors of Teachers' Seminaries to develop into a system of elementary education for the people.

The Prussian-Pestalozzian system of elementary instruction, as described by Stowe, Bache and Mann, before the restrictions of the "Regulativ" of 1854 were applied to the curriculum and methods of the Primary Teachers' Seminaries, was the creation of such Directors of Seminaries as Harnisch, Diesterweg, and others of the Pestalozzian school.

In the original issue of the *Wegweisser* we find no special recognition of the Kindergarten. In the latest edition, there is a very valuable paper on both Froebel and the Kindergarten by Ferdinand Winthur.†

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* For the contents of this model Guide for German teachers, see Barnard's Journal of Education, vol. vii, p. 312. In the same connection will be found a brief memoir of this great teacher and popular educator. Diesterweg's chapter in edition of 1854, on Intuitional and Speaking Exercises, as published in same Journal (Vol xii, p. 411–420), and Dr. Bussè's article in edition of 1876, republished in Vol. xxx, p. 417–450, are in the true spirit and method of Froebel applied to children after leaving the Kindergarten.

† This paper will be found in Barnard's Journal xxxi, p. 82-90.

FEMALE EDUCATION IN CONNECTICUT.

LETTER FROM W. C. FOWLER, LL.D.

PERIOD BEFORE 1800.

DEAR DR. BARNARD: To your inquiries respecting female education in ancient Connecticut, I beg to present the following reply:*

In the light of history, a glance at the races and tribes of men on the face of the earth is sufficient to show that the early education of women has generally been conformed to the ideas entertained of her expected duties as a wife and a mother. This is true in the lower and in the higher degrees of civilization; in the kraals of the Hottentots, the wigwams of the American Indians, in the Zenänas of Hindoostan, as well as in the homes of Christian nations.

In the high Christian civilization of Connecticut, the expected duties of woman, as a wife and a mother, were enlarged in proportion to the high sphere in which she was called to act as a denizen of time and a future inhabitant of eternity. She was expected to be a true yoke-fellow of her husband, that he might, in the language of the Bible, "be won by her conversation." She was expected to train up her children in the nurture and admonition of the Lord, as fellow-heirs of the grace of life.

Thus acting, these children could not fail to think of her as the busy housewife who plied her incessant cares, or as the queen, issuing her commands, and making order and neatness reign in her domain, and as one from whose heart the spring of sympathy welled up to her eyes in tears, as joy or sorrow ruled the hour. And after she had gone to her home in the heavens, they could think of her as one who, when on earth, had been a ministering spirit for them who were not, as well as for them who were, heirs of salvation. Thus to the families of ancient Connecticut the Gospel of Christ opened a long vista from this into the eternal world, and presented the future inhabitants of that world, clad in the white robes of the saints, walking by the river of life, and plucking the fruits from the trees that grow on both sides of the river.

If any Connecticut parents were asked the question, "Whom shall he teach knowledge, and whom shall he make to understand doctrine?" the answer forthcoming would be, "them that are weaned from the milk and drawn from the breasts." "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." In other words, parents must teach their children, while they are still young, with constant assiduity.

* As printed, several additional items are incorporated by the Editor with the consent of the writer.

And knowing that actions speak louder and more distinctly than words, they were careful to illustrate their instructions by examples. God, the great Teacher of the Universe, instructs His creatures by His works and His words; and many judicious and pious parents in Connecticut taught their children, not only by their sayings, but by their doings.

The early settlers of Connecticut brought with them from England a pronounced appreciation of both the higher and lower literary education of the young. They regarded the Universities of Oxford and Cambridge in the mother country, as the "two eyes" of England. They aided Harvard College for something like sixty years after its foundation, sending to it from time to time young men to be educated, and wheat to sustain the College. They or their successors established Yale College, in the hope that those who were graduated at this institution would be eyes to the blind in the commonwealth and New England. They established primary or common schools at an early period, for the universal attendance of children and youth, and they transmitted to their posterity their attachment to both the higher and lower institutions of learning. What the village schoolmaster and his school in England were, may be partly known from Goldsmith's "Deserted Village"; and what were the schoolmistress in England and her school, may be partly known from Shenstone's poem, entitled "The Schoolmistress."

The common school system in Connecticut was intended from the first to be a general provision for teaching all the children, male and female, to read the Bible. The answer to the first question in the Westminster Catechism is, that "the chief end of man is to glorify God and enjoy Him forever." The answer to the second question is, that "The word of God which is contained in the Scriptures of the Old and New Testament is the only rule to direct us how we may glorify God and enjoy Him." These two answers form the premises to the conclusion that every child ought to be taught to read the word of God in the Old and New Testaments.

There was also the additional reason that every one ought to be able to read the laws of the commonwealth in which he lived, especially if he was a voter.

From the first establishment of common schools in this State, boys and girls were sent to them for instruction in the rudiments of learning. This was in accordance with the practice in England and Scotland. Where the parents had leisure and intelligence, they frequently taught their children to read words of one or two syllables before sending them to school. This they considered a part of home education.

The word "education" is sometimes used in a limited sense, as equivalent to the word "instruction." It is also used in a broader sense, as signifying all those influences, whether designed or undesigned, which contribute to the formation of character. There was also another way in which provision was made for the education of children and youth

of both sexes in the family or the school. There was, at that time, a great system of apprenticeship, borrowed from England, prevailing in this and other States, in which children and youth were bound out to service by their parents, by the selectmen, or otherwise, until the age of twenty-one for males, and eighteen for females. According to the articles of indenture, the minors thus bound out were to receive instruction in certain branches of knowledge, and a small outfit, including the Bible, when they were of age. This outfit was sometimes enlarged by good masters beyond the conditions of the contract, when the servants did well, and it sometimes happened that the female servants did so well that they made connections in life fully equalling those of their master's daughters. Allusion is made to this in the well-known distich—

"Him portioned maids, apprenticed orphans blessed,
The young who labor, and the old who rest."

Allusion is also made to this system in the Constitution of the United States. It was a self-supporting, beneficent system, in which one ounce of prevention in the family and district schools was worth a pound of cure in the reform schools of the present day.

The father, when about to die, instead of leaving his unwary and impulsive son "Lord of himself, that heritage of woe," during his minority, could place him at service, under a strong but easy yoke, like a child at home, until he could be able to see and shape his own destiny as an independent housekeeper.

The mother, instead of leaving her daughter during her minority, as a waif, to be picked up and cast off, could place her in a good family, where she could grow up as a flower in a fair garden, ready to be transplanted in due time to the garden of her husband.

The girls continued in the district schools a longer or shorter period, according to the exigencies of the parents or masters.

Besides these common schools, in those days the ministers of churches often had private schools in their houses, during some portion of the year, in which their own children, if they had any, and the children of their parishioners, were instructed in some of the higher branches of knowledge. Many girls derived great advantage from breathing the literary atmosphere of these parish schools, as they might be called. Standing on this higher ground, their views became more enlarged, and their feelings more elevated through the whole of their lives.

Many of the ministers of Connecticut fitted students for College, and in some instances girls studied Latin and Greek so successfully under their instruction, that they were fully prepared to enter Yale College.

Examples of Educated Women and Educating Mothers.

Joanna, daughter of Bryan Rossiter, physician, of Guilford, Connecticut, was highly educated; born July, 1642; married Nov. 7, 1660, Rev. John Cotton of Plymouth, Mass., and had ten children, six of whom lived to occupy places of respectability. Rev. Josiah Cotton, in a history of the Cotton family, cited in Sibley's Graduates of Harvard College, writes of his mother :

"She was a woman, not of ceremony but of substance, of great knowledge, uncommon wisdom and discretion, and a notable faculty of speaking and writing. She understood something of Latin and poetry, had a good insight in the medicinal art, in the practice of which she was much impressed, and became very useful and helpful in the town. She ruled her children and servants well, very careful to set good examples, keeping up family duties in my father's absence, and managed secular affairs, most of which passed through her hands, with singular prudence and industry, and finally, she was a good wife, a good mistress, a good neighbor, and a good Christian."

Rev. Edward Taylor was born in Coventry, Eng., in 1642, graduated at Harvard College in 1671, went to Westfield, Mass., Dec. 3, 1671, died 1728–9. His first wife was Elizabeth, daughter of Rev. James Fitch, and granddaughter of Rev. Henry Whitfield of Guilford. By her he had eight children. His second wife was Ruth, daughter of Samuel Wyllis of Hartford. By her he had six children. The five daughters of the second wife were all married to clergymen in Connecticut.

Miss Lucinda Foote was the eldest daughter of the Rev. John Foote, Y. C. 1765, who was the pastor of the Congregational Church in Cheshire for about fifty years. She was one of ten children. Three of the sons were fitted for College by their father, she studying with them. The following is a certificate of President Stiles, as to her qualifications for Yale College. It is written in the Latin language.

"*The President of Yale College.**

"*To all to whom these presents shall come*, GREETING.

"Be it known to you that I have examined Miss Lucinda Foote—twelve years old—and have found that in the learned languages, the Latin and the Greek, she has made commendable progress, giving the true meaning of passages in the Æneid of Virgil, the select orations of Cicero, and in the Greek Testament, and that she is fully qualified, except in regard to sex, to be received as a pupil of the Freshman Class in Yale University.

"Given in the College Library the 22d of December, 1783.

"EZRA STILES, *President.*"

She pursued a full course of college studies, and also studied the Hebrew with Pres. Stiles, subsequent to the date of this certificate. Miss Foote was born in Cheshire, May 19, 1772, was a sister of Gov. Samuel A. Foote, and married, July 29, 1790, Dr. Thomas S. Cornwall of Cheshire, who was a practicing physician in Cheshire for more than fifty years. She was the mother of ten children, one of whom, Mr. Edward A. Cornwall, the only survivor, furnished me with this information. She died in Cheshire, Aug. 23, 1834.

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* *Praeses Collegii Yalensis Omnibus, S. P. D.*

Nobis Notum sit, quod Dominam Lucindam Foote, aetat. 12. Examine probavi, eamque in Linguis edvetis, Latinâ et Graecâ laudabitem Progressum fuisse; eo ut familiariter et reddidisse et traetâsse reperier; tum verba tum sententiae alibi in Aeneide Virgilii, in Selectis Ciceronis Orationabus, et in Graeco Testamento, Testorque omnino illam, nisi pro Sexûs ratione, idoneam, ut in Classem Recentium in Universitate Yalensis Alumna admitteretur. Datum è Bibliothecâ Coll. Yal. 22 die Decemb. Anno Salutes MDCCLXXXIII.

EZRA STILES, *Praeses.*

Sarah Worthington Goodrich, eldest daughter of Rev. Samuel Goodrich, Y. C., 1783, was partly educated in the family of Rev. Daniel Smith of Stamford, who married a cousin of her mother, and who fitted students for college. She was herself so well fitted under his tuition, that she cried when the other members of the class could enter College and she could not. She married Amos Cook, a graduate of Yale College in 1791, and for her second husband, Frederick Wolcott, a graduate of Yale College in 1786. She was the mother of six children.

Rev. Wm. Worthington of Saybrook, Yale College, 1716, had five daughters. His practice was, for a number of years, to keep four of the daughters in the study with him, while one was engaged in pursuing her domestic duties and education with her mother. In this way they all became very thorougly educated in literature, as well as in domestic employments, and made the best of wives, the best of mothers, and the best of housekeepers.

The oldest, Mary, married Aaron Eliot, son of Rev. Jared Eliot. He was deacon, colonel, and physician in Killingworth, member of the General Assembly nine sessions. His wife, Mary, was the mother of eight children.

The second daughter, Elizabeth, married, 1st, Col. Samuel Gale, and 2d, Rev. Elnathan Chauncey, a graduate of Yale College in 1743. She was the mother of six children, one of whom was my mother, namely Catherine Chauncey.

The third daughter, Temperance, married, 1st, Dr. Moses Gale, 2d, Rev. Cotton Mather Smith. She was the mother of eight children, one of whom was John Cotton Smith, Governor of Connecticut.

The fourth daughter, Sarah, married Col. John Ely, a distinguished physician, and was the mother of seven children, one of whom, Worthington, was a graduate of Yale College in 1780, and another, John, was a member of Congress.

The fifth daughter, Mehitabel, married Michael Hopkins. When she was taken by him to his father's house, his mother was so much pleased with his choice, that in a letter addressed to a friend, after expressing her admiration of her son's newly married wife, she said,

> "Grace was in her step, heaven in her eye,
> And every gesture dignity and love."

She was the mother of four children, one of whom, George, was a distinguished publisher in New York, and Sylvia, a daughter, was, in her youth, a celebrated beauty.

It should be added that Elizabeth, the second daughter of Wm. Worthington, was sent to Boston for a year, to complete her education by intercourse with family friends and kindred in that town.

Timothy Edwards, Harvard College 1691, settled in East Windsor, 1694, where he was in the ministry sixty-three years, had one son and ten daughters, all of whom he fitted for College. For a period the son, who was afterwards the celebrated Jonathan Edwards, recited Latin to his elder sisters.

Esther, the eldest daughter, married Rev. Samuel Hopkins of West Springfield.

Elizabeth, the second daughter, married Col. Jabez Huntington of Windham.

Anne, the third daughter, married John Ellsworth of East Windsor.

Eunice, the sixth daughter, married Wm. Metcalf of Lebanon.

Hannah, the ninth daughter, married Seth Wetmore of Middletown.

Martha, the tenth daughter, married Rev. M. Tuttle of Granville, Mass.

"When his daughters were of the proper age, he sent them to Boston to finish their education. Both he and Mrs. Edwards were exemplars in their care of their religious instruction, and as the reward of their parental fidelity, were permitted to see the fruits of piety in them all during their youth."

Jonathan Edwards, the elder, and Sarah Pierpont, his wife, had great advantages in their early education, the one being the son of Rev. Timothy Edwards, and the other the daughter of Rev. James Pierpont of New Haven. They were well matched and true yokefellows, each helping the other in the education of their children, of whom they had eleven, ten growing up to maturity.

President Edwards "kept a watchful eye over his children, that he might admonish them of the first wrong step, and direct them in the right way. He took opportunities to converse with them in his study, singly and closely, about their soul's concerns, and to give them warning, exhortation, and direction, as he saw need. He took much pains to instruct them in the principles of religion, in which he made use of the *Assembly's Shorter Catechism:* not merely by taking care that they learned it by heart, but by leading them into an understanding of the doctrines therein taught; by asking them questions on each answer, and explaining it to them. His usual time to attend to this was on the evening before the Sabbath. And, as he believed that the Sabbath, or holy time, began at sun-set the evening before the day, he ordered his family to finish all their secular business by that time, or before; when all were called together, a psalm was sung and prayer made, as an introduction to the sanctification of the Sabbath." *Vol.* 1, *p.* 46, *Eng. Ed.*

"Mrs. Edwards was a good economist, managing her household affairs with discretion and diligence. She was very careful that nothing should be wasted and lost; and often, when she did anything to save a *small* matter, or directed her children to do so, or saw them *waste* anything, she would mention the words of our Saviour, '*that nothing be lost*,' which she said she often thought of as containing a maxim worth remembering; especially when considered as the reason why His disciples should gather up the fragments."

Their children were, Sarah, born Aug. 25, 1728; married Elihu Parsons of Northampton; died May 15, 1805, aged 76.

Jerusha, born April 26, 1730. Was betrothed to David Brainerd, the missionary, and died soon after him, Feb. 14, 1747.

Esther, born Feb. 13, 1732; married Rev. Aaron Burr, President of New Jersey College. Was mother of Aaron Burr, Vice-President of the United States. Died Feb. 7, 1758, aged 26.

Mary, born April 4, 1734; married Timothy Dwight of Northampton, and their son Timothy was President of Yale College. Died Feb. 7, 1807, aged 72.

Lucy, born Aug. 31, 1736; married Jahleel Woodbridge of Stockbridge; died October, 1786, aged 50.

Timothy, born July 25, 1738; married Rhoda Ogden of New Jersey; died at Stockbridge, 1813, aged 75.

Susannah, born June 20, 1740; married Eleazar Porter of Hadley; died 1802, aged 61.

Eunice, born May 9, 1743; married ——— Hunt of New Jersey, and Thomas Pollock of North Carolina; died in 1822, aged 79.

Jonathan, born May 26, 1745; married Mary Porter of Hadley, and Mercy Sabin of New Haven; died Aug. 1, 1801, aged 56.

Elizabeth, born May 6, 1747; died Jan. 1, 1762, aged 14.

Pierrepont, born April 8, 1750; married Frances Ogden. Was Judge of U. S. District Court for Connecticut; died April 14, 1826, aged 76.

Rev. Joseph Fish of Stonington, Harvard College 1728, had two daughters, Mary and Rebecca, who were, according to Prof. Silliman, "carefully educated in the fear of God, and in all that was requisite to their becoming ladies of the highest intelligence and refinement. Both parents were anxious to give to their two daughters, who were their only surviving children, the best education attainable in those times. At home they were personally instructed by their father in the elements of knowledge, and by both parents they were carefully trained to industry, economy, self-government, filial duty and affection. They were carefully guarded from the contaminations of the world, and a high standard of moral purity and feminine delicacy was ever kept in view, while their manners were formed to the graceful proprieties of life by that politeness which is only the expression in word and action of feelings of real benevolence, taking a lovely and deferential form Their studies and books, their domestic training in the duties of housekeeping, their needles and their pens, and the rites of hospitality and of personal and family religion filled their time, so that they were rarely without employment, and even casual idleness sometimes received a mild paternal rebuke."

"In Newport, under Mrs. Osborne, a celebrated teacher of young ladies of that day (whose interesting biography has been since published), both daughters enjoyed the advantages of superior instruction, and Mary Fish, the elder daughter, maintained an epistolary correspondence with her venerated friend during her long life.—*Life, &c.*

Mary Fenno, daughter of Ephraim Fenno, was born April 3, 1767. Her father, who resided in Middletown, placed her under the instruction of the Rev. Elizur Goodrich, D.D., of Durham, with whom she studied Latin and Greek, and is supposed to have been fitted by him

for Yale College, with other students. At times she would study her lessons in Middletown, and saddle and bridle her horse and ride over to Dr. Goodrich's to recite her lessons. She spoke both the Spanish and French languages. She married Henry Mansfield of New Haven, brother of the celebrated Col. Jared Mansfield, and was the mother of six children, one of whom was the distinguished Gen. Joseph K. F. Mansfield of the U. S. A., killed at Antietam. "She was the best educated lady in Middletown, and probably in the State. She was sensible as well as cultivated, high-spirited, and after her marriage transacted business to a considerable extent." She died Jan. 14, 1825.

The habit at once of Thrift and Benevolence.

The following extract, from a chapter in Barnard's Educational Biography, devoted to Mrs. Emma Willard, the distinguished principal of the Troy Female Seminary [Vol. I, p. 125–6], shows that Mrs. Emma Willard's mother [Lydia Hinsdale Hart] acted in the same spirit of large beneficent thrift, which was a characteristic of Mrs. Jonathan Edwards' household management.

In speaking of her domestic education, it is said of her mother, that "she was practical, quietly executive, severely but unwaveringly industrious; and although well educated for her day, and tenderly reared, and excelling in all the delicate fabrics of the needle, she had in full perfection the New England trait of making much out of little, and a little out of nothing. She had the true economy, not of selfish hoarding, but of industriously producing, carefully preserving, and wisely distributing. As an instance, on sorting the wool, as was the woman's part, after the shearing in the spring—when the best portion had been laid aside as material for the father's clothes, the second best selected for other men's wear, the third best for the women's wear, then family flannel and blanketing were to be provided for, and afterwards coarse remnants laid aside for mops. There yet remained scattered tags and burred clippings—to be burnt? No, not so. They were gathered by themselves, and her little girls, "Nancy and Emma," were quietly told by their mother that they might take their baskets, when their work was done, and carry it to the pasture field (where they loved to go), and scatter it upon the bushes which grew around the pond, so that the birds might find it to build their nests with.

Thoughtful, loving woman!—sublime in that charity which embraces all the creatures of God. "Gather up the fragments, that nothing be lost," she had read as the words of her loved Master, and in imitation of Him, she "considered the fowls of the air which your Heavenly Father feedeth." And it was this same wise bestowal of the fragments, in imitation of the mother by the daughter, which made the Troy Seminary a source of daily support and comfort through many years, to outside poor, numbering at times many families."

To be continued.

THE MODEL SCHOOL AT BRUSSELS.

Established by the Belgian League.

INTRODUCTION.

THE ECOLE MODÈLE at Brussels was established by the Society to indicate to the public the possibility of reducing to actual enjoyment the principles and methods of elementary instruction, and all the advanced notions of school construction, equipment, and organization, held by its members, or tried elsewhere, for children under fourteen years of age. Its proposed object is to secure the best mental and physical training of its pupils, without special reference to the amount or practical usefulness of the knowledge gained. "To train the senses to nicer discriminating power; to improve the retentiveness and quickness of memory; to develop the faculties of reasoning and the imagination and to give a healthy tone to the latter; to excite moral approbation and disapprobation for actions to which the terms *right* and *wrong* respectively and generally correspond; and especially to develop the bodily organs—these are the aims of the model school education."

The pupils, in age and social status, correspond to those of our public schools below the High School in communities with the average appreciation of education. They enter at the age of five and remain till fourteen or fifteen. They are classified into Kindergarten grade, which receives all under seven years, from which they pass into an intermediate school, where they remain till they are nine, and then become members of the Primary School, where they are taught in a general course for two years, at the end of which course a portion of each day is devoted to active preparation for some industrial pursuit. This Primary School corresponding to the Primary and Grammar grades of our village and city public schools, includes the Kindergarten, and the industrial methods of our advanced schoolmen. The school, as originally established, aims to be free to members of the association or League, but the resources at the command of the Board of Management have compelled the exaction of fees which amount to 150fr., or $30 a year.

SCHOOL CONSTRUCTION AND EQUIPMENT.*

The building consists of two stories of modest pretensions, as to size, cost, and style. The class-rooms all open into the central hall, and are arranged in two stories. On entering the school, you find yourself in a grand hall, to the left of which is the porter's lodge, and to the right a reception-room for the parents of the pupils and other visitors. There is also on this floor a room originally intended for a cloak-room, but now

* This account is drawn up from a paper read Oct. 13, 1880, before the Educational Society (London), by Philip Magnus, B. A., and printed in the Journal of Education (for November), published by Messrs. John Walker & Co., 96 Farringdon street, London.

used for models and general apparatus. Above these are the private rooms of the head-master, as well as a drawing-room and museum and library for the teachers. The class-rooms on the first floor open on to a gallery, which surrounds the central hall. This hall contains an area of about 4,230 square feet. There are 12 class-rooms, and the maximum number of pupils admitted into a class is 33. The accommodation of the school is consequently limited to 400. Each class-room is about 29 feet long, 22 feet broad, and 17½ feet high, giving about 346 cubic feet for each pupil. In all the classes, the desks are so arranged that the light enters the room on the left-hand side. Every child has a separate desk, the form of which is not at present uniform in all the classes; but I understand that the question of the shape of desk is now settled, and that the inclination of the desk is 20°, and the seats are shaped and provided with backs, which are slightly curved. The most remarkable feature of the class-rooms are the black-boards, which are continuous round three walls of the school (forming a complete *lambri* or *dado*), the fourth wall being occupied by the master's desk and the ordinary black-board used for the purposes of demonstration.

REGULATIONS OF HOURS OF STUDY AND EXERCISE.

The hours of instruction are from 8 till 12, and from 1.30 to 4.30, thus giving seven hours' school work. This comprises some amount of recreation, and is inclusive of home work. Each lesson occupies three-quarters of an hour, and is followed by a quarter of an hour's recreation, in which the pupils, under certain general restrictions, are quite free. No home work, except in certain cases of carelessness, or for some special object, is given to the pupils. With respect to this point, it is thought that "nothing is more beneficial than evenings passed in the calm enjoyment of family life." In fact, an important feature in the school system is the endeavor to enlist the free coöperation and interest of the parents in the pupils' daily tasks and progress. A number of regulations are framed with this object. Of these, the best worth noting is that which recommends—in the strongest terms short of compelling it, which is impossible —that every pupil of the school shall read aloud, for a quarter of an hour, in the presence of his family, in accordance with certain rules, referring to position, etc., which are given on a circular sent round to the parents of all the pupils. There is, no doubt, much to be said in favor of such a practice. The practice is also rigorously enforced of requiring the pupils to answer all questions put to them by the masters in complete sentences, as a means of securing a good elocution, and, at the same time, of impressing more firmly on the memory the answer required. Discipline is maintained, as indeed it is throughout all schools in Belgium, without the use of corporal punishment, by the moral influence of the masters, by good and bad marks and weekly reports, and by a graduated system of punishments, the chief of which is the arraigning of the boy in the presence of his parents before the committee of the school. In those cases only in which the parents fail to attend are they requested to withdraw their child from the school. Here, too, the masters and the parents consult together over the discharge of a joint duty. The matter

of religion is left entirely in the hands of the parents. No interference with the religious opinions of the pupils is permitted in the school, as no religion is there taught. Moral conduct is stimulated, altogether apart from the religious sanction, by the force of habit, by discipline, by a constant appeal to the common good of the school, and by the influence of high ideals.

PHYSICAL TRAINING.

Physical exercise is promoted chiefly by well-organized drill. One of the most interesting sights which I witnessed in connection with this school was the drill exercise in the large hall. Here the boys, from ten to fifteen years of age, went through their manual exercise, under the general orders of their sergeant; they marched in lines of two and four; they performed various manœuvres, and ultimately they formed a square round the Belgian colors, for which the boys are taught to entertain a completely military respect. During these exercises, the word of command was taken up by half-a-dozen small boys, who played their parts as sub-officers with perfect discipline, and whose shrill small voices, raised in command, were strictly obeyed by the boys forming the separate divisions. At the close of this very interesting exercise, the boys sang most pleasingly, and with exquisite feeling, to the accompaniment of the organ. Nothing could have been more gratifying than the manner in which their military exercises were performed.

EXCURSIONS.

An important feature in the organization and instruction of the school, aside, but in connection with the curriculum, is the periodic excursions. These are organized, not as an occasional treat or reward for the more industrious of the boys, but as an essential part of the school work; and the refusal of permission to a boy to join in the excursions is one of the punishments to which a boy is subject. Each class makes at least two excursions every month. The object of these excursions is to give the pupil a practical acquaintance with a variety of things which it is desirable that they should understand, and which otherwise they would know by the medium of books only. It is a part of the realistic system which governs the teaching of the school—that sense-knowledge should be appealed to wherever sense-knowledge can be gained. Everything connected with these excursions is carefully prepared beforehand, and such information is given to the pupils as will enable them to understand and appreciate the signification of the objects they will see. The excursions comprise visits to historical monuments in the city, to museums, to factories, to zoological gardens, to places illustrating facts in geography and geology. On returning from each excursion, the pupils write a description of what they have seen, and of what they may infer therefrom, and these descriptions are discussed and corrected by the masters.

STUDIES AND METHODS.

In drawing up the programme, and indeed in every regulation of the school, the objects of the founders are made plainly evident,—viz., to train and develop the faculties, and to evoke spontaneity. "The culture of the intellectual faculties is the principal object," says the programme,

"of the pedagogic reform for which the Model School has been created." Carrying on the system of Froebel, which presents to the child's view, so as to excite observation, actual objects, it comes about, by a natural coincidence, that the objects with which science is concerned present the best possible materials for the improvement of the powers of observation, the strengthening of the memory, and the development of the reason Reached by a somewhat different method of reasoning, Herbert Spencer arrives at the same result. Herbert Spencer, it must be remembered, places the usefulness of a study,—*i.e.*, its practical service in life,—in the foreground, in the choice of subjects of instruction; and finds, by a similar coincidence, that those subjects which are best worth knowing yield, in the acquisition of the knowledge, most discipline. The founders of the Model School attach first importance to mental discipline. "That the faculties of a child are usually employed is the chief thing; the subjects of instruction are a matter of secondary importance." But they equally arrive at the same conclusion, that the elements of science afford the most suitable ideas for the development of the intellectual faculties. Accordingly, science-teaching occupies a prominent place in the programme of the studies. In the youngest classes, this consists of little more than placing before the child different objects, and giving to each its proper name. Nothing more is explained than is sufficient to draw the child's attention to the external appearance of the animal, plant, geometrical form, or other object that is being inspected. In this way the child's acquaintance with things is extended, and, at the same time, his knowledge of names. In the higher classes, each of the sciences in turn furnishes subject-matter for instruction; and the school authorities are fully aware that their system is open to the reproach that the teaching is superficial, and not thorough. This they admit, to a certain extent, and justify on the ground that the end of primary instruction is to arouse the intelligence, to bring the faculties into communion with as much of the outer world as possible, to draw simple inferences only, and to leave till a later period of study all complex reasoning and wide generalizations. Thus the programme of instruction includes the elements of Botany, Zoology, Mineralogy, Chemistry, Geology, Physics, and Mechanics. In estimating the value of this general and elementary science-teaching, it must be distinctly remembered that the teaching is not book-work. Nothing could be further removed from the science-teaching of the last half-century, which was gained from books on useful knowledge, and consisted generally of questions and answers, than the science-teaching of the École Modèle. Whatever may be its imperfections, it is what it professes to be—*real*. It is not gained from reading lessons, how economical soever such a process may be. If a child of the École Modèle describes a leaf of a tree, or the petal of a flower, he has seen it; if he tells you of the structure of the wing of a bat, he has handled it; if he talks of the bones of the human foot, he has taken them to pieces and replaced them. Indeed, of such importance is the knowledge of the structure of the human form considered, that an actual human skeleton is suspended in every class-room of the school. The teaching of Chemistry is equally real; and if you will pass into one of the class-rooms on

the right, you will find a roughly constructed laboratory, and a number of boys busily engaged in the preparation of the simpler gases. Their nimble fingers are accustomed to manipulation, and the experiments previously performed by the teachers are easily and accurately reproduced by separate groups of boys.

I need not say that considerable attention is given to the teaching of Geometry, which occupies an important place in the time-table of all the classes of the school. But it is not the Geometry of Euclid; it is not the Geometry, or what unfortunately passes for it, of nine-tenths of our English schools. The pupil of the Model School of Brussels, and indeed of the majority of Continental schools, is not plunged wholly unprepared into the complex deductions of Euclid, or any other system of demonstrative Geometry, the difficulties of which are so often met by the pupil learning by heart the words of the propositions to be proved, without understanding anything of their signification.

In the first place, the pupil is shown solid geometrical figures; he is then exercised in constructing them for himself in clay, in cardboard, or with wires; he is then shown how to distinguish the several parts of which figures are composed, and so to understand the definitions; to recognize in other objects than in mere geometrical figures the recurrence of the same forms; and further, to judge distances by the eye, so as readily to distinguish five inches from seven inches. This elementary teaching is followed by a more intimate investigation into the characters of solid bodies. The pupil is exercised in making sections of prisms, spheres, cylinders, and cones; in methods of measuring areas and volumes; in obtaining by actual intuition a knowledge of the properties of different figures; and, finally, in geometrical constructions.

Let me ask you to follow me for a moment into a class-room on the right, where a lesson in Geometry is being given to a class of boys of about ten years of age. The walls are furnished with shelves, on which various objects are ranged. Here is a complete set of weights and measures; near these are a number of geometrical forms,—some in wire, some in wood, others in section. Further on are skeletons of other animals, and a collection of different kinds of wood. The eye is then caught by a series of surfaces illustrating the various shades of color; and close to this is a case of different woolen and cotton materials, and a variety, too numerous to recount, of other objects appealing to the senses for recognition. Near me is the master, standing on an ordinary platform, with a desk in front of him, and a black-board at his side; and round the room, with their backs to the master, are ranged the boys, each in front of his paneled black-board, with chalk in one hand, and sponge moistened at the china sink with which every class-room is provided, in the other. And now the master commences to dictate a geometrical exercise to his pupils. Before him is an irregular six-sided figure, with sides of unequal length. "From the point A draw a horizontal line AB of 11 centimetres in length, at B construct an angle of 120 degrees," and so on; and gradually is evolved on every black-board an accurately drawn facsimile of the figure from which the teacher has dictated the exercise. Mistakes undoubtedly occur, but they are corrected when the figure is examined and the source of the error clearly pointed out.

Let us witness a very early lesson in Geography. As maps are indispensable to the study of Geography, through the practical and absolute inability of everyone to travel over the countries with the general features of which it is necessary to be familiar, it is very essential that a child should have a clear idea of the meaning and purpose of a map. We are standing in the big hall on the ground floor. The plan of the school is exhibited before us. The boys are gathered round it. One boy holds a long pointer, and indicates on the plan a course which he proposes another boy shall take to reach a certain spot on the school. The course having been indicated, a third boy objects that it is impossible, as it would necessitate the passing through a wall, or the jumping over a high rail. The course being duly altered, a boy at once proceeds to travel over the ground described on the plan, and having arrived at the place proposed, he halts and makes known his position by showing himself on the gallery, or by letting himself be heard. Sometimes he goes wrong, and another boy corrects his route. This game of Geography seems to amuse the small boys very much, and is undoubtedly a practical way of clearly explaining to young children the meaning of a map.

I need hardly say that Drawing is taught throughout the entire school, and not as an accomplishment, but as an essential of primary instruction. And I hope I may be pardoned if I avail myself of this opportunity to express the hope that Drawing may become, before long, an obligatory subject in all our Board Schools.

With respect to the question of Grammar, let us see what is done at our École Modèle. The child obtains by practical experience an acquaintance with the elements of Etymology. He is able to distinguish a noun from an adjective, and an adjective from a verb; he discovers, too, the difference between such words as "of" and "to," and categorematic words. Some notice of inflection he will also necessarily obtain. But Grammar is regarded as an abstract science, which has its proper place in secondary education. The teaching of it to young children is pronounced harmful.

A subject of instruction, which appears to have given great difficulty to the founders of this school, is History. All practical teachers will understand the kind of difficulty which the teaching of this subject presents, when it is taught for its own sake, and for the development of the faculties, and not for the satisfaction of an examiner. We cannot place Alcibiades and Julius Cæsar, Charlemagne, St. Dunstan, Queen Elizabeth, and Isabella on the table, and make them like puppets re-act the scenes of their past lives. We cannot reproduce the circumstances in which they lived, nor realize the influence of the element of time in the production of bygone events. Indeed, the question of time gives rise to two difficulties; first, the difficulty of enabling children to realize the interval between the past and the present; and secondly, the difficulty of enabling them to form an idea of the intervals between different events in the distant past. History is spread before the child's mind, like the stars of heaven are before the vulgar gaze. Our eyes fail to tell us how far they are away from us, or how distant they are from one another. But the realization of the past is perhaps more difficult; and History, be it remem-

bered, is studied before Astronomy. Nevertheless, the teaching of History finds a place among the subjects of instruction of this strictly Real-Schule; and, in order to give it a real character, and to bring home to the child's mind the method of historical research, so that the word "authenticity" may have a clear signification, the teaching of History proceeds from what is near to what is remote. Commencing with the study of family life, and passing to the history of the city itself, to the changes that have taken place in its structure, in its streets and buildings, etc., and proceeding thence to the history of the reigning King, and the events of the last few years, the teacher works back to a period within the memory of the parents of his pupils, whose reminiscences are made available, in order to furnish the child with the notion of tradition. From our own history to the history of other peoples the transition is easy. In bringing home to the child's mind the surroundings of bygone periods, frequent use is made of pictures, maps, and other objects that serve to illustrate the habits and conditions of the people, and equally of contemporary narratives where any exist.

TIME-TABLE.

The time-table shows that the school hours are from 8 in the morning till 4 in the afternoon—8 hours in all. But as there is ¼ hour's free recreation between each lesson, and 1½ hours for dinner in the middle of the day, the school hours are reduced to 33¼ in the week, or about 6 hours a day. Of these 33¼, 7 are devoted to gymnastics, drill, etc., reducing the number to 26¼. This distributed over 5 days, as is the case with us, would give 5¼ hours a day,—say, from 9.30 till 12.30, and from 2 till 4. You will observe that the attempt is made so to arrange the order of the subjects each day as to ensure the occupation of different faculties in turn. Further, you will note that the greatest amount of time is given to language; and that Flemish is taught as well as French. In a country where the language of the people did not differ from that of the educated classes, this would be unnecessary, and another modern language might be substituted. Under the head of language is understood reading, writing, dictation, recitation, and grammar. Science stands next in order, as regards time given to it, with 5¼ hours in the week. The subjects of geometry and drawing overlap to some extent, and we find 5¾ hours given to the two subjects. Gymnastics and exercise also take a fair share of the week's work—7 hours.

Should we ever be fortunate enough, which I trust we may be, to have a Model School of our own, it will be necessary to elaborate a scheme of instruction, and critical consideration of the scheme of the École Modèle will be found of the utmost use. Meanwhile, all who are interested in the advancement of primary instruction must be grateful to the Ligue de l'Enseignement for the opportunity afforded by this school of enabling educational investigators to see the practical results of methods of teaching, and of the applications of theoretic principles to the work of instruction, which a variety of circumstances, too potent to be set aside, prevent our observing in our own schools. I have no doubt whatever that the foundation of a Model School in London would do more to improve primary

teaching throughout England, and so raise the moral, intellectual, and physical well-being of our working classes, than the publication of any quantity of books, the delivery of any number of lectures or speeches on the principles of education. Of making of speeches there is no end; let us now have facts and experiments. Such a school might be established by the School Board; by private subscriptions; or it might be founded, for paying pupils, as a public company,—in which case, as in the High Schools for Girls, a fair dividend might be gained on the subscribed capital. I should esteem myself too much rewarded for the little trouble I have had in bringing before you this description of the Brussels School if the remarks I have made should lead to the establishment of a Model School in this country.—*English Journal of Education for Nov.*, 1880.

INTUITION AND INTUITIVE METHODS.

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QUESTIONS PROPOUNDED BY THE BRUSSELS CONGRESS.

Has experience discovered any rocks to be avoided in the use of intuitive methods?
What is the intuitive method?
What are the sciences of observation to be taught?
Is it best in primary schools to co-ordinate scientific notions and group them under the name of the science to which they belong, or to place them under the general denomination of object lessons?

LITTRÉ defines intuition to be: "sudden, spontaneous, indubitable knowledge, like that which the sight gives us of light and sensuous forms, and consequently independent of all demonstration."

In Kant's system, intuition is: "the particular representation of an object formed in the mind by sensation."

Larousse attributes the same signification to the word; "it applies," he says, "to every clear and immediate perception; and we call the faculties to which we owe perceptions offering this characteristic, *intuitive* faculties." "These are distinguished from *reflective* faculties, which, needing the support of knowledge before acquired, or of hypothetical data, only arrive indirectly at their end."

"In 1817," says M. Buisson, "the word intuition made its entrance into the official teaching at the Sorbonne with all the *éclat* of Mr. Cousin's word."

No French dictionary gives the definition of this term in its pedagogic acceptation.

The Intuitive Method.

The expression *intuitive teaching* is the equivalent of what the Germans call *Anschauungsunterricht*, which is sometimes translated *teaching by inspection or the sight.* These expressions are improper, for the intuition of things is acquired by the other senses as well as by the sight.

Intuitive teaching is that teaching which proceeds in conformity with the laws of the development of human intelligence. It consists in making the child observe things directly by the senses, in teaching him natural history in nature itself, physics with the necessary instruments, chemistry in the laboratory, industry in workshops and manufactories. In intuitive teaching the perceptions and the words that express them are furnished, and then the mind is exercised in judging and reasoning upon the exact notions acquired by observation. It is the opposite of dogmatic and purely literary teaching, which considers language as the principal factor of intellectual development, and which sets forth notions of things under the form of verbal explanations, definitions, rules, laws, formulas, descriptions, reasonings, etc., without

having beforehand prepared the understanding for comprehending them by exercises of direct observation, or by experiments.

The idea of making observation and experiment the basis of the study of nature comes from Bacon, who was the precursor of a radical revolution in science, in teaching and in philosophy. At that epoch what was called science was not worthy of the name. The most absurd things were taught by the dogmatic powers, which consisted in affirming without proof, without demonstration, without serious discussion. Philosophy, confounded with theology, was but a science of words and empty reasonings. Nature was unknown, scholasticism having hidden it under a thick veil of errors, prejudices and superstitions.

No one thought of opening his eyes to observe the most simple facts and phenomena, and man walked about like a blind man in the midst of nature, of which he understood nothing. The smallest phenomena frightened him; he attributed them to occult and supernatural causes, which led him into the strangest aberrations.

As early as the 13th century Roger Bacon had attempted to draw the attention of his contemporaries to nature, but his voice was not listened to, and he passed for a sorcerer. People still continued for ages to live outside of realities, to nourish their minds exclusively upon the reading of Greek and Latin books, to carry on science according to Aristotle, and to consider the *Magister dixit* as the supreme reason of all things.

It was the Chancellor Francis Bacon who attempted in the 16th century completely to modify ideas on the subject of method. "It is not in the books of the ancients," he said, "that we are to study stones, plants and animals, it is in nature herself, which alone can redress errors and enrich us with new knowledge." These words were fertile in important results. They were the death sentence of the old scholasticisms. Science was at last to free itself from its leading strings. The illustrious pedagogue, John Amos Comenius, introduced the principle of observation or intuition into his general plan of study. "During the first six years," said he, "put into the child the foundation of all knowledge necessary to life. In nature show him stones, plants, animals, and teach him to make use of his limbs (*natural history, physics*); to distinguish colors (*optics*); and sounds (*acoustics*); to contemplate the stars (*astronomy*); he will observe his cradle, the room he lives in, the house, the neighborhood, the roads, the fields (*geography*); make him attentive to the succession of day and night, to the seasons, to the divisions of time, the hours, weeks, months, festival days (*chronology*); let him learn the administration of the house (*politics*); let him familiarize himself with the first notions of calculation, sales and purchases (*commerce*); the dimensions of bodies, their lines, surfaces, solids (*geometry*); he will hear singing, and his voice will learn to reproduce sounds and musical phrases (*singing, music*); he will survey the formation and development of his mother-tongue (*grammar*); he will exercise himself in expressing his thoughts and sentiments by

gestures and the inflexions of the voice (*rhetoric*). By these means the maternal school will develop the germs of all the sciences and all the arts."

Comenius was the true creator of *intuitive teaching*. The following principles, taken from his works, characterize this method: "It is a fundamental error to begin teaching with language and to end it with things, mathematics, natural history, etc., for things are the substance, the body; and words are accident and dress. These two parts of knowledge are to be united, but it is necessary to begin with *things* which are the object of thought and speech.

"We should at first exercise the senses (*perception*); then the memory, then the intelligence, then the judgment (*reasoning*); for science begins by observation; the impressions received are then engraven on the memory and imagination; intelligence then takes possession of the notions collected in the memory, and draws from them general ideas; at last draws conclusions from things sufficiently well known, and co-ordinated by the intellect.

"It is not the shadow of things that makes an impression upon the senses and imagination, but the things themselves. It is, therefore, by a real intuition that teaching should be begun, and not by a verbal description of things."

All the pedagogues since Comenius, and almost all the philosophers who have written upon education, have demonstrated that it is necessary to begin it by that of the senses, and have protested against the abuse of verbalism and abstraction in early instruction. In France, Montaigne, Rabelais, J. J. Rousseau and many others, eloquently defended these ideas. Basedow, Francke, Locke, Pestalozzi, Fröbel based their systems of education upon this principle of observation by the senses.

Pestalozzi, although he understood the capital importance of intuition, and defined *intuitive teaching* as that in which the study of things and that of words are always closely united, yet did not succeed, in spite of his patient efforts, in a happy application of his theories. Most of his lessons were only mechanical repetitions of words and phrases which the instructor dictated in some way, and the pupils repeated after him.

The continuers of Pestalozzi's system, Von Türk, Grassmann, Harnisch, have recourse to *intuitive teaching* in order to arrive at the knowledge of language, in order to succeed in expressing correct thoughts correctly. Graser assigns to *intuitive teaching* a more elevated and more general aim. He considers it an instruction from which all branches ramify. This is the thought of Comenius.

Diesterweg and Denzel, initiated into the experimental psychology of Beneke, also made *intuitive teaching* the foundation of instruction in all branches, but they also attribute to it great value as a means of development of the intellectual faculties. This is the opinion which is coming to prevail more and more at the present day in Germany.

With these pedagogues, the object which is subjected to the obser-

vation of the child is an important educative factor; they think it is to be observed less with the aim of furnishing an item of positive knowledge than with that of exercising the senses, the attention, the spirit of observation, and language. They also guard against that pretended intuitive instruction which consists in endless digressions without end upon the pointer, pen handle, pencil, slate, etc.—which have been so much abused under the name of *object lessons*, and which have discredited *intuitive teaching*.

Fröbel brought the thought of Comenius and Pestalozzi to completion. While Comenius stopped in his application of it to show graphic representations (*orbis pictus*) of the objects to be observed instead of taking the objects themseves, and while Pestalozzi contented himself with attracting the attention of the children to the things found in the school-room, and with making them repeat his phrases about them, Fröbel introduced into his school the spirit of *action*. In his system the child observes and gives his own account of his observations, and moreover, he imitates, works, combines, creates. The school is no longer some place where a master teaches *ex cathedra* to pupils who are expected to believe him and repeat his phrases. It is a medium in which the child blossoms out freely according to the laws of his nature; the notions he acquires by observation are immediately utilized by their application in exercises or games that develop the creative faculties. He learns to become acquainted with things, to draw them, to represent them, to construct them, and he is incessantly occupied in finding new combinations and applications of them.

This is the way in which *intuition* is to be understood. It is not a special branch of the programme, it is a principle which embraces the whole teaching. *Intuitive teaching* may be defined as that which develops all the faculties by employing them in a useful manner, and which proceeds by means of exercises which are provocative of sensations and excite spontaneity and keep it awake.

Intuitive teaching tends consequently: 1. To exercise the faculties of the child with the aim of developing them. 2. To furnish exact notions upon the different sciences and to give aptitude in utilizing them. 3. To make known perfectly the signification of terms, by applying them to the ideas furnished by sensation or created by reflection bearing upon the perceptions acquired.

Of these three important points of view, the first should predominate. Indeed the brain of the child is not an empty tablet, or a receptacle to be filled with words, notions, ideas which the educator introduces into it in fragments. The child, on the contrary, is a thinking and acting being, endowed with an initiative, possessing as germs the active faculties which are to be awakened, excited, developed, in order that they may arrive at their complete blossoming; he is destined to become a free man, master of himself and responsible for his acts, capable of *perfecting himself*.

The most complex acts of intelligence have their point of departure in sensation. Ideas present themselves to the mind of the little child under the intuitive form, and are entirely independent of the words which express them.

These ideas are at first vague, floating; they take consistence and become an integral part of the memory only by a series of strong sensations, which produce more and more profound impressions. The words by which we designate them and which the mother patiently endeavors to make the child retain and repeat, end by awakening in him, when they strike his ear, the idea which they represent, even a long time before he knows how to pronounce them. By degrees he forms his vocabulary and he often creates words for which he afterwards substitutes those of ordinary language. Seeing a dog which is barking, the child imitates his cry and "wow wow" becomes the name of the animal. He repeats it every time he sees a dog, and even when his attention is drawn to a sketch or an engraving that represents one.

Mothers' Intuitive Method.

The mother naturally follows the processes of *intuitive teaching* in the first education she gives to her child. She shows him objects, makes him listen to sounds, inhale odors, touch and handle solid bodies, observe and execute different acts, taste different substances, and at the same time tells him words and makes him repeat them which represent the ideas that arise from these sensations. The child thus learns his substantives, adjectives, verbs, etc., and every word with which his memory is enriched remains intimately associated with a clear and exact notion.

Sensation then is the natural mode of the formation of ideas. Words are only the representative signs of ideas; as Comenius said, they are only the accident, the dress, while things are the substance, the body. The fact that in all languages abstract conceptions are represented by words borrowed from the vocabulary of concrete things, proves that sensation is the origin of all our knowledge. It is only quite late that the child attains to the comprehension of abstractions, relations, scientific or moral laws. He seizes the general or abstract sense of words, only after having attached a concrete sense to them. The passage from the concrete to the abstract is not made hastily. The mind must be long prepared for it, and it is only so prepared when it possesses a certain power acquired by the faculties, by means of a *gradual intuitive teaching*. It is impossible, for instance, to furnish exact, mathematical notions of the terms: *line*, *circle*, *cylinder*, by the aid of a definition even carefully explained. It is first necessary to attract the attention of the child to the material things which show these forms, to show him the edges of a toy and call them lines, to put a cylinder before his eyes and call it by that name, to make him observe that its basis is a plane, and that the line that limits it is everywhere at an equal distance from the center, etc. The notion will be so much the

more clear if the child has the opportunity to observe many geometric figures, and has constructed a great number, and imagined different ways of combining them. By degrees he will create abstract notions for himself and mathematical concepts, and then he will understand the definitions of them and find them for himself.

All the other conceptions of abstract nature such as those expressed by the words *right*, *goodness*, *duty*, *justice*, *law*, etc., could not be understood by children by the aid of a definition or a verbal description. But these words must not be banished from their vocabulary. By using them in a concrete sense according to the opportunities that present themselves during school life, their meaning will be seized. When the notion is once acquired, it may be fixed by a definition.

The culture of the faculties having its point of departure in sensation, we must attach great importance to the perfecting of the senses considered as primitive faculties. The sight is generally the only sense we exercise. We thus deprive ourselves of numerous means of intellectual development which are the source of many usable sensations. Hearing, smell, taste, touch can alone furnish us with exact and clear notions of a great number of terms of common parlance. M. Const. Delhez, whom death swept away at the very moment when success was about to crown his work, had imagined a *gymnastics of the senses* which agrees perfectly with the first stage of primary teaching. In this system the senses and consequently the intelligence are exercised by making children observe colors, and their shades, the forms and relations of position of objects, sizes, sounds, tones and qualities of tones, temperatures, weights, savors, odors, etc. This series of exercises is a first *intuitive teaching* which furnishes innumerable fundamental notions and the exact meaning of the words which represent them.

Subjects of Intuitive Instruction.

All the sciences of observation lend themselves to *intuitive teaching*. At first sight it seems impossible to teach them in a primary school because it is supposed that the intelligence of the children is not sufficiently developed to comprehend them. There is reason in this view, if science has been looked at as it is conceived in the higher teaching and explained in the books. The science which proceeds by the way of deduction, and which is supported upon hypotheses, definitions, laws, and abstractions is not to be approached in the primary school. Far from being of any use for the culture of the intelligence, it clogs the faculty of observation, and degenerates *fatally* into a science of words. To begin with abstract notions is *intuitive teaching* backwards.

The order to be followed in the primary teaching of these sciences is that indicated by the historical development of each one of them. They have gradually arranged themselves. The attentive observation of things and phenomena has been the point of departure of true science. Premature theories and hypotheses have been completely overturned in proportion as observations have become more complete

and have been made with more care. Thus it is by observation that we must proceed in the primary school.

We must not seek to accumulate numerous notions in the brain, nor wear out the attention of the child by going into trifles and *minutiæ* which are not interesting. It is best, on the contrary, to choose in the domain of each science the notions which may most easily lend themselves to the observation, and give opportunity for application which may exercise the initiative,—the spirit of invention.

By concentrating the attention upon fundamental scientific notions *in a tangible form*, presented in all their brilliancy by interesting experiments, we prepare the understanding for comprehending science.

Zoology—Botany—Mineralogy.

Natural history—animal, vegetable and mineral—offers the most simple exercises which can be suitable for beginners. It is purely descriptive. The principle of intuition is easily applied to it, the programme comprises the knowledge of a series of types put before the eyes of the pupils and studied by way of analysis and comparison.

As much as possible, it is necessary to take living types of animals and vegetables, and have recourse to artificial representations by pictures only when it is impossible to do otherwise; the difficulty of doing it is not insurmountable. An extensive series of animals and vegetables can usually be seen in the locality and its environs wherever a school is situated; school excursions for this part of the programme offer the best means of furnishing intuitive notions. It is very important constantly to attract the attention of children to the gradual transformations of organisms (as in the caterpillar) and which they will see to be a vast series, going by a train of modifications from the most simple existence, the cell, up to the most complex ones. The mind is thus prepared for the conception of modern science and put on its guard against the prejudices which encumber and disturb the rational study of natural history.

The best means to ensure that this teaching shall produce the greatest results consists in exercising the children in making collections themselves during their excursions.

This habit of making collections of objects to be studied obliges the child to pay attention to the special characteristics of objects, to remark their resemblances and their differences; it thus gives not only numerous sensations which help the ideas gained to be more profoundly understood, but it prepares him to understand classification.

Geography—Astronomy—Geology.

Geography, astronomy and geology are also concrete sciences whose study in the primary school is possible by the intuitive process, and which opens the mind to the most elevated conceptions.

The point of departure of the teaching of geography is the notion of orientation furnished by observation of the apparent motion of the sun

and the position of the polar star, and the use of the compass. The sight of the horizon, some experiments that will reproduce the phenomena observed which have for their cause the sphericity of the earth, lead to this last notion as well as to that of the isolation of our planet in space.

The meridians which are at first shown as real lines traced upon the ground in the direction of the shadow of a vertical line at noon, afterwards become the imaginary circles whose notion and utility the child seizes.

The map is made perfectly intelligible if in the beginning the child is made to draw a map of the school-room, then that of the school-house, afterwards adding the surrounding streets. The common names of the vocabulary of geography are learned by the sight of the things they designate, and which are met with in the school excursions or imagined by plastic or graphic constructions. At last real journeys into the country, during which the pupils consult the map, fictitious journeys upon the globe, the dramatic recital of great discoveries made in the presence of pictures representing picturesque views of striking regions where it is impossible to take the pupils, are so many means of making the teaching of geography intuitive.

The observation of the sun's apparent motion and of the polar star is also the point of departure for the elementary instruction in astronomy, which opens a vast and wonderful field to the attention of children. Few sciences can rival this in the profound influence exercised upon the imagination. How many men there are, even well-informed, who never raise their eyes toward that starry vault which was the first field of observation to primitive nations! This is because neither primary instruction nor secondary instruction prepare the mind for the study of it. We are satisfied with reciting a manual affirming facts and phenomena which neither the professor who teaches, the pupil who listens and repeats, nor often even the author who wrote the book, have observed with their own eyes! The memory is thus burdened with a knowledge of words which has no salutary action upon the intelligence. The primary school can, however, throw out landmarks for this study. It is sufficient sometimes to collect pupils in an evening, make them observe the starry heavens, teach them to know a few constellations at sight, to distinguish the milky way and a few planets, and let them add some simple experiments by which they may verify the apparent and real movements of the stars. It might be possible to create a very elementary observatory in every private school at very little expense. This is an important question which deserves attention.* But without its being necessary to have recourse to special instruments, there are many things which can be made the subject of observation, and which constitute the basis of an elementary teaching

*A very good spy-glass, even an opera-glass, will show the moons of Jupiter and and the rings of Saturn.

of astronomy. The words: sun, planet, satellite, milky way, star, comet, eclipse, and so many others which have entered into common parlance, are to many minds vague terms to which are attached only incomplete or false notions. These would convey their true meaning if in the primary school for six or seven years a few observations of the kind just rapidly sketched could be carefully made. The history of astronomical science, properly presented, would be of use to point out the errors, the prejudices and superstitions which the spectacle of the heavens has inspired in man for the want of correct ideas.

As M. Tempels says: "In the upper classes astronomy leads the teacher to speak of infinity, of the genius of man which has ever been engaged in sounding its depths, of the emotions inspired by this study, of the care with which it must be guarded from the pride of science as well as from the terror of ignorance. Considerations of this nature, even measured by the intelligence of a child, but made with simplicity and luminously, open large horizons and dispose minds for philosophic meditations, for the want of which the mind remains narrow and unprogressive."

Geologic phenomena offer material for considerations of the same kind. Here, again, the treatises upon the science can be of no use except to the instructor who can find in them the suggestions and knowledge he needs. It is in nature itself, that the subjects of the lessons must be sought. Let us draw the attention of the child to the arrangement of the rocks, to their composition, to the fossils they contain, to the action of erosion exercised by the courses of water upon their sides. These intuitions, incessantly repeated during the whole period of primary study, exercise the faculty of observation, give rise to reflections upon the causes of geologic phenomena, and are a provision against the false notions and old theories which fill the little books with which the schools are inundated.

Experiments in Physics and Chemistry.

Physics and chemistry are sciences which treat of matter, but which have for their special object to study its properties. They may be called abstract-concrete, and seem to offer less hold for *intuitive teaching*, but in the primary school the pupils may be led to physico-chemical generalizations by the path of experiments. The most easy and simple notions are chosen to be rendered intuitive, and by the aid of apparatus, they can be presented in a way to strike the mind of the child vividly. This teaching must be made useful to the pupils by allowing them to make their own experiments. In this science, as in all the others, it is necessary carefully to avoid beginning with definitions and laws. Children cannot comprehend these until nearly the end of their studies and after they have made innumerable observations in the cabinet of physics and in the laboratory. The beginners then will have nothing to do with molecules, atoms, hypotheses upon heat, light, electricity, etc.

The chemical terminology, notations and equations cannot be taught *ex professo;* but used experimentally in the upper classes, they become familiar by degrees.

Physics is a science which permits the incessant application of the fertile principle of action in aid of the numerous experiments which the pupils can imagine and perform themselves. Mechanics is also very valuable in this point of view. The notions of *force* and *motion* may be inculcated by the observation of moving bodies; the study of simple machines makes the pupils ingenious, and a powerful argument for culture can be drawn from them by inciting the pupils to construct little mechanical objects and resolve certain problems, not by the aid of figures, but by means of apparatus.

Geometric Forms and Construction.

Fröbel made geometry one of the pivots of his system. It is indeed a science which teaches rectitude of mind and the process of reasoning. It prepares the child to conceive of abstraction without which science is impossible. It must be presented in the primary school under the concrete and intuitive form, by the aid of material figures and graphic constructions. At first the child learns to distinguish the different solids, to name them, to make them of paper, of wire, or of clay. These exercises give skill to the fingers, justness to the eye, and furnish fundamental notions of geometric terms which it is impossible to make understood by beginning with definitions. In the kindergarten, large use is made of these exercises, which the primary school should resume and complete. Most of the properties of objects are made intuitive by easy and gradual constructions. This is a vast field to be exploited.

Arithmetic—Drawing.

Arithmetic must be attached to geometry. The science of numbers is difficult only when taken in its purely abstract character, which makes it inaccessible to the minds of children. By applying it to geometry it is rendered concrete, and becomes a powerful means of intellectual development. It is the same with the metric system, which gives no useful and persistent result if confined to definitions and numerical applications. It is by making learners measure with a veritable meter, teaching them to manipulate the weights and measures, to construct square or cubic measure, to appreciate at sight the extent of bodies, that these important notions are engraved upon the mind.

Drawing is one of the most efficacious means of rendering the teaching of the sciences intuitive. Children have a special liking for drawing. This natural disposition should be taken advantage of to make them represent largely the objects studied in their different lessons. We do not speak here of æsthetic drawing, but only of very simple graphic constructions. The apparatus for teaching physics and chemistry, the machines and utensils which have been analyzed, the geometric figures which have been studied, form good subjects for

drawing. Sometimes let the child draw from objects, which habituates his eye to observe proportions; sometimes let him draw them from memory, which is a much more intense intellectual labor, and one desirable for frequent use.

Thus we see all the sciences are an inexhaustible mine of exercise, of observation for the development of the creative faculties.

When we pass in review the whole series of the sciences of observation, we are struck with the immense number of notions they contain. We are apt to think there will not be time enough to teach them in the primary school,* where writing and reading take a large place. This is a misapprehension. The important thing is not to make the children go to the bottom of all these sciences, to form physicists, chemists, geometricians of them. The accumulation of notions is an evil, for the mind can, no more than the stomach, assimilate food taken in too large quantities. It is necessary to make a choice from this mass of knowledge upon all points, to take the most important, that to which the principle of intuition can best apply. The instructor must not be anxious to teach too many things to his pupils. The important thing is to develop the faculties, and the scientific elements are the only means adapted to this culture. To form *a sound judgment* should be the constant aim of the efforts of the professor. He must watch with especial care not to fatigue the brain. The prodigies of ten years old are always badly balanced, and become mediocre beings. It is better, as Montaigne said, "to have the head well made than too full."

Objections to Intuitive Teaching Considered.

Intuitive teaching has often been reproached with being dry, arid, tedious; with not developing the imagination or the literary aptitudes; with suppressing the idea of pains-taking and effort, making study a kind of play; destroying religious faith, the belief in the supernatural, giving the child the habit of scientific research which leads him to positivism and materialism.

Intuitive teaching is not dry, arid, tedious, except when given under the form of *object lessons* in which the attention of the child is only drawn to objects with which he is perfectly acquainted, of which he has long had the intuition, and when things of all kinds are spoken of *which he has not seen* and which *are not shown to him.* Thus, a penknife is given to a pupil, and he is told that it consists of a handle and one or two blades, then the making of steel is explained, the elephant that furnished the ivory handle is mentioned, Africa and India, which that pachyderm inhabits, negroes, slavery, etc. Nothing can be less intuitive, so ordinary and so uninteresting as such exercises, which neither teach how to observe nor how to judge, or even how to talk.

Influence on Imagination and Style.

Far from cooling off the imagination, the true intuitive study of the sciences by observation develops it far better than exclusively literary

*In Belgium and France the primary school keeps the pupils till they are fourteen.

studies. The latter produce superficial minds, pre-occupied alone with form, which are in the habit of looking only at the phrase, and remain inattentive to the reality behind it. In no language is there any literary work that can act as powerfully upon the imagination as nature when observed with an attentive and intelligent eye. There is more true poetry in astronomy than in Racine or Boileau. The spectacle of the starry heavens opens to thought vaster horizons and fills the soul with an enthusiasm far greater than that elicited by the reading of an epic poem. What writer ever imagined a variety of colors, forms and manifestations of all kinds to be compared with that presented by animals and plants? What are the metamorphoses of Ovid, the tales of Perrault by the side of the wonderful phenomena revealed by the life of the silk-worm, the bee, the ant, the lowest animals and the most common plants?

It is not true that *intuitive teaching* is unfavorable to literary culture. It is, on the contrary, the essential condition of a rational literary culture. It furnishes words and the thoughts they represent from the very earliest age. It teaches to enunciate with clearness and simplicity the thoughts which have been spontaneously formed in the mind. It is true that it repudiates those rules of style which consist in amplifying a dictated summary, in describing things which have not been observed, and in recounting feelings which the child has not felt. But these exercises do not teach to express thoughts in writing, and accustom their victims to be satisfied with mere words.

There is reason in saying that the study of great writers is excellent for literary culture; but *intuitive teaching* does not exclude it; it prepares the mind to undertake it successfully. It is wrong to begin to explain authors too soon. How do we suppose a primary school pupil can reap any benefit from reading: *Animals sick with the pestilence*, a scene from *Tartuffe*, the *Imprecations of Camillus*, a *Funeral Oration by Bossuet*, an *Epistle of Boileau*, when we dare not pretend that a child of twelve years of age possesses enough experience of life, enough ideas and judgment, to seize upon the true meaning of those works, which were written for the instruction or amusement of men, and not for the education of children in a primary school? Lamartine, in his *Voyage en Orient*, makes a very just reflection *àpropos* to this: "Every wave," he says, "urges me towards Greece; I touch it. Its appearance moves me profoundly, much less however than if all these memories had not withered in my heart by having been amassed in my memory before my thought understood them. Greece is to me like a book whose beauties are tarnished because we were made to read it before we had the power to comprehend it. I prefer a tree, a fountain under a rock, a laurel rose on the border of a river, under the crumbled archway of a bridge tapestried with vines, to the monument of one of those classic kingdoms which recall nothing to my mind but the *ennui* they gave me in my childhood."

But how can we form the style by *intuitive teaching?* it will be asked. Shall we only require of the pupil to describe the things he has seen and the feelings he really felt?

And why should we seek for other subjects? Do we teach style by imitated composition and verbiage?

We highly appreciate the originality of writers who are imposing by their talent or their genius, and we would make the pupils in the primary and secondary schools make imitations and amplifications which can have no other effect than to prevent that precious quality from developing! Has not Boileau, that master in the art of writing, said, "Before writing, learn to think"; "what is well conceived is clearly spoken, and the words come easily to tell it."

Intuitive teaching, which teaches how to think and produces conception before description, is what must be preferred even as preparation for literary studies.

Intuitive Teaching makes School attractive.

Shall we speak of the reproach cast upon *intuitive teaching* because it banishes pain, labor and effort by transforming studies into a species of joy? Is the school then supposed to be a gloomy place where little children are condemned to painful, wearisome labors? Is it not better to make them feel that work is not a punishment, and that the ideal, which is the sovereign good, is not repose but useful activity? *Intuitive teaching* abolishes the sterile efforts which these pupils must make to whom things are spoken of, of which they have not the least idea and which they do not see, but replaces them by that fertilizing effort of the mind which seizes with avidity the notions presented to it in an attractive form. By rendering the earliest studies painful, we rebuff the children and disgust them with study. This is why the school, so badly organized, has need of punishments and rewards as a provocative of labor, while the kindergarten and the school in which the teaching is intuitive do very well without those factitious means of emulation and repression.

Intuitive Teaching not Irreligious, nor Immoral.

Intuitive teaching has been accused of being opposed to morality, and of leading to materialism by the habit it gives the mind to admit only what has been proved, to observe only what is tangible.

In certain places the development of the natural sciences and their introduction into the programmes of primary instruction are bitterly combatted, because they are accused of being irreligious. Herbert Spencer has perfectly answered this objection. "Far from science being irreligious," he says, "it is the abandonment of science that is irreligious. Let us make an humble comparison. Let us suppose an author whom we should salute every day with praises expressed in pompous style. Let us suppose that the wisdom, grandeur and beauty of his works are the constant subject of the praises addressed to him. Let us suppose that those who praise his works have never seen even

the cover of them, have never read them, never even tried to comprehend them; of what value would their praises be? And yet, if we may be permitted to compare small things with great, let us see how humanity has generally conducted itself toward the universe and its great cause. It is not science, then, but indifference to science, that is irreligious."

Intuitive teaching can only be considered immoral by those who look upon morality as a mass of traditional prescriptions to be inculcated upon children by the aid of formulas which they are taught to learn by heart. It is thought that moral culture, which is the essential part of general education, consists in preaching sermons and saying catechisms."

The field for the culture of morality is consequently the family and the schools. It is obtained by observing a discipline that is conformable to nature. By developing good feelings inculcated early, by inspiring sincerity, by forming upright hearts and characters, by showing that in all circumstances labor is the law of humanity, by transforming the school into a little society in which reign truth and justice, we form moral beings much more easily than by telling them stories called moral stories, and by discourses upon virtue and vice.

"The intuition of morality," says M. Guilliaume, "is the knowledge of duty. Now duty is not the result of theories, It is derived as little from ethics as digestion is derived from physiology. Theory, true or false, plays but a subaltern part in it. It exercises control for the acquiescence of the intellect over the will already fixed without it. But the practice of duty which is the result of action that has become habit, alone has importance for the ends of education."

Faith in the supernatural has been in all times the greatest obstacle to social progress. The school of the people was not made to preserve the chains which have so long interfered with the blossoming out of the human intellect. A powerful scientific current bears us along. Free examination is the characteristic of modern civilization. In our society man has no longer to expect anything but from himself, from his own will, his own energy, his own intelligence. If we wish to preserve the conquests that are dear to us and constitute our glory, we must conform our system of education to the principles which rule modern society. Authoritative teaching, dogmatic, narrow and full of errors, prejudices and falsehoods, bequeathed to us by the scholasticism of the middle ages is to give place to *intuitive teaching* which develops the child in the integrity of his faculties and will prepare generations of intelligent, moral and free men.

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The above Revised Edition of Barnard's French Pedagogy will be put to press as soon as there is evidence that it is wanted. It is the most comprehensive and instructive treatise on the subject which has yet appeared in any language.

Principals of Normal Schools, College Professors of Normal Departments, and Chairs of Pedagogy, and all Educators and Teachers interested in the gradual development of existing systems and methods, can hasten the publication by addressing a postal order to the Editor.

UNIVERSITY EXAMINATION OF TEACHERS.

CAMBRIDGE SYNDICATE, 1880.

The first examination of teachers by either of the great English Universities in reference to certificate or degree was held in June last, as was announced in this Journal (p. 77) at the close of the Paper by Prof. Quick in the Cambridge Course of Lectures for Teachers. The following extracts are from an article by Prof. Quick in the English *Journal of Education* for November, 1880, giving the results of the examination with valuable suggestions as to the dangers to be avoided, and the best modes of conducting the same in future.

In this and in similar examinations (for this is by no means the first time teachers have been examined in England: the College of Preceptors has been examining for years) I have been much struck by the unanimity of the examiners. Though the subjects are totally different, and perhaps the methods of the examiners somewhat different also, their estimate of the candidates shows few discrepancies. This is so far satisfactory. It proves that the same people do well, and the same do ill, in different subjects and with different examiners. But, if I may state my individual opinion, I am by no means sure that the best candidates always do best in examination. There are two factors, so to speak, which are needed to produce success in such a case as this,—the first, intelligence; the second, special preparation. Within limits, these factors may vary inversely without endangering the result, but we know that a product vanishes when any factor equals zero, and this holds in the present case. A very stupid person may fail after careful preparation; and Lord Cairns or Professor Huxley would certainly be plucked if they tried to pass without reading anything on the subject. Of the two factors, perhaps special study is the more important for the examination, though intelligence is by far the more important for good teaching. These truths about the examination were not well understood by some of the candidates. Several of great intelligence, and I dare say of very considerable teaching powers, neglected special study to a point where success was endangered, and in some cases sacrificed. Of course one has a great dislike to plucking anyone who has a cultivated mind and is probably a good teacher; but one's business is to find out whether A and B know certain subjects, and if they don't one can't say they do, however high an estimate one may form of their general capacity.

The easiest questions that can be set are those which ask merely for reproduction,—mere book-work questions, as the Cambridge phrase is. A friendly critic complained of my paper as having too much book-work in it, and it is perhaps fairly open to this objection; but some questions are needed to test careful and accurate reading. A practice has got established with some examiners of testing careful study by asking about unimportant things—

> "How many notes a sawbut has,
> And whether shawms have strings."

The notion is, that if unimportant things are remembered, important things are sure to be known. But this kind of examining leads to false methods of studying. The true art of study consists in seizing on essentials, and attending to unessentials only so far as they are accessories needful as a background is in a picture. But if unimportant things are "sure to be set," they instantly become important to students preparing

for examination, and a reasonable view of the subject is thus rendered impossible. With this conviction, I set no book-work question that did not, in my estimation, turn on some point of interest or importance. The following (and one other) are the only questions of *pure* book-work:

1. What are the chief recommendations Luther gives the town councillors of Germany in his celebrated letter of 1524?

10. State some of Jacotot's Aphorisms.

14. On what ground did Arnold advocate introducing Natural Science into schools?

15. In speaking of the education of his own daughter, what does Arnold say about the intellectual education of girls?

Luther's letter ought to have been known, but it was not to 38 out of 42 candidates. It is to be found in English in Henry Barnard's "German Educational Reformers," and in German in most books on the History of Education. Jacotot's Aphorisms were much better known; indeed, only 5 candidates failed utterly in this question, or omitted it, and the average of the whole 42 was about half-marks. The two questions about Arnold referred to passages which I thought must have struck any intelligent reader of Stanley's *Life of Arnold.* Arnold was one of the first to propose teaching Natural Science in schools, and he gives as his reason that we ought to begin at school whatever it may be desirable to study in after life; for as adults we can continue a study, though we cannot start in one that is new to us. In the passage about the education of girls, Arnold insists on the importance of examinations, and regrets that for girls there was nothing like the degree examination at Oxford. As both the teaching of Natural Science and examination of women are now receiving so much attention, I should have thought that these passages in Stanley's *Arnold* would have been observed and remembered. I was therefore somewhat disappointed to find that only 12 of the 42 knew the passage about the education of girls, and only 3 gave me Arnold's reason for introducing Natural Science. As I said, the special subjects, Locke and Arnold, had not been properly studied. As Arnold was a special subject, we assumed that everyone would be familiar with Stanley's *Life of Arnold;* but as the book was not mentioned in the list sent out of books on the history of education (a list for which I was responsible), the students, many of them, thought they were not expected to read it.

In the questions I have mentioned, the factor thought of was special preparation. In the others I sought to give more or less play to the intelligence. But directly one asks for thought, one asks for what even able candidates cannot, as a rule, give one on the spot. As they cannot pay in coin (to use Addison's metaphor) they must write a check, *i. e.*, they must give proof of thought accumulated elsewhere. There are few who do not find it almost impossible to think against time in examination. The very best thinking often goes at a snail's pace, and, like the snail, shuts up altogether if we try to hurry it. So candidates naturally fall back on what they remember, and often come armed with convenient formula, which show that *somebody* has thought, but not the candidate. Those who were in for this examination, no doubt, considered themselves very unfortunate in not being able to get hold of many of these formula; but to judge from their use of those they did get hold of, I doubt if they would have been any better off with more. *E. g.*, I asked what advantage Froebel sought to secure for children by means of the Kindergarten; and about Froebel some of the candidates were provided with a formulæ. The consequence was that in answer to this question I was told that "Froebel sought to exercise the instincts, which were seven in number—activity, agriculture, transformation, curiosity, sociability, religion," and some other, I forget what, and have no wish to refresh my memory. And this list seemed to some candidates so well suited to "satisfy the examiner," that they managed to bring it in in dealing with some other questions. I must say I look forward with alarm to the time when candidates will present themselves furnished with a panoply of such

formulæ, and will learn no more from the history of education than a schoolboy would learn by committing to memory the hard names pasted on the fossils in a geological museum. We should do well to remember how easily the study of the History may be injured by the thought of a coming examination. This thought indeed changes the attitude of the student's mind. He is tempted to think of what he reads no longer as the expression of truths which may affect his own views and practice in education, but as so much information to be got up by a particular day, and dropped again when it has served its turn. The friends of the examination (with whom I wish to be reckoned) maintain that it is better for teachers to have studied the History even for examination than not at all; but when hand-books are introduced, formulæ settled, and studying the History means tagging to each distinguished name a list of words that are supposed to express just what the examiner will ask for, it will be at least doubtful whether we should go on examining in the History of Education.

As this question bears on an important point in the history of education, I should like to give some materials for the right answer. In learning anything there are two things to be considered—(1) the advantage we shall find from knowing that subject or having that skill, (2) the effect which the study of that subject or practising for that skill will have on the mind or the body. The two are obviously quite distinct, though it may be maintained that according to "the economy of Nature" they must practically coincide, *i. e.*, that in learning the most useful things we shall get the best training of mind and body. The utilitarian view of instruction is then that we should teach things in themselves useful, and either neglect the result on the mind and body of the learner or assume that it must be the right result in accordance with "the economy of Nature." Again, when the subjects are settled, the utilitarian thinks how the knowledge or skill may be most speedily acquired, and not how this or that method of acquisition will affect the faculties. Now Locke is often spoken of as the leader of the utilitarians. How far is the utilitarian view adopted by him? No doubt very much what he has written in the *Thoughts* under the head of "learning" seems utilitarian. He recommends the study of Latin just as he recommends the study of Law, because "he knows no place which a gentleman can well fill" without a knowledge of these subjects. And in the methods he prescribes he aims simply at pointing out the quickest route to the knowledge, and in language-teaching he is the precursor of the professedly utilitarian Hamilton. But on the other hand "learning" was not the whole of education with Locke, but, as he himself says, the last and least part. He thought children incapable of much intellectual training, so he laid the main stress of their education on the formation of habits. Industry was to be one of these habits, and study was to be encouraged to prevent "my young master" from "sauntering." Any study might serve this purpose, and therefore Locke chose useful studies, and in this he seems utilitarian; but at the same time he asserts that the studies the Governor should put his pupil on "are but as it were *the exercise of his faculties*, and employment of his time, etc." (*Thoughts*, § 94.) And when the age of childhood was past the "conduct of the understanding" was to be thought of before the acquisition of knowledge. He lays down as the object of studies "an increase of the powers and activity of the mind, not an enlargement of its possessions" (*Conduct of the Understanding*, § 19, *ad f.*). Such language as this entirely disqualifies the philosopher for the leadership of the utilitarians.

When I think of the time and study it has taken me to make this out, and of the time and care it takes me now to state it, I feel very indulgent to students who crave for formulæ, and half suspect that I myself should be plucked if I went in for an examination without laying in a good stock of them.

I must hasten on and say less about the rest of the paper than I should like to say.

I tried to puzzle the lovers of phrases by asking the meaning of Montaigne's *Savoir par cœur n'est pas savoir.* To this question I only had four satisfactory answers, but this is nearly 1 in 10—not so bad, considering that of the people who quote the saying not 1 in 10 understands it.

It may gratify the Jesuits, in their present troubles in France and elsewhere, to know that they seem popular with English students. In the question about their school system only seven candidates failed, and most of the remaining thirty-five did very well.

I asked for an account of some English writer on education before the Great Rebellion. Now that an English University is examining in the history of education, our old writers will no doubt be rediscovered. A German has lately been writing on the only English schoolmaster of the olden time whose reputation has survived—Ascham; but to my mind Mulcaster is still more interesting, and Brinsly's *Ludus Literarius* is well worth reading. At present there is some difficulty, indeed great difficulty, in getting the entire books of Mulcaster and Brinsly, but large extracts are to be seen in Henry Barnard's *English Pedagogy—Second Series.*

I asked what objects Comenius sought to secure by means of his *Orbis Pictus;* but few candidates mentioned his chief object, which was to avoid what he calls "the unhappy divorce of words and things," and in giving the knowledge of words to give also the knowledge of the things to which they referred.

The answers about Rousseau's ideal boy of 12 and about Pestalozzi at Stanz were with a few exceptions satisfactory.

The "advanced questions" ought perhaps to have been called "subjects for essays," for I do not know that there is anything particularly advanced in them, at least in my share of them. The inquiry into the meaning of the Reformers when they insist that education should be "according to Nature" should not I think be put off to an advanced stage in the study of them, though no doubt it is so put off in many cases. The *School Guardian* tells us, "the Advanced Questions imply a great deal. Only daring theorists or practical teachers of some experience could have attempted them." If this is correct all the candidates must have been daring theorists or practical teachers of some experience, for they all attempted the Advanced Questions. But perhaps even Danton would not have considered "daring" the chief requisite for success in examination, and I cannot say that the bold attempt in all cases improved the position of the candidate. If I had to decide by the answers to my "advanced questions" only, I could not have passed half of those who were in for the examination. There was a choice between a question about Arnold and reforms in public schools, and a question about Nature, but only eight chose the Arnold.

Of the forty-two candidates twenty-seven passed our examination. Eighteen of these have received a certificate of Practical Efficiency. This was tested, I hear, by trial-lessons. I have not seen the Report of the Syndicate, so I know nothing of the examination further than I myself took part in it.

THE KINDERGARTEN IN NORMAL TRAINING.

Causes of Failure and Subsequent Success in the New York Normal College.

LETTER OF THOMAS HUNTER, PH. D., *President.*

Utterly disgusted with the barbarous system of restraint, ignorantly called "discipline," in vogue in some of the primary schools of the city, I had resolved, on the establishment of the Normal College, that our pupil-teachers should be trained to a higher and better knowledge of child nature. With this object in view I carefully studied the life, the labors, and the system of the immortal Froebel, and found in his Kindergarten the true foundation of all correct teaching—a deep, broad, natural foundation, capable of sustaining the most solid superstructure.

The key-note of the Kindergarten is the natural activity of the child, which is utilized for purposes of bodily, moral, and mental growth. The child needs physical exercise. Play is a necessity of its nature. The simple but profoundly philosophical mind of Froebel seized this necessity and turned it into a powerful instrument of culture. He adapted and gave to the world the celebrated games which are now amusing, developing, and instructing thousands of children all over the world.

Any one who has observed the habits of children can scarcely avoid the conclusion that man is born with an instinctive desire to destroy; and that "the natural state of man is war." Every parent realizes this to his cost. The child delights to pick things to pieces, to pluck up flowers, to break shrubs, to rob birds' nests, to smash the eggs, to quarrel, to fight, and to be, in fact, a most cruel little animal. It takes the constant vigilant care of a wise mother to check and cure these natural propensities. And hence, long before Froebel's time, lettered blocks and other agencies were employed to minister to the child's natural desire to construct and destroy. It may be worthy of notice that while the child seems pleased with the work of building his blocks into an imaginary house or church, his joy is unbounded and his laugh the loudest when he destroys the work of his own hands and beholds the little edifice a heap of ruins. Culture has done wonders in the vegetable kingdom, more certainly than it has done in the animal; for the reason, perhaps, that the former passively submits, while the latter actively resists. With all the barbarian races, as far back as history reaches, destructiveness has been their characteristic; and wherever man has become civilized he has become a builder. Constructiveness has been the visible sign of his civilization. Destructiveness is natural activity viciously exercised; constructiveness is natural activity cultivated and employed for beneficent purposes; and this truth is the basis of the Kindergarten, of the weaving, and making and building, and instructive amusements which will ere long work a great reform in professional teaching.

The common schools were established to conserve the state. This is the only logical reason for their existence. If the state could be con-

served without them, it has no more right to supply education than it has to supply paintings, statuary, or any other expensive luxury. If all people were wealthy a common school system would be unnecessary. But since the great majority are poor, and struggling for a bare subsistence, since the condition of orphanage and half-orphanage compels children at a very tender age to go forth into the world to fight for existence, since millions of parents are ignorant, or depraved, or selfish, and either will not or can not give their children an education, the state must save itself from destruction by maintaining a system of common schools. Charity schools or free schools will flourish in a monarchy where society is divided into castes, and where young people are taught "to order themselves lowly and reverently before their betters," but will not thrive in a republican atmosphere where there are no "betters"—at least before the law. In a republic the common school is a common necessity. But the common school is far from perfect. Teachers have long known and pointed out its imperfections, not for the purpose of injuring but of improving it. In doing this we have furnished the enemies of the system the very technical terms which enabled them to assail it, and which, but for us, they would never have known. Did the "citizen and tax-payer" ever reflect on what it costs to hang one of these neglected waifs? From the policeman to the prison, with all its wardens and keepers, through the court with its judges, prosecuting officers, and costly appliances, to the sheriff, who finally hurls the wretch into eternity, the cost is simply enormous; and the money, if expended on education, would give a collegiate education to a dozen orphans. In the ratio in which we multiply schools we diminish crime, which, after all, is the heaviest burden on the "citizen and tax-payer." We are aware that a snobbish Anglicised American, more fitted for the region of St. James than for the land of Jefferson, has asserted that the common school is the nursery of crime; but as he did not give one particle of proof, and as his articles were full of mistakes and redolent of Tory prejudices, we must still adhere to our statement, and insist upon the multiplication of schools as a mere matter of economy. But the schools, to be truly economical, must be thoroughly efficient. The system must be thoroughly graded, commencing with the Kindergarten and passing up to the high and normal school. This gives a head, trunk, limbs, and feet—a completely organized body.

Deeply impressed with the necessity of a Kindergarten in the "model school" connected with the Normal College, I requested the Committee in charge to employ an experienced Kindergartner, and to expend the necessary amount of money in the purchase of material. The request was granted, Froebel's games were procured, and Dr. Douai and his daughter employed. In justice to both it must be stated that they proved themselves excellent teachers, and that the subsequent failure was no fault of theirs. If Dr. Douai was to blame at all, it was because he did not insist upon the first essential requisite of success; he did not insist upon having children of the right age; or if he did insist, his insistence availed him nothing. His first step was fatal. *He began the Kindergarten with children seven, eight, nine, ten, and eleven years old.* Unfortunately the College was nearly half a mile from the "Model School"; so that I

found it difficult to give Dr. Douai that aid and support which he needed. The principal of the "Model School" had no faith in it and ridiculed the idea of "teaching children to play." She took special pains to inform the different members of the Committee on the College that the introduction and maintenance of the Kindergarten was a useless waste of the public money. It should be remembered that, at that time (1870), Froebel's system was comparatively new to America, and that its principles were but imperfectly comprehended, even by the majority of eminent teachers. Thus failed my first attempt to establish the Kindergarten.

Although I must, in justice, accept my fair share of the blame, the failure was not without its benefits. It was to me a profitable lesson. It showed me the proper conditions under which the Kindergarten could be made a success. These conditions are as follows:

1. An able and thoroughly trained Kindergartner.
2. A uniform class of children of the *average* age of four years.
3. A full supply of the requisite material.
4. A principal teacher in full sympathy with the Kindergarten.

An American, or at least a lady with whom English is the mother tongue, will succeed most easily among American children. A continental European may be abler and more experienced; but the slightest *accent* is an impediment, for one of the principal aims of the teacher is to cultivate language and harmony. The true Kindergartner should be able and willing to perform all the functions of a wise educated mother.

Accordingly when the "Model School," now the Training Department, was transferred in 1874 to the new building erected for its use, and connected with the College by a covered causeway, one of its critic teachers, thoroughly adapted by nature and education for the work, completely mastered the principles and practice of the Kindergarten under Mrs. Kraus, and having been promoted by the Committee to the position of Kindergartner, she subsequently introduced the system with the most satisfactory and gratifying results. Notwithstanding the fact that we use the Kindergarten as an experimental class for the pupil-teachers of the College, the demand for admission is so great that it is no exaggeration to say that we could form ten classes, had we the necessary accommodations.

The question naturally arises, what is the effect of the kindergarten instruction on the children when they reach the higher grades of the school? The effect has been tested by comparing them with children who have not had the benefits of the Kindergarten; and we have invariably found that the children trained in the Kindergarten are brighter, quicker, and more intelligent; and that especially in all school work, such as writing and drawing, requiring muscular power and flexibility in the wrist and fingers, they pre-eminently excel.

There should be a Kindergarten class in every primary school in the land. Of course the children's garden in which to perform their games, in great cities or towns, is out of the question. Children play in the basement, in the garret, in the nursery. How many children in New York play in a garden? The children in the primary schools can use

the play-ground and the class-room, and have ample accommodation for many of the practices of the Kindergarten.

One great benefit to be derived from the Kindergarten has not been sufficiently dwelt upon—one that should occupy the attention of the patriot and the political economist—and that is that *the principles and practice of the Kindergarten unconsciously create and foster a taste for mechanical trades.* In these days, when the great majority of young men seek the counting-house and the learned profession, in order to escape manual labor, it becomes a matter of great importance to extend a system of instruction which inculcates a love and respect for work and the working-man. All the little songs about the farmer, the cooper, the carpenter, etc., while cultivating the ear for harmony, insensibly lead the children to form a high opinion of all industrial occupations.

The poor, and especially the poor in great cities, most need the refining and ennobling influence of the Kindergarten. Among this class, the wisdom, the kindness, the care of an educated motherly teacher (*i.e.* the Kindergartner) could accomplish the greatest amount of good. She can mould them at the most plastic age, and thus prevent a great deal of future crime. But it is impossible to do justice to this part of the subject in a short article like the present.

The pupil-teachers of the Normal College learn through the Kindergarten a great deal of child nature which they could not otherwise learn; and although they find no Kindergarten classes in the public schools to teach, they enter upon their work with a loftier idea of their duties and responsibilities, and with a broader humanity for the errors and miseries of their fellow beings.

NOTE BY THE EDITOR.

The time will soon come, we trust, when the Kindergarten will have a Transition Class composed of children between the ages of five and seven years, and the Primary School will modify its classification and methods, so as to continue the work of development begun in the Kindergarten by further applications of Froebel's method.

In the State Normal School building in Baltimore, and under the supervision of Prof. M. A. Newell, the principal and state superintendent, a training class and Kindergarten was conducted by Miss Anna W. Barnard, a graduate of Miss Burritt in 1879–80. The four ladies who graduated in 1880 are now conducting Kindergartens in Baltimore and Washington. The success, both of the training class and the Kindergarten, was unquestioned, and the principle and methods of Froebel's system Prof. Newell holds in the highest estimation as the basis of all child culture and normal training ; but the reduced appropriation for the support of the state Normal School prevented his continuing the work so auspiciously begun, mainly by private resources [donation by Mrs. Elizabeth Thompson].

A Training Class and Model Kindergarten have been established in the State Normal School at Oshkosh, in Wisconsin, in the State Normal School of Minnesota at Winona, and in the Oswego Training School, by Prof. Sheldon.

FREE KINDERGARTEN AND WORKINGMAN'S SCHOOL.

WORK-EDUCATION FOR THE WORKINGMAN.

Supported by the United Relief Works of the Society for Ethical Culture.

INTRODUCTION.

The Institution—of which the Free Kindergarten located (1881) at 1521 Broadway (corner of 45th street) is the first grade—was founded in 1878 by the New York Society for Ethical Culture, under the lead of Prof. Felix Adler, Ph. D., as a model of the instruction which can be and should be given to the children of the people—to enable them, when grown up to be men and women, to help themselves, and at the same time to give the dignity of intellectuality to labor, and to workingmen as a class. Prof. Adler, in a Discourse before the Society, in October 1880, and in a report as Director of the Institution, sets forth with great clearness the aims and methods of its founders, and from these documents (a well-printed pamphlet of fifty-eight pages,) we give the following statement.

THE INSTITUTION.

The workingman's School and Free Kindergarten form one institution. The children are admitted at the age of three to the Kindergarten. They are graduated from it at six, and enter the Workingman's School. They remain in the School till they are thirteen or fourteen years of age. Thereafter those who show decided ability receive higher technical instruction. For the others who leave the School proper and are sent to work, a series of evening classes will be opened, in which their industrial and general education will be continued in various directions. This graduate course of the Workingman's School is intended to extend up to the eighteenth or twenty-first year.

THE FREE KINDERGARTEN.

The characteristics of our Free Kindergarten may be briefly summarized as follows:

It is a *Kindergarten.* It has the merits which belong to the Kindergarten system generally. It is a *Free Kindergarten* for the poor, that is, it brings Kindergarten education to the poorest class, who are not able to pay for it themselves. It has the negative advantage of taking little children from the streets, where they would otherwise be exposed to bad companionship and pernicious influences of every kind. If it accomplished nothing more than this, our Kindergarten would be rendering no little service. But it has also the positive merit of placing the poor children under the best educational influence which modern times have devised. It is moreover the first step in a *rational system of education.* Kindergartens exist in great number. But a very large part of their benefits is lost because the rational method which they begin is not followed up in the later education of the child. That our Kindergarten is

connected with and followed by a Workingman's School, is one of its characteristics upon which I lay especial stress. Of other features of the Kindergarten, I mention the following:

It has a *Normal Class* attached to it. This was founded by and is in charge of the Principal. The lady pupils of the Normal Class receive instruction gratis in the theory and art of Kindergartning. In return, they devote their service for a year to the Kindergarten, and assist in its practical management. We have thus every year a corps of eight or nine Assistant-Kindergartners supplied to us by the Normal Class.

The Kindergarten has a *Ladies' Committee* directly concerned in the care of it. The ladies are members of the general Executive Committee, but they exercise especial watchfulness over the pupils of the Kindergarten. It is their duty to visit the home of every applicant for admission, in order that we may be sure that only the really poor are taken into our Institution, and we may thus be protected against imposture. The ladies also undertake at least one annual visitation of all the families connected with the Kindergarten, in order to foster healthful relations between the home and School.

Warm Luncheons are provided for the children daily in the Kindergarten. The little children often came to us hungry. We found it difficult to give them instruction on an empty stomach. A Free Kindergarten for the poor must look to the bodily wants of its pupils as well as to their minds. Garments and shoes are also distributed among the children by the Ladies' Committee, whenever cases of great destitution, such as often occur, are reported.

The results already achieved by our Kindergarten work are satisfactory. Children came to us who could not smile; some of them remained for weeks in the Kindergarten before they were seen to smile. In the Kindergarten these sad little faces were gradually changed. The children were taught how to play; they learned how to be joyous. The children came to us unclean in every way; in the Kindergarten they are made clean, and a neat appearance and habits of tidiness are insisted upon. The children's minds were awakened; their faculties—physical and intellectual—were developed. And here, of course, the degree of success achieved in each individual case varied with the natural ability of the pupils. Best of all, a powerful moral influence has been brought to bear on the children of the Kindergarten. Even the fact that they live in a little children's community, and are compelled to submit to the laws of that community, is important. Then, too, direct moral suasion is brought to bear upon the children by their teachers. The faults of each child are studied; obstinacy is checked, selfishness is put to the blush, and, by a firm, yet mild treatment, the character is improved.

THE WORKINGMAN'S SCHOOL.

The school, in which *work* will constitute an essential feature, not for its future productive value, but for its current educative influence, was opened in February, 1880, under the direction of G. Bamberger, a native of Hesse, and trained in the best methods, of which it is the aim of the founders to make this institution a model—"in which the entire system

of rational and liberal education for the children of the poorer class might be exhibited from beginning to end." The example, "having once been set, would not be without effect upon the common school system at large," which is thought by the projectors (in the light of an article in Harpers' Magazine for November, 1880), not to be altogether satisfactory, at least for those who are to get their living by the labor of their hands, or to discharge the duties of men and women in American society. Assisted by the munificent gift of $10,000 from Mr. Joseph Seligman, the "United Relief Work" of the Society for Ethical Culture added to the Free Kindergarten, which had already attained to seven classes, the two lower classes of the Workingman's School—composed of twenty-five graduates of the Kindergarten. The Principal (Mr. Bamberger), in his first report at the Class of 1880, makes a statement, of which the following are paragraphs:

Our School is to consist of eight classes, of which two are now in operation. The scheme of studies will be found appended at the close of the report. It embraces four hours' instruction weekly in the use of tools, and to this I beg leave to call especial attention.

First, we begin industrial instruction at the very earliest age possible. Already in our Kindergarten, we lay the foundation for the system of work instruction that is to follow. In the School proper, then, we seek to bridge over the interval lying between the preparatory Kindergarten training and the specialized instruction of the technical school, utilizing the school age itself for the development of industrial ability. This, however, is only one characteristic feature of our institution. The other, and the capital one, is, that we seek to combine industrial instruction organically with the ordinary branches of instruction, thus using it, not only for the material purpose of creating skill, but also ideally as a factor of mind-education. To our knowledge, such an application of work-instruction has nowhere, as yet, been attempted, either abroad or in this country.

The softest wood is too hard for the delicate fingers of children seven years old, and, moreover, requires the use of heavy and sharp tools, such as are not willingly entrusted to little ones at so tender an age. We finally decided to use clay. Clay, after it has been prepared in a special way for this purpose, is easy to cut and to manipulate, does not stick to the tool, and is not brittle enough to break and crumble. This proved entirely successful.

A complete series of patterns had to be invented which might be worked by young pupils out of this material. Thirty such patterns have been produced, and in them we have the system of elementary industrial exercises, with which we begin.

[Not having the use of the illustrations we must omit in this place the description of the exercises.]

By means of a simple arrangement the school desks are converted into work-tables. Every child is supplied with a set of cheap and suitable tools. The work lessons occur in the afternoon on two days of the week, and last two hours each time. The pupils are obliged to behave as quietly during work as in the other school hours; only just so much whispering is permitted as is necessary for the requesting and rendering of necessary assistance. We endeavor to give the school-room the air of a well conducted workshop. Each pupil-workman has his own place and tools, for which he is held responsible so far as possible. All begin work simultaneously, and stop at the same moment. . . .

These exercises possess edueational value in many different ways, and may be shown, as we have said in the beginning, to be in elose connection with many braneches of instruction, and with the collective education of the pupils. Instruction in drawing must of neeessity go hand in hand with the modelling. What is drawn here is manufactured there, and *vice versa.*

Further, the rudiments of geometry are taught by means of this work far better than with the aid of mere diagrams. And a large number of definitions and propositions, which are commonly remembered by routine, are, by our method, demonstrated to the eye, and thus remain stamped on the mind forever.

Knowledge of arithmetic is also incidentally acquired. The children learn to cipher practically, to add and subtract, to read the figures on the scale, to divide and multiply them in the most various combinations.

Even certain of the facts of natural history may be taught in connection with the work. The children learn to know the material which they are handling; they study various kinds of wood, their properties, marks of recognition and adaptation. The teacher goes back to the tree out of which the wood has come, and explains the formation of the annual rings so easily perceptible to the children. They are taught from these how to determine the age, quality, and value of the wood. Forms of nature, also, are actually copied in wood, clay, and plaster, whenever such imitation is possible; and when it is not, recourse is had to drawing.

In this way we endeavor to make work-instruction contribute towards the general development of the child. The hand is educated by the mind, the mind by the hand.

What further advantages does the introduction of this species of work-instruction offer? A great moral advantage, besides the purely intellectual ones. The habit of working together, of living, as it were, together, exereises the best moral influence. At an age when they are most susceptible to edueational influenees, the children learn to live harmoniously in social groups, and become accustomed to mutual aid and support. No individual can plaee himself above another; all have similar duties, equal rights, equivalent elaims. But, on the other hand, there is no false, artificial equality. The children are taught from the beginning the neeessity of subordinating themselves to the more able and skillful, while, warned by their own failures, they learn to sympathize with the weak and helpless.

We endeavor to teach thoroughly, whatever braneches are taught in our School at all. We teach reading according to the synthetie analytieal method. The child does not spell, it reads phonetically, and what it has read in this manner, it writes; and what it has written it reads again, and understands. The reading of print is reserved for the seeond school year. Why should we begin by placing two difficulties, two alphabets, in the child's way? Why should children be taught to write, or rather draw, printed letters—characters which they never use, and whieh only serve to render the hand stiff and ungraeeful?

In the study of geography we pursue the method that has proved successful in some of the best schools abroad. A very great number of men and women live in astonishing ignoranee of their immediate vicinity. They may have learnt by rote to repeat the names of distant countries, the eapital cities of those countries, the size of the population, the staple products, etc., but of real geographical knowledge they are destitute.

Our pupils are taught, in the first instance, how to make diagrams and maps of their own school-room, of the streets leading to their several houses, then of the city and its adjacent territory, etc. They are thus led, in the study of geography, step by step, to practical acquaintance with what is unfamiliar to them by comparison with what is familiar. The progress is logical—from the near to the remote, from the known to the unknown.

In the teaching of history to these young children, we hold it essential that the teacher should be entirely independent of any text-book, and able to freely handle the vast material at his disposal, and to draw from it, as from an endless storehouse, with fixed and definite purpose. We attach even greater importance to the moral than to the intellectual significance of history. The benefits which the understanding, the memory, and the imagination derive from the study of history, are not small. But history, considered as a realm of actions, can be made especially fruitful of sound influence upon the active, moral side of human nature. The moral judgment is strengthened by a knowledge of the evolution of mankind in good and evil. The moral feelings are purified by the abhorrence of the vices of the past, and by the admiration of examples of greatness and virtue.

Instruction in the system of duties is a necessary element of all education, is, indeed, the keystone of the whole arch of education, without which any plan of studies must remain essentially incomplete. We propose to offer such instruction to our pupils, and thus, to the best of our ability, to round off the scheme of their education.

Prof. Adler, in the Discourse referred to in the opening paragraph, thus speaks of the design of the Workingman's School to diffuse sounder views than now prevail on the subject of equality and right.

A pauper class is beginning to grow up among us, incapable of permanently lifting themselves to better conditions by their own exertions, incapable of obtaining the satisfaction of their most natural desires, and only rendered the more dangerous and furious by the sense of equality with all others, with which our political institutions have inspired them. If the evil has not yet become so aggravated as it is in the Old World, let us utilize the time of respite which is given us by undertaking earnest and vigorous measures to check the evil's growth. And, of all these possible measures of prevention, a suitable, a sensible system of education is assuredly the most promising. Let us use what influenee we have to correct the false idea of equality which is everywhere current around us. Let us teach the people the true meaning of the great principle of equality —namely, that all men are created equal in respect to certain fundamental *rights*, such as liberty, the protection of the person, and a right to the pursuit of happiness, but that there is by no means equality of natural fitness and endowment, and that the offices of life must always therefore be unequally divided. Let us impress upon the minds of the children that the business of life will always be carried on in a hierarchy of services, and that there is no shame in doing a lesser service in this hierarchy; that all honor accrues to us only in doing that function well to which we are committed, and taking pride and finding dignity in its performance. And to enable the working people of the future to take pride and find dignity in the work of their hands, is the object of the work education which we are seeking to introduce into our school.

KINDERGARTEN FOR NEGLECTED CHILDREN.

Address of Mrs. Sarah B. Cooper at the graduating exercises of the Pacific Kindergarten Training School, Tuesday evening, Sept. 14, 1880.

When the old king demanded of the Spartans fifty of their children as hostages, they replied, "We would prefer to give you a hundred of our most distinguished men." This was but a fair testimony to the everlasting value of the child to any commonwealth and to any age. The hope of the world lies in the children. The hope of San Francisco's future lies in the little children that throng her streets to-day. Is it a small question, then, "What shall we do with our children?" It seems to me that the very best work that can be done for the world is work with the children. We talk a vast deal about the work of reclamation and restoration, reformatory institutions, and the like, and all this is well, but far better is it to begin at the beginning. The best physicians are not those who follow disease alone, but those who, so far as possible, go ahead and prevent it. They seek to teach the community the laws of health—how not to get sick. We too often start out on the principle that actuated the medical tyro who was working might and main over a patient who was burning up with fever. When gently entreated to know what he was doing, he snappishly replied: "Doing? I'm trying to throw him into a fit. I don't know much about curing fevers, but I'm death on fits. Just let me get him into a fit, and I'll fetch him." It seems to me we often go on the same principle—we work harder in laying plans to redeem those who have fallen than to save others from falling. We seem to take it for granted that a certain condition of declension must be reached before we can work to advantage. I repeat again what I have often said before—we do not begin soon enough with the children. It seems to me that both Church and State have yet to learn the vast import of those matchless words of the great Teacher Himself, where He said, pointing to a little child: "He that receiveth him in My name, receiveth Me." He said it because, with Omniscient vision, He saw the wondrous folded-away possibilities imprisoned within the little child. Again the great and good Teacher said: "Take heed that ye despise not one of these little ones, for I say unto you that in Heaven their angels do always behold the face of my Father which is in Heaven." And when I see the neglected, sad-faced, prematurely-old, weary-eyed little ones in the purlieus of vice and crime, there is just one thought that comes like a ray of sunlight through these rifts of cloud, and it is this: There is not one of these uncombed, unwashed, untaught little pensioners of care that has not some kind angel heart that is pitying it in the heavens above. Parents may be harsh and brutal, communities may be cold and neglectful, but angels must regard them with eyes luminous with tender pity.

What shall we do with these children? Good people everywhere should combine to care for them and teach them. Churches should make it an important part of their work to look after them. The State should look after them. The law of self-preservation, if no higher law, demands that they should be looked after. How shall they be looked after? We answer, by multiplying free Kindergartens in every destitute part of the city. With fifty or sixty free Kindergartens established in the most neglected districts, San Francisco would be a different city ten years hence. Said a wealthy tax-payer to me, in response to an appeal for a subscription to our Jackson-street work: "I give you this most gladly. I consider it an investment for my children. I would rather give five dollars a month to educate these children than to have my own taxed ten times the amount by and by to sustain prisons and penitentiaries." This was the practical view of a practical business man—a man of wise forethought and of generous impulses.

The School Board of this city are entitled to the grateful consideration

of every thoughtful citizen for their action in accepting the class of five-year-old children at 116 Jackson street, as an experimental Kindergarten, connected with the Public School Department. Let anybody go and examine the work for themselves. It is a sad fact that between forty and fifty just such needy children have been turned back into the street, to learn all its vice and crime, who could not find accommodation in the Silver-street Kindergarten. I tell you this is a fact of momentous import to this community. Remember that from a single neglected child in a wealthy county in the State of New York, there has come a notorious stock of criminals, vagabonds, and paupers, imperiling every dollar's worth of property, and every individual in the community. Not less than one thousand two hundred persons have been traced as the lineage of six children, who were born of this one perverted and depraved woman, who was once a pure, sweet, dimpled little child, and who, with proper influences thrown about her, at a tender age, might have given to the world twelve hundred progeny who would have blest their day and generation. Look at the tremendous fact involved! In neglecting to train this one child to ways of virtue and well-doing, the descendants of the respectable neighbors of that child have been compelled to endure the depredations, and support in alms-houses and prisons scores of her descendants for six generations. If the citizens of San Francisco would protect the virtue of their children, their persons from murder, their property from theft, or their wealth from consuming tax to support paupers and criminals, they must provide a scheme of education that will not allow a single youth to escape its influence. And to effect the surest and best results these children must be reached just as early in life as possible. The whole effect of the Kindergarten system tends to prevent crime. And what estimate shall be placed upon an instrumentality which saves the child from becoming a criminal, and thus not only saves the State from care and expense incident to such reform, but also secures to the State all that which the life of a good citizen brings to it. Think of the vast difference in results had there been 1,200 useful, well equipped men and women at work in that county in New York, building it up in productive industries, instead of 1,200 paupers and criminals tearing down and defiling the fair heritage! We have but to look at this significant fact to estimate the value of a single child to the commonwealth.

The true Kindergartner proceeds upon the principle asserted by Froebel, that every child is a child of Nature, a child of man, and a child of God, and that education can only fulfill its mission when it views the human being in this three-fold relation and takes each into account. In other words, the true Kindergartner regards with scrupulous care the physical, the intellectual, the moral. "You can not," says Froebel, "do heroic deeds in words, or by talking about them; but you can educate a child to self-activity and to well-doing, and through these to a faith which will not be dead." The child in the Kindergarten is not only *told* to be good, but inspired by help and sympathy to *be* good. The Kindergarten child is taught to manifest his love in deeds rather than words, and a child thus taught never knows lip-service, but is led forward to that higher form of service where his good works glorify the Father, thus proving Froebel's assertion to be true, where he says: "I have based my education on religion, and it must lead to religion." We seem to forget that the moral powers, like the physical and mental, can only be strengthened by exercise. What the world most needs to-day is to bring more of the true Sabbath into the week-day—in individual life, in family life, in social life, in business life, and in national life. The school should cultivate with equal skill the perceptive and the reflective faculties, the intellect, and the conscience. All training should tend to repress the lower nature and arouse the higher. It should regulate the animal forces so that they should minister to the spiritual, thus becoming the faithful servitors of all that is highest and noblest within the little child.

And this is the mission of every true Kindergartner. This is to be

your mission, my dear young ladies—you who go forth to practice and teach the principles of your Master Froebel. Like him, you must love the little ones whom you seek to unfold. Like him, you must wrap a warm heart of love about them, and love them into goodness. Are you ready for the work? It means much of toil and self-sacrifice; it means much of patience and care; it means much of weariness and discouragement; it means much of self-renunciation and self-conquest. One must be as patient as Penelope at her web, and as tender as true motherhood, to evoke the good and check the bad in these little neglected pensioners of poverty and want. There must be a magnetic attractiveness that charms while it compels. There must be a deep-sighted sympathy, which is wiser than all blame, and more potent than all reproof. There must be an abiding faith in the loving care of an Almighty Friend, in whose help and strength the patient toiler goes forward, day by day, feeling that, after all, the richest reward of such a life is to live it.

I wish every Christian philanthropist in the city would move toward the care and training of these luckless little children. I wish every church in San Francisco would establish and carry forward one free Kindergarten. There need then be no restraint in regard to foundation-work in moral and religious training—not necessarily sectarian training, but good, sound, fundamental Christian training. There could then be thousands of these little waifs under daily instruction; kept from the pernicious influences of the streets, and taught all that is good and true and pure and right and kind and noble. They could be taught industry and order and neatness. They could be taught reverence and self-respect. They could be taught in the midst of poverty and struggle to put their trust in a Heavenly Friend, who with unspeakable tenderness said: "Suffer the little children to come unto Me."

Could Christian philanthropy devise a better or more promising work than this? It reaches down to the very foundations upon which true character may be built. It is full of promise and fruition of hope and reward. It is a work that appeals to parentage. When fathers and mothers see the faces of their own darlings radiant with unalloyed happiness, would it not be well to turn a tender thought on these luckless little ones, left in the world with none to call them by dear names, and none to be thoughtful of their pressing wants, with nothing to relieve the sad monotony of the days and weeks and months of their spare and scanty lot. I have an idea that in proportion as we seek to bless these hapless children we may expect blessing upon our own. That in proportion as we give to these children we keep for our own. Verily, it is so.

"Then whispered the Angel of Mothers
To the giver, in tenderest tone,
'In blessing the children of others
You are garnering joys for your own.'"

THE CRY OF THE CHILDREN.

Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mother's,
And that cannot stop their tears.
The young lambs are bleating in the meadows,
The young birds are chirping in the nest,
The young fawns are playing with the shadows,
The young flowers are blowing toward the west,—
But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the playtime of the others,
In the country of the free.—*Mrs. Elizabeth Barrett Browning.*

ANALOGIES OF TONE AND COLOR.

READ BY PROF. D. BATCHELLOR, OF BOSTON, BEFORE THE AMERICAN FRÖBEL UNION, MARCH 1879.

On the Use of Color in Teaching Children to Sing.

IN our day there is a growing tendency to look at the arts and sciences in their relation one to another. The past age was mainly one of analysis, in which each seeker selected his own special study, and directed all his energies to find out the truth of that particular thing. In this way, a vast number of facts were observed, and underlying laws brought to light. The work is not by any means complete, and many earnest minds are still following up the separate paths of scientific discovery. But from the treasures already lying before them, some of our thinkers are now trying to deduce general principles, so as to arrive ultimately at the universal truth, of which all created things are but forms of expression.

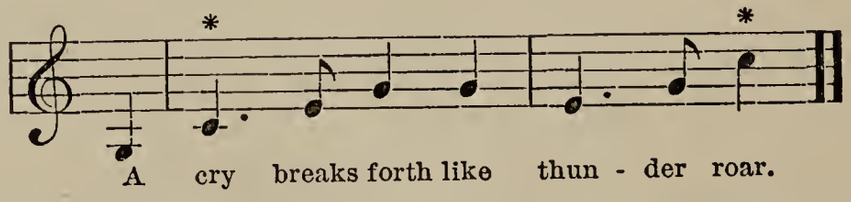
It is everywhere seen that however complicated the details of any art may be, its fundamental laws are few and simple. The sculptor finds that beneath all the manifold changes of form, there can be but three ultimate principles; his surfaces must be either convex, concave, or plane. The musician may exhaust his ingenuity to produce the most varied musical effects; but all possible combinations fall back upon three tones, and these at last merge into one—the *key-tone* of music. The painter may revel in endless effects of shade, tint, and hue; but they are all based upon three primary colors, and indeed, many suppose these to be only different degrees of one—the primal red.

And not only do we find that the fundamental principles of each art are few and simple, but we also begin to perceive that a common relationship subsists between them—that the elements of one are mystically joined to all. No one art stands alone and separate from the rest, for each is allied to and dependent upon the others. Just as recent discoveries have shown that there is no clear boundary line between mineral, vegetable, and animal organizations, so if we look beneath the surface and study deeply into any art, we shall find it insensibly blending into the other arts.

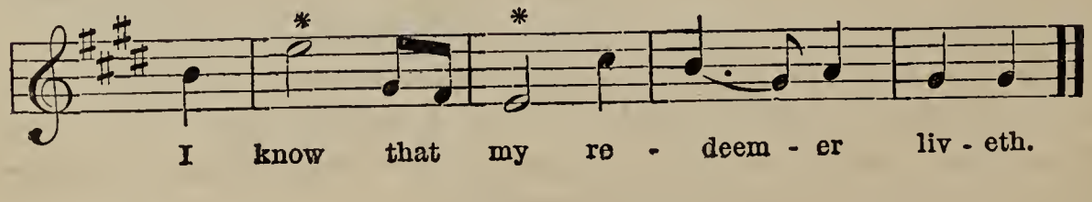
This is especially the case with the kindred arts of music and painting. Probably there are not many persons among those who have given the subject a moment's attention but do somehow feel that there is a mystic relation between colors and tones. It is true that their ideas upon the subject are too vague and shadowy to be grasped in thought; but this is because they do not understand the relation of either tone or color to the mind. It is the writer's purpose to look into the matter a little more closely, to see whether this general consciousness is confirmed by systematic observation.

And first we will turn our attention to the effect which musical tones produce upon the mind. Music has been well defined as the language of emotion; but the knowledge of how and why it appeals to the emotions has been hitherto confined to the few who were gifted with rare musical insight, and even in their case, it is doubtful if it has not been more a matter of intuition than of understanding. The ordinary teaching of this emotional language has been entirely empirical, being, in its earlier and more important stages, a stereotyped routine of mechanical drilling, about equally wearisome and unprofitable. The philosophic method of instruction would be to find out the central fact or root-principle of music, and then, having implanted it in the student's mind, to let it develop itself naturally, taking on signs—i. e. notation—as it needed visible embodiment. Instead of a method like this, the student is set to study a complicated set of signs, which are nothing, after all, but the accidental surroundings of music.

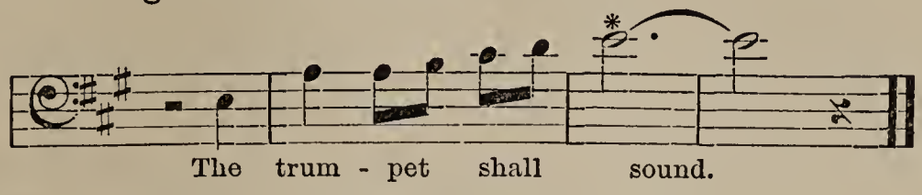
A noble exception, however, to the general rule is to be found in the Tonic Sol-fa Method, which has been so successful in England. This system from the beginning and throughout clearly sets forth the fundamental principle of key-relationship;—i. e., the relation which each tone of the scale bears to its key-tone. The thorough application of this principle led to another very interesting discovery. In comparing these tones one with another, and observing how the composers used them in their works, the tonic sol-faists found that each tone had a distinct character, and produced an impression upon the mind peculiar to itself. Thus the key-tone gives the impression of firmness and strength. The ear is filled with it at the commencement; we want to hear it frequently in the course of the music, and if it did not come in at the close, the mind would be kept waiting in suspense for a more restful finish. This is the foundation tone of musical structure; but although it is essential to every tune, and lies firmly imbedded in the harmony, it does not necessarily arrest the attention of the listener. More often, like the strong foundations of a building which are buried out of sight, the tone produces an unconscious impression of strength and satisfaction. This strong tone, however, is quite noticeable in melodies of a bold character, e. g.:—



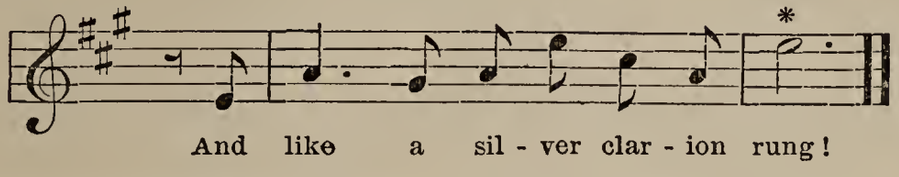
And in the following example the tone happily expresses confident assurance:—



The *fifth*, or Dominant, which is the first to respond to the call of the Tonic, is a clear ringing tone, and generally gives the impression of joyous activity. In this respect it is in marked contrast with the firm repose of the keytone. The following illustration from Handel shows the bold stirring effect of the fifth:—

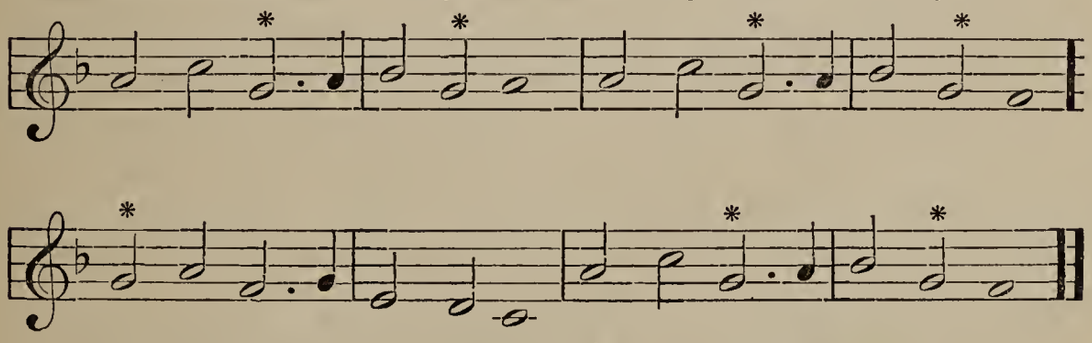


Or for a clear and sweet effect take this:—

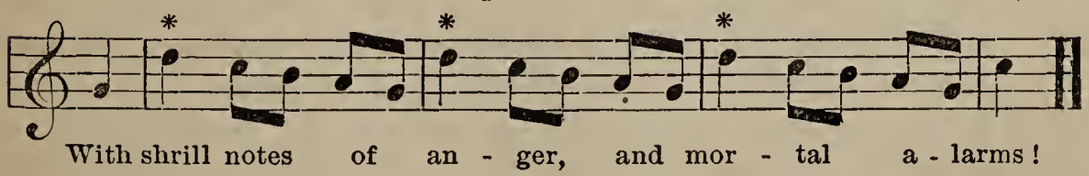


The *third*, or Mediant, is of an altogether different type: it has neither the firm strength of the Tonic, nor the ringing clearness of the Dominant; but is distinguished by its steady calmness. Its peaceful effect is beautifully shown by Mendelsshon in his "*O rest in the Lord*," the spiritual restfulness of which is due largely to the prominence given to this tone.

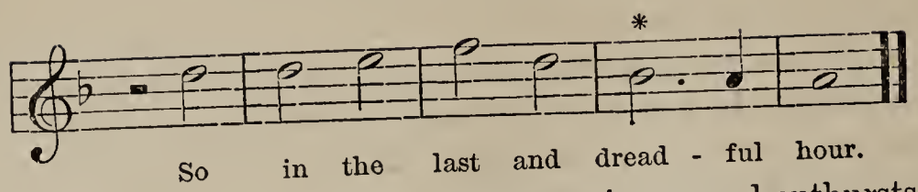
These three tones form a harmonious combination, each supplying something which the others lack, and altogether making a perfect whole. They are the principal constituents of the scale, and serve as points of support upon which the other four tones may lean. But although these latter are dependent in their nature, each has a distinct character and produces its own impression. For instance, the *second* of the scale is of a hopeful or prayerful character, undecided in itself, but finding a sweet resolution upward into the third, or a strong resolution downward into the keytone, as in Pleyel's German Hymn:—



Here is the same tone in a higher and more excited strain:—

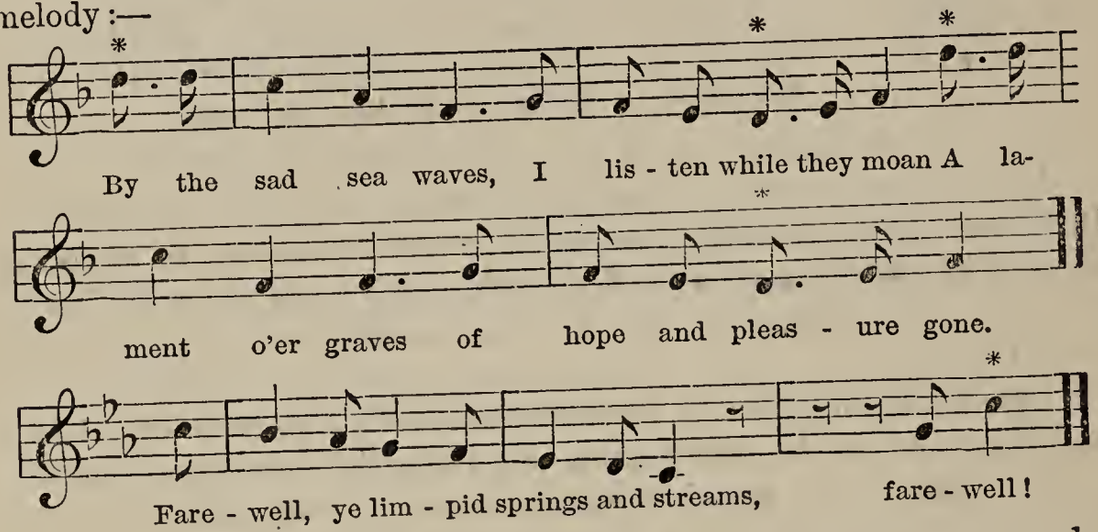


The *fourth* of the scale is an awe-inspiring tone, and takes a very prominent position in the solemn Dead March in *Saul*. It is well suited to express despondency or foreboding, e. g.:—



At the same time, it is capable of expressing grand outbursts of religious enthusiasm, and there are some fine passages of this nature in the Hallelujah Chorus. The natural resolution of this tone is downward, into the peaceful third.

The *sixth*, when taken slowly, is expressive of wailing sorrow, and it is the predominance of this tone which gives to slow minor music its peculiar sadness. Its effect may be seen in these two snatches of melody:—



The *seventh* is a sharp piercing tone which often expresses eager desire, as in "*Angels ever bright and fair*" and in "*Waft her, angels.*" The resolution of this tone is strongly upward, into the keytone.

These tonal effects can only be very imperfectly stated in words: they must be felt, to be understood. It must also be remembered that they only hold good when the tones are taken slowly, and in key-relationship. Then, too, they are subject to considerable modification from differences of pitch, speed, force, grouping and harmony. But notwithstanding these changes of mood, they never lose their individual character. This fact is kept constantly before the Tonic Sol-fa students, and as a result, they are able not only to sing at sight with great confidence, but also instantly to recognize the tones of a musical phrase upon hearing it.

Turning now to the colors of the prism, we see that they differ in appearance, and that they do not all produce the same impression upon the mind. The first difference of impression which we perceive is that some colors are suggestive of warmth, others of coldness.

Red, for instance, is *par excellence* the warm color. It is the color of blood and of fire; it reminds us of the ripened fruit, blushing under the sun's warm kiss, and it is likewise suggestive of the rosy cheek of health. Hence red is associated with the idea of warmth and strength.

This color has always been the chosen emblem of love;—especially

the beneficent love of the Heavenly Father, or that which most nearly resembles it,—maternal love. Conversely—for each color has its opposite signification—red expresses vital hatred or animal passion.

Blue, on the contrary, impresses us with an absence of warmth. Look at the cheeks and hands of a shivering child, and you will observe a blue tinge struggling with the natural red, which indicates a lack of vital warmth. Doubtless we have all experienced a chilling sensation upon the receipt of bad news, and we all know the vulgar idiom which describes such a check upon the vital energies as "a fit of the blues." Similarly a lack of generous vital impulse is implied by the expressions "blue-stocking," "blue-spectacles," "blue-laws", etc. Some such feeling as this must have actuated the barbarous people who stained the bodies of those whom they intended to offer as sacrifices with blue. We find also that the ancient Egyptians represented the disembodied soul as of this color.

Apart from human associations, blue impresses the mind with a sense of clearness and distance. It is the color of the atmosphere, and carries the vision away into boundless space; hence it is the emblematic color of eternity. Blue has always been regarded as bearing a relation to the intellectual side of human emotion. In sacred symbolism it is the emblem of Divine Truth.

Yellow is the medium between these extremes. It has neither the warmth and strength of red, nor the clear coldness of blue; but it forms the bond of union between the two opposites. Yellow is expressive of softness and gentleness, and when it deepens into golden, is emblematic of moral excellence; hence in mediæval paintings and illuminations, the saints are represented with a golden halo around their heads, and in the MSS. the name of God is inscribed in letters of gold. In its bad sense yellow signifies spiritual apostasy. Hence we find that at one time in some European countries, the Jews were obliged by law to wear a yellow badge, and Judas Iscariot is often represented as wearing a garment of that color. This reminds us that even to the present day English convicts who have attempted to make their escape enjoy the distinction of a yellow suit of clothes, and are popularly known as "canary-birds."

Having proceeded thus far, let us review the ground over which we have passed. We have seen not only that music makes a general impression upon the mind, but that each tone of the scale differs in character from the others, and impresses us in a way peculiar to itself. We have seen also that the colors of the spectrum produce mental impressions, differing in kind one from another. It now becomes an interesting inquiry whether these tone and color impressions are of the same nature; and if so, where they coincide.

That the mental effects of the two things are similar may be argued from the almost universal consciousness of a hidden sympathy between them. We observe too that the technical terms of the one art are con-

stantly running into those of the other. Thus while the painter uses such expressions as tone and harmony in connection with his art, the musician constantly speaks of chromatic tones, color effects, light and shade, and so forth. This tendency to confound the art-terms has sometimes been condemned by purists; but it is a natural and almost necessary way of describing impressions which are so nearly alike in the mind. Indeed the more we turn our attention to this subject, the more evident becomes the analogy between tone and color.

Although we are not discussing the matter upon its physiological side, it is perhaps worth while to glance at a few points of agreement in this direction. Observe, then, that the tone and color scales resemble each other in their origin,—both being simply forms of motion. In the one case, the waves of motion fall upon the ear, through which channel they are conveyed to the brain, and mysteriously produce the sensation which we call sound; in the other, the exceedingly minute and rapid waves strike the eye, and being through that medium carried to the brain, cause the sensation of light or color. Further than this, Sir Isaac Newton himself pointed out that the relative length of the sound waves in the tone scale was exactly proportioned to the relative length of the light waves in the color scale. One striking point of difference is that whereas we can hear several octaves of tones, we cannot see one full octave of color, the eye stopping short at violet, instead of seeing through crimson to the higher red. But this discrepancy may be more apparent than real. It only proves that the ear has a more extended range of faculty than the eye. Now it is known that we can only see a small portion of the rays of the prism; far down below the deepest red extends a series of invisible rays, called thermal or heat rays; and far more the violet extend other invisible rays, whose presence is demonstrated by their chemical action. In this wide range there is room enough for several octaves of color. And in proof that the colors do not end abruptly at the point where they become invisible to the eye, it is well known that under favorable conditions we see a deeper shade of red and brighter tint of violet. Then there are some persons who claim that they are able to see not only crimson and a finer grade of red beyond the violet, but also a whole octave of color of exquisite fineness and beauty. If this ever comes to be substantiated by more delicate scientific methods it will establish another beautiful point of agreement between tone and color.

But passing by these physical analogies, we will consider the matter from a psychological point of view. And first we find that just as we distinguish out of the indefinite gradation of sounds a scale of seven distinct tones, so we are conscious of seven definite colors amid the blending hues of the spectrum; and if we take into account the intermediate hues, we find that they have their counterpart in the chromatic semitones.

Now let us compare the base of the spectrum, which is red, with the

first tone of the musical scale. We have seen that the mental impression which the key tone makes is that of firmness and strength. We saw also that the color red gave the impression of warmth and strength and so was allied to the most vital of our emotions—love and hate. It is worthy of note that while in music we have a constant tendency to fall back upon the key-tone for satisfaction, the poets in their word picturing use red—or colors which partake of red, such as rosy, crimson, purple, etc.,—far more frequently than blue or green. And in proof that this is based upon a natural instinct, we find on the one hand that as a rule very little children, and also savages, first distinguish and take delight in red color; while on the other hand, a tune to be really popular with the uneducated class of people, must be of a simple character, and must give special prominence to the key-tone. As good illustrations, we may refer to two songs, very different in character, and yet having this strong and popular element in common: the first is that famous German war-cry, "The Watch by the Rhine," and the other well known revival tune, "Hold the Fort." *

Surely enough has been said to show the emotional connection between Red, the foundation of the color scale, and Doh, the foundation tone of the sound scale. Both tone and color evidently make a strong appeal to our *vital* emotion.

Let us next compare blue with the fifth tone of the scale. It was seen that this tone had not the strength and restfulness of the key tone; but that it possessed considerable brightness and vigor. Its essential characteristic is a clear ringing effect, which often suggests the idea of going to, or coming from, a distance. Hence it is used by Handel in such passages as these, "The trumpet shall sound," "Their sound is gone out," "Arise, shine," etc. So much for the tone; now for the color. In blue we noticed an absence of that vital warmth which characterized the red. It is clear, and often gives the impression of being much farther off than it really is. This illusion is very effective in a picture, where some object stands in relief against a distant background of blue; or it is perhaps even more striking in a stained glass window, where a figure is set in a background of blue glass, which appears to retire and leave the form standing prominently forth. From the same cause the effect is incongruous when patches of transparent blue form part of the figure itself. Doubtless this effect of distance is due to the fact that blue is the color of the boundless firmament and that all distant objects have a bluish tinge.

Now here again is a close agreement between tone and color impressions. Each of these seems to provide a bright outlook for the mind, and to excite the imagination, which may be called the poetry of thought; we therefore regard them as motors of the intellectual emotions.

We have now to compare yellow with the third tone of the scale.

*The rhythmic movement is an important factor in popular tunes; but to speak of that here would carry us away from our present subject.

Remember that yellow or gold bears the signification of spiritual excellence. This is possibly largely due to the fact that the color is associated with the sun, which in the early ages was worshiped as the chief divinity among the hosts of heaven. Bear in mind also that the tone is of a calm, peaceful nature, and although it fails to give the strong satisfaction of the keytone, it produces a feeling of spiritual restfulness which makes it beautifully appropriate in such music as Mendelssohn's "O rest in the Lord," and "Consolation." Here once more we trace a sympathy between the tone and color, both of which appeal to our moral or religious emotions.

But now let us group these tones together, and compare the effect with that of the grouped colors. It is well known that the 1st, 3rd, and 5th of the scale sounded together produce perfect harmony; they constitute the fundamental chord upon which all the other chords depend. It is equally well known that red, yellow, and blue form an harmonious combination which is more used in decorative art than any other color grouping.

Again, if we place red (not scarlet) and blue together, the effect is not altogether pleasing. The colors agree perfectly, but we are left with a sense of something wanting. In like manner the keytone and its fifth when sounded together are perfectly concordant; and yet they produce a hard, bare effect, which is carefully avoided by musicians. But place yellow with the red and blue, or add the third of the scale to the other tones, and in each case a feeling of relief and pleasure is the result. This opens up an interesting psychological study. It reminds us that a person with developed vital and intellectual powers, but destitute of moral feeling, would hardly be a satisfactory bosom companion. At the best, it could only be a beautiful Undine before she had found her soul. Add the moral feeling, and we get a complete human nature.

One more analogy between the two groups may be noticed. In the chord we can double either the root or its fifth with advantage, as a reinforcement of the root adds to its strength, and an additional fifth imparts brightness; but a doubling of the third is generally unsatisfactory, too much sweetness without sufficient strength and crispness making the chord sound effeminate. A corresponding effect is seen in the colors. To produce the most pleasing effect, there must be more of red and blue than of yellow; if the latter color preponderates, the effect is somewhat sickly.

The foregoing analogies will suffice for our purpose. If we have succeeded in showing that a natural connection exists between the first, third, and fifth—the most prominent constituents—of these two scales, there is a strong presumption that the other colors and tones will also correspond. Further research tends to strengthen this belief, and we are at last brought to the conviction that the tone and color scales are but two modes of expressing one and the same great truth. This result is just what we might have expected, for all the discoveries of

science are leading to a grand centralization. Amid the endless variety of created things, there are unmistakable traces of a wondrous unity, and we are beginning to understand how at the foundation of all there is "one God, one law, one element."

But what is the practical outcome of this inquiry? Granting that the tones and colors do produce similar impressions upon the mind, can this fact be turned to account in the education of the children? Yes. Let the two things be made mutually interpreting. The eye and ear are the chief avenues through which the mind is impressed; of these, the eye takes in the wider range, but the ear is the more profound, and the tone impressions stir us most deeply. The fable of Orpheus making all things dance to the music of his lute embodies a truth. It is a childlike way of showing what a moving power lies in harmonious sounds. See how a concourse of people will listen with breathless attention to the tones of a sweet singer; or again how the tired soldiers on their forced marches will pluck up their drooping spirits and step forward with renewed energy as the strains of martial music fall upon their ears. See, too, how the practised orator can move the vast audience to laughter or to tears with the tones of his voice. And this suggests the remark that we are probably not aware how much our opinions of people are influenced by their manner of speaking. It has been noticed that the blind often form a truer estimate of a person's character than those who have the advantage of sight, because their sense of hearing is more highly developed, and they have learned to trust it implicitly. For the same reason, they probably have a more exquisite enjoyment of music than we can have. Our nearest approach to it is when we close our eyes and give ourselves up to the captivating influence of sweet sounds. We have dwelt at some length upon this point for the reason that it is so generally misunderstood. Because sight is the more obvious, and also is educated out of all proportion to the sense of hearing, we are apt to form an unworthy estimate of the latter, and to ignore its wonderful possibilities of improvement.

The sound impressions are deeper, and therefore more difficult to grasp, than the sight impressions. Children generally learn to distinguish between colors before they can catch and reproduce different tones of the scale. A visit to the Kindergarten will make this plain. There it will be found that while the color sense in the youngest children is well developed, the tone sense is very imperfect. Now if it were simply a question of later growth this early imperfection would not matter much; but the evil is that many people have to go through life with what is called "no ear for music," and all for want of early culture. Of a truth there is an urgent demand for better educational methods of ear-training.

The chief difficulty lies in the abstract nature of sound. Children learn the properties of things by seeing and handling them; but tones are neither visible nor tangible, therefore it is necessary to represent

them by signs or *notation*. But the ordinary symbols which are used to indicate tones are entirely arbitrary, having no natural relation to the thing symbolized. The notes on the staff, for instance, only vaguely indicate that one tone is higher or lower than another, but show nothing of its character. Dr. Lowell Mason found the written signs of music so devoid of suggestion as to the real character of the tones that he once expressed a wish that the children could be blindfolded while they were learning to sing the scale. Where the eye receives an impression at variance with the ear, this would certainly be an advantage; but a better plan would be to engage the eye in sympathy with the ear, i. e., to use symbols which would naturally suggest the thing symbolized. This has to some extent been done. Mr. Curwen, the founder of the Tonic Sol-Fa school of music, prepared a chart called the "Modulator," which shows exactly the position of the tones in the scale, and the relation of the different keys one to another. This is a great improvement upon the staff, with its complicated system of sharps and flats; but still it fails to represent the *mental effect* of the tones. Another advance was made when, in a happy moment of inspiration, Mr. Curwen conceived the idea of representing the tone-characters by hand signs. In this way, the strong effect of the *key-tone* is represented by the firmly closed hand; the hopeful *second*, by the upturned hand; the peaceful *third*, by the open hand with palm downward, as if in pacification; the solemn *fourth* with its leaning tendency to the *third*, by the forefinger pointing downward; the clear open *fifth*, by the extended open hand turned sideways; the sorrowful *sixth*, by the hand drooping from the wrist; and the sharp aspiring *seventh*, by the forefinger pointing upward. The success which has attended the use of these simple manual signs has been very marked. By means of them any succession of tones can be sung by a large number of persons, at the will of the hand performer, and many a tune has been dictated and sung in this way. But however great their advantage as a means of instruction, or for social recreation, of course they cannot be used as a written notation.

It is here that we can make a practical application of the tone and color relations by using a color symbol to represent its related tone. Thus red stands for the keytone; orange for the second: yellow for the third, and so on through the scale. Even as arbitrary symbols they would have one great advantage over other arbitrary symbols, viz.:— that children take a natural delight in colors, and so their sympathies would be enlisted on behalf of this notation. But when we add to this the suggestiveness of the color symbols, their value will be recognized by all who are interested in educational methods.

We have now to say a few words about the working of this color-tone method in the Kindergarten. Not that this is to be considered by any means as a complete account of the children's musical exercises, for in that case considerable space would be required to explain the

subject of rhythm, which constitutes the chief part of their earlier training. We pass this subject, not as unimportant in its place, but as not essential to a proper understanding of tone and color relations.

In teaching the elements of tune, the children are led to listen to the keytone, its fifth and third; and to notice how very different they are in character, and yet how well they agree together. Next, upon any keytone being given, they will produce its fifth and third. After this is done readily, they are expected to tell the name of any one of these tones upon hearing it sung or played. To assist them in their study of the tones, the children have the hand-signs, and the sol-fa names, as used by the Tonic Sol-faists.

Their first association of tone and color is by means of the colored balls. It is very interesting to the children to discover that their familiar playthings have a new meaning. The red, yellow, and blue balls can be personified as robin, canary, and bluebird; and little musical games may be made up, so as to present the tones in many ways, thus constantly deepening their impression. The children are then taught to associate them with other objects of the same color, and afterwards to see them arranged in their order upon the color chart. In the rhythmic exercises which precede this, the comparative length of tones has been learnt in connection with lines or sticks of different lengths. Now we combine these two forms of notation, color and length, i. e.—we use *colored lines*, by which means time and tune can be represented in one symbol. When the tones have become familiar in connection with the color chart, the teacher with colored crayons writes down a fragment of melody upon the blackboard. First, the children go through with the rhythmic form, using a set of simple time-names for the purpose, then sing through the tones slowly, and lastly sing in correct time and tune, thus getting their first idea of the construction of melody. They are now provided with colored sticks or narrow strips of card, and upon a given rhythmic form set to invent a line of melody. Then "the concert" begins, in which each child in turn sings his own composition, the teacher sometimes pointing out a fault, or suggesting an improvement.

When the foundation is securely laid with these three tones, the dependent tones are introduced in their order, until the scale is complete. The mental effect of the tones is then studied more thoroughly, and the children—whose perceptive faculties are now more alive—constantly discover fresh characteristics in them. Of course various means have to be employed to give the tones a sort of personal reality. Of these, the children take most interest in what is called "The Musical Family." We have already discovered that some of the tones seem masculine while others by their comparative gentleness seem feminine, and we now decide that they shall be grouped into a family. The children have generally worked out the idea as follows:—Doh is the father; he is a strong, self-reliant man with a firm and full voice. Me is the

mother, because she is so gentle and full of sympathy. Soh, the eldest son, is a young man of joyous disposition, with a clear ringing voice. Fah is the younger brother, but not at all like Soh, for he is of a serious disposition, and often has turns of gloomy despondency; though he sometimes gets roused into grand outbursts of religious enthusiasm. He is very fond of sacred music; but we like him best because he shows such a constant attachment to his mother Me. Lah, the eldest daughter, is often found in a sad, complaining mood, and shows more tendency to tears than to smiles; but she is apt at times to swing off into the opposite extreme of yaiety. There is considerable sympathy between her and her brother Fah; she lacks his intensity of character, but in his company generally shows to good advantage, being then full of sweet seriousness. The younger sister, Ray, is of a hopeful, confiding nature, and it is beautiful to see with what tender affection she turns to her mother Me, or with what confident assurance she goes to her father Doh. Let it not be supposed, however, that she has a weak or vacillating nature, for when the occasion calls for it, she can rouse us with terrible earnestness. There is one member of the family not yet introduced, and that is the baby Te (*Si*). The chief things that strike us about this little fellow are his shrill voice, and the habit he has of continually crying after his father Doh. This baby is a great favorite.

By such methods as this the children learn to distinguish very readily between the different tones of the scale, and they soon gain the power of singing them at sight, as well as of recognizing them by ear. In their ear exercises they first learn to distinguish any one tone, then two or three tones in succession, and from that they are soon able to name all the tones in a line of melody which is sung to them. Their answers may be given either in the tone names, by the hand-signs, or, if they are able, by writing on the blackboard, while the others watch carefully for the chance of a mistake.

Their construction exercises in rhythm and melody now become more elaborate, and they are led to see the relation which one phrase should bear to another. After they can produce two lines which agree well together they may attempt four, and so make complete tunes. They receive help in this direction by each in turn standing out before the others, and dictating exercises with the hand-signs.

The introduction of harmony marks a distinct advance in musical education, and requires care on the part of the teacher. The children find the compound impression of hearing two tones together rather perplexing. The teacher prepares them to hold their own part side by side with another part by dividing them into two groups, and getting some to sing the tones which he indicates with his right hand, while others sing to his left hand-signs. He thus drills them upon strong fifths, sweet thirds, and tender sixths. Then a short and simple phrase is written down, with a second part below it; at first the teacher sings the second part while they sing the first; but afterwards they sing both parts themselves.

By this time, too, the staff notation may be introduced, and as soon as the symbols are explained the children will have no difficulty in singing from it. Just at first, it may be well to place colored notes upon the staff, especially to show how the key-tone changes its position; but as the symbols become more familiar, the colors may be dispensed with, for they will have accomplished their purpose. Yet it will be a good plan for some time longer to mark the key-tone in every key and transition by its color red.

This color-tone method has been in operation for about two years in one of the kindergartens, where children varying from 3 to 8 years of age have been trained with very satisfactory results. At the beginning a few of the children seemed to have no musical faculty, and in them it has been like the growth of a new sense. It is very interesting to follow them and see how they first gain the power to recognize a tone by its character, and then by degrees to produce it themselves.

The method is being used this year in all the free Kindergartens of Boston, but as yet the exercises have been almost entirely confined to rhythmic development. Upwards of eighty Kindergartners in this city are now being trained for the work. Training classes have also been held in Philadelphia, and the new method is being taught there.

In the course of this work, four things have become evident:—

1. The musical faculty is as capable of being trained as the mathematical or any other faculty. What is called "no ear for music" means simply a sluggish sense which needs quickening, and which may be educated to an unlimited extent.

2. The sense of time or rhythm manifests itself before the sense of tune, and consequently the earliest music lessons of children should be chiefly of a rhythmic nature.

3. Children very readily associate the ideas of tone and color. There can be no doubt about this. When the color method of teaching music was introduced into the Kindergarten, it was found that the children in their other occupations often substituted the name of the tone for that of the color. One lady was for a time troubled because her three-year-old child was continually running about the house and pointing out every red object as "doh." This apparent confusion of ideas, however, soon rights itself.

4. The sense of harmony is of much later growth then that of rhythm and melody. This may be seen in the musical history of the race. The rudest savage has some idea of rhythm which he tries to express by clapping his hands or beating on his drum while he performs his grotesque dance. Sense of melody marks a higher order of growth, for there is in it something of intellectual refinement. But the introduction of harmony is of comparatively recent date, even in the most highly civilized countries. This fact alone should teach us that it ought not to be prematurely forced upon the children. Let them for the present work out their ideas of rhythm and melody, and in due time their minds will grasp and understand the complicated impressions of harmony.

THE KINDERGARTEN PRINCIPLE IN INFANT SCHOOLS.

BY MISS MARY J. LYSCHINSKA.

SUGGESTIONS PRIMARILY FOR ENGLAND, BUT SOUND EVERYWHERE.

Much of the educational work attempted in the English infant school is provided for, theoretically at least, in our primary schools—the lowest grade of our city public schools; but the work is not begun so early or followed out so systematically as in English infant schools modeled after those of the Home and Colonial Infant School Society. The difficulties in the way of introducing the fundamental principle of natural development into the infant schools of England, arises from the impatience of parents, as well as the requisitions of the Code, for results which can be seen in actual attainments of book knowledge and measured by official examinations. Neither the infant school, or Kindergarten, is regarded in reference to its own nature and functions, but in reference to the children making more rapid progress in certain studies which are attended to further on. The proper treatment of children between the ages of 3 and 7 years requires more individual attention than can be given to large masses, or by teachers not specially trained in Kindergarten occupations, and with certain refinement of feeling. There is a strong tendency, as well as great temptation to a class of parents, to develope early the productive activities of their children, and to show off their proficiency in this and other directions. The innate modesty of children should not be prematurely brushed away. On all these points the suggestions of Miss Lyschinska, who has rare opportunities of studying these phases of child culture, as Superintendent of Method in Infant Schools under the School Board of London, and in the Kindergarten of Madame Schrader of Berlin, are of great value.—*Editor.*

It has been justly a boast with the Germans that they, more than any other European nation, recognized Pestalozzi's efforts in the direction of a psychological basis for the beginning of instruction, and in considering education as a branch of statesmanship. The political and social circumstances of the time were peculiarly favorable to the reception of a new, creative principle in education. Geographically and politically Germany was a name; she had sunk to the depths of national degradation. But as with individuals, so with nations—the moments of a crushing misfortune are often those most favorable to the birth of new spiritual truths. In his memorable "Addresses," Fichte's voice was heard like a trumpet-call throughout the land; he pointed to Pestalozzi as a saviour of the nations. From that hour the whole German scholastic world has become literally saturated with the principles of Pestalozzianism. So unreserved, so wholesale has been the adoption of the new educational life, that, from its extent alone, it must be reckoned with as a national feature by all those who would study the intellectual life of Germany. Since then another wave of educational thought has been slowly passing over Germany, proceeding from the original impetus given by Pestalozzi, yet with features sufficiently distinct to entitle it to a separate name. It has now reached our shores, and has been crystallized in the form of the "Kindergarten." The principle must, however, admit of a variety of adaptations; and it must, sooner or later, exert a greater influence than hitherto upon the co-existing institution of the infant school.

Meanwhile there seems to be one loophole of escape out of the difficulty, and that is the introduction of extraneous help—help not supplied in the usual way from elementary training colleges. Of course the weakness of such an experiment as that of introducing new auxiliaries into the routine of trained labor is evident, and consists in (1) the probable irregularity of such service, (2) the unskilled character of such help. If these arguments against voluntary aid are true generally, they hold good especially in the domain of school-keeping, where a little irregularity is sufficient to throw the whole educational machinery out of order. I am not, therefore, about to advocate the throwing open the floodgates for undisciplined energy to expend itself to the detriment of the children of the poor.

Suppose an infant school to be excepted from the ordinary conditions of examination, though still subject to inspection and receiving aid on satisfactory proof of efficiency, according to Kindergarten principles. It is surely not inconceivable that permission for such an experiment might be obtained, nor need the sacred rules of the Code be infringed to any perilous extent. The Head would be a person generally acquainted with the principles and practice of education (not merely those of instruction), and she should be especially versed in the principles underlying Kindergarten practices. She might be assisted by a staff of auxiliary, *but not unpaid*, workers. These would rank as and receive the pay of pupil teachers in their second year, and they should, if possible, be numerous enough to admit of an average of not more than 25 children to each class. Thus a small school of 100 children in average attendance would be worked by the head and four pupil-teachers (viz. one of the ordinary kind, so as to comply with the requirements of the code, and three auxiliaries), who should be completely under the control of the Head, being nominated for appointment or subject to removal by her; and she, in turn, should be directly and solely responsible to a sub-committee of the school board or other highest school authority. The pay of such extra pupil-teachers need not be high. There are many young people to whom the opportunity of instruction and practice in genuine Kindergarten work would be a consideration more valuable than money.

Mr. Meyers, an Inspector of one of the London Districts, observes in his Report for 1876:

"When I had charge of the Hackney district, I repeatedly visited a School Board School where almost all of the girls were the children of professional thieves. The mistress was a lady who resigned a good position as private governess out of desire for this missionary work. The result of her work, as seen in the contrast in expression, speech, and aspect, between the new arrivals and those who had enjoyed a year's schooling, was almost startling. I certainly felt that this lady had made a career which was entirely satisfactory, where every power that she possessed was finding its exercise in a direction, undoubtedly and without drawback, beneficent. In a career where the satisfaction derived from the work itself may be so sound and so pervading, the amusements of leisure become less important. . . . The great needs of Elementary Schools is an improvement of their teachers; a large accession of teachers who have the gentleness of life-long culture and the hereditary instinct of honour."

[The experience of St. Louis, under the wise and beneficent lead of Miss Blow, and Dr. Harris, is of great value in this connection.]

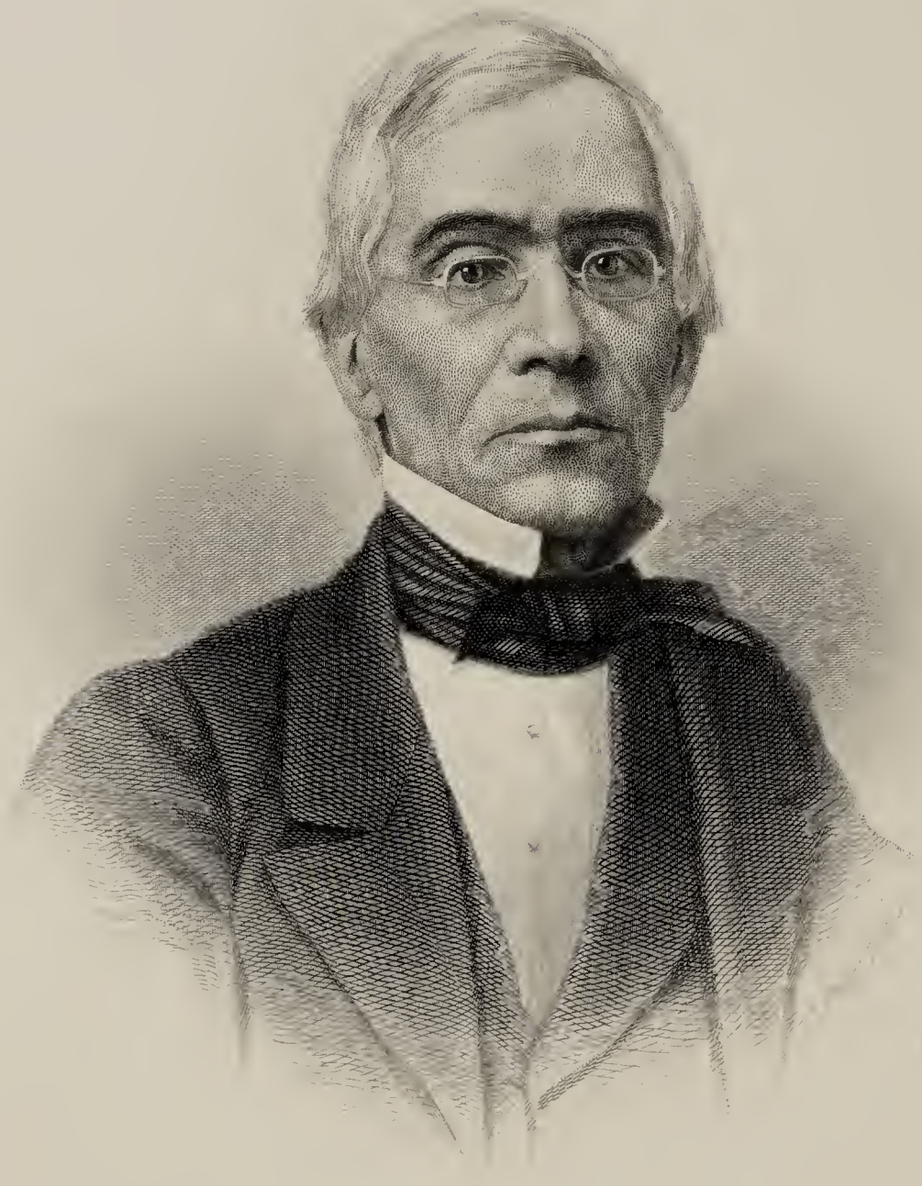
Our national system is not only covering all England with elementary schools, but it is also multiplying centres for the discussion and elucidation of questions relating to education. For the functions of school boards will be but half performed in the future if they limit their action to voting supplies and to setting a blind machinery in motion. As the mechanism may be expected to work with increasing smoothness, and with decreasing need for attention to the first elements of management, the higher work of school boards will consist in bringing a certain amount of educated thought to bear directly upon the problems of educational science.

Would it not be possible, even now, to allow more scope for the application of Pestalozzi-Froebelian principles within the operations of the Elementary Education Acts? Why should not school boards here and there set apart a few infant schools to begin with, for a certain term of years, for the especial purpose of applying the principles of the Kindergarten still more thoroughly to our national system? Why should not such experiments receive the sanction of Government, and be judged under special instructions to Inspectors to consider them in the light of the educational principles they involve rather than by the trick of "passes," already beginning to be found fallacious in guaging the ultimate worth of educational institutions?

In 1877 Mr. Scoltock, H. M. Inspector for the Birmingham district, spoke of the educational work in elementary schools generally in the following strain:—

. . . . "It will be seen that the inspector and his assistants agree in thinking that the teaching has become mechanical rather than intelligent; that the school is valued rather by the number of 'passes' and largeness of the grant; that attempts are being made to reduce teaching to a dry matter of statistics, and to drive children in a hackneyed road, instead of developing their intelligence and gently guiding their faculties. Moreover, to teachers themselves this comparison of averages is most unfair. An idle and slippery master in a well-to do neighborhood, if aided by clever assistants, may show glorious results without doing a hour's real work; whereas, in a neighborhood thronged by the careless and the vicious, another may work the very life out, and his results will show but a wretched percentage."

Under the London Board a staff is supplied at the rate of an average of 30 children to a pupil-teacher, and 60 to an assistant; but practically a pupil-teacher is expected to teach 40, and an assistant 70 infants. To people interested in the education question it must appear especially undesirable that children under six years should be educated in such masses; and although a State system can at the best offer but a poor substitute for the divinely-appointed means for the young child's education, the family, surely it would be well for the controllers of our national educational system to consider whether there is not some limit to legitimate divergence from the natural conditions of child-life. A teacher with from 60 to 70 children must, in self-defence, allow the least possible scope for individuality to assert itself; the *personal* links between children and teacher are weakened; the whole character of her intercourse with her children changes; uniformity, drill, a superficial order (the elements of which are almost entirely physical) must be maintained.



Caleb Mills.

EDUCATION—THE NEED OF THE SOUTH.

BY DEXTER A. HAWKINS, A. M.

INTRODUCTORY NOTE.

The following paper by Dexter A. Hawkins, A.M., of the New York bar, was read before the American Social Science Association at its annual meeting at Saratoga in September, 1877, and printed in the proceedings of that year. We transfer it to our pages, because the evils of unlettered suffrage still exist to an appalling degree in the States known as the South, and the remedies of the free common school established by each State, with the aid of the General Government, within the reach of every child, and the denial of the ballot henceforward to all who do not profit by its privileges, have not yet been applied.

THE NEED OF THE SOUTH.

One of the most beneficent problems that can engage our attention is the restoration of the Southern States to permanent peace and prosperity, as equal members of a great and free Democratic Republic, and the qualifying them for our system of government, and harmonizing them with it.

In order to effect this, without waste of time and of money, it is necessary, first, to diagnose their present condition; to look a little into its cause, so as to determine how far this condition is the result of social disease, and how far of injury; and to apply, in proper proportions, the wisdom of the physician to the disease, and the skill of the surgeon to the injury.

But, above all, we must bear in mind that it is the *vis medicatrix naturæ*, the healing power of time, supplemented simply by human action, that will work enduring restoration.

The social state, whether formed of equals or of castes, and whether thriving or growing poor, is of slow growth. Generations are required to effect a radical change in it for good, or for evil. Let us take for examination and illustration the nine cotton States: North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, Louisiana, Texas, and Arkansas. They contain, according to the census of 1870, a population over ten years

of age of a little more than five millions, of whom fifty-one per cent., or 2,555,751, *cannot read and write!* Their inhabitants over twenty-one years of age are 3,090,000; of these, fifty-one and one-quarter per cent., or 1,572,101, cannot read and write!

This state of things is the result of social disease of long standing, and calls for the aid of the physician, whose prescriptions must be wise laws and careful administration.

The assessed valuation for taxation of property, both real and personal, in these nine States in 1860, was $3,244,239,406. This was reduced in 1870 to the sum of $1,830,863,180. In other words, in the ten years including the Rebellion their taxable property had shrunk forty-three and one-quarter per cent. This shrinkage was the result partly of social disease, slavery; and partly of injury inflicted during the Rebellion, both by themselves and by us.

Their ability to raise money by taxation was thus in ten years reduced nearly one-half, while the immediate necessity that is upon them, in order to fit themselves for free government based upon universal suffrage, of changing nearly three millions of human cattle, late slaves, that formerly required nothing but food and the lash, into three millions of human beings, wielding the ballot and demanding education and protection, has temporarily nearly doubled the public burdens to be borne by taxation. Here is just where the surgeon's skill in the shape of pecuniary splints, plasters, and bandages, that is, financial help, is required.

This additional annual burden, to make intelligent human beings out of these late human cattle, must be borne, and be borne now. It cannot be thrown off and left for the next generation, without causing a social and political disease worse and more fatal to the nation than hospital gangrene to the wounded soldier, or scrofula to the individual. The dense ignorance of these three millions of full-fledged citizens either will be the death of free government, or it will generate a distorted and diseased form of it, worse for the nation than intelligent despotism.

We, as a nation, have just experienced a striking example of the danger of deferring or neglecting a great public moral duty.

A hundred years ago we were afflicted with a national malady, human slavery, that Washington, Jefferson, and Franklin, and all history, taught us must be uprooted, or it would strangle the Republic. We put off its extirpation for a century, and it cost us ten billions of money and a half million lives to repair our neglect.

Before prescribing a remedy for the misfortunes that exist in the Southern States, we must ask ourselves, "What is to-day the condition of society there; for what is feasible in one state of society may be wholly impracticable in another; what a homogeneous people may receive gladly, a heterogeneous one may reject utterly."

Their whole population is 6,887,475, of whom fifty-six and one-half per cent., or 3,896,320, are white, and were born under a system of caste that had of necessity to make might right, and to hold a white skin to be a sort of patent of nobility, a proof of hereditary right to rule. This fifty-six and one half per cent. cannot, so long as they live, help feeling that they still have, or ought to have, this right. We cannot expect them to feel otherwise; for, like ourselves, they are subject to the laws of habit and early training. We should feel and think as they do, had we been brought up and educated as they have.

Forty-three and one-half per cent. of the population, or 2,991,155, are colored, and came out of bondage; born to obey, not to think; to serve, not to rule.

All, both white and colored, grew up in a state of society that held manual labor degrading—the occupation of slaves; hence, the poor white, unable to own slaves himself, became a loafer and a hanger-on upon those who did own them; and the freedman's first idea of liberty was chronic idleness. The stimulus to industry and economy, that intelligence gives, was wanting.

Their politics and governments were in *name* democratic-republican, but in *fact* tyrannical and despotic oligarchies; and, however free in *theory*, were in *practice* intolerant and truculent. Ours would have been the same if we had been similarly situated. They were not to blame for this; it was a necessity of the social state of masters and slaves, from which they have now just emerged. The system of slavery, and the training of the whole body of inhabitants under it, both masters and slaves, was in perpetual and irreconcilable antagonism with any government based on equal civil rights of all inhabitants. That *training* remains, and must remain, till this generation passes away.

The five years' struggle of the Rebellion did not ameliorate the evils of this state of society; it rather intensified and embittered them. And it is not at all strange that, when peace was restored, the Southern whites, instead of giving their hands to the colored man, and asking him to buy some of their untilled acres, felt

more like giving him a kick, as, somehow, the cause of their misfortunes. In many localities they resolved that, come what may, they would not sell him an acre of their soil. Every attempt from the North to educate the freedmen was naturally looked upon, at first by the Southern whites, not as a philanthropic effort to transform those idle human cattle into intelligent, industrious, and productive human beings, but as a scheme of outsiders to transfer political power and office from the white race to the colored.

The Southern whites, from prejudice and wrong education, and the Southern blacks, from ignorance and inexperience, were unfit at the close of the civil war to rule a State where each human being has equal civil rights.

A difficult problem, then, was twelve years ago presented to the national Government. If it followed historical precedents, it would establish military rule in the Southern States until the inhabitants were qualified to govern themselves according to the declaration of human rights contained in the Preamble to the National Constitution. But this was contrary to the theory of our Government, that each State or territory should rule itself, and was distasteful to the great body of the nation. If it yielded to the wishes of intelligent Southerners, it would give them the sole power of reconstruction. But this would simply have rehabilitated the white oligarchy. If it followed the dictates of humanity and mere legal rights, it would have intrusted the restoration of the South only to the loyal inhabitants. But this would have confined it at first chiefly to the colored race, who, however well disposed, were utterly incompetent for the task, and would have wrecked the whole proceeding.

Every plan presented to President Lincoln had its difficulties; these were so manifest that he was unwilling to adopt any one method to the exclusion of all others. The only step that seemed clear, as a necessity in a free State, was to give the colored man the right of suffrage in order that he might protect himself with ballots instead of bullets. This was an act of beneficence to all, both white and colored. It was a guaranty of a final peaceful solution of the difficulty.

The objection to it was, it put into four millions of hands, wholly ignorant of its use, the most *powerful* and the most *destructive* weapon known to free governments, the ballot; and a weapon, too, which, once given, could never, without a revolution, be taken away.

Besides, in the late Slave States there were 317,281 adult whites who could not read the ballots they cast; and yet they (that is the male portion of them) possessed the right of suffrage. This unlettered white multitude were a large percentage of the voting white population; and the portion most dangerous to the freedmen; most given to mobs and murders.

In the Northern States, too, there were 411,399 adult illiterate whites, mostly foreign-born, it is true, but yet full-fledged voters. On the suppression of the Rebellion the color line disappeared from our Statute Books; and, on principle, the unlettered black had as good right to the ballot as the unlettered white, and would make no worse use of it. In fact, he is by nature much less given to violence than the white is, and more easily controlled. The right of suffrage was, therefore, conferred upon him.

Now, what temporarily followed in the cotton States? Just precisely what every student of history knew would follow the putting political power into unskilled hands, whether white or colored. The finances of these States were swamped; their industries, for the time being, deranged; public improvements stopped; public education neglected on the plea of poverty; and their elections a farce or a tragedy.

The three thousand unpunished political murders stated by a Southern member of Congress to have been committed there since civil government was restored to them, and the political slaughters at New Orleans, Coushatta, and Colfax, and the Chisholm massacre in Kemper Co., Miss., show that the tragedy is quite as frequent as the farce, though the actors in the former are whites, while in the latter they are more likely to be colored.

Some people think these States have done badly; a more just opinion is, they have done better, on the whole, than we had a right to expect. A complete social, industrial, and political transformation cannot be wrought in a people in a day; it takes an age, at least.

The result would have been similar, though more bloody, had the fifty-one and one-quarter per cent. of illiterate voters been all white, instead of largely colored.

In 1793 France established the Republic and universal suffrage. But the majority of the voters, as in the Southern States, were illiterate; and the Republic, after shedding rivers of blood, became in seven years a military despotism. She repeated the experiment in 1848; but more than half the citizens then, though white, could not read the ballots they put into the electoral urns; and after

four years of experiment they chose, in 1852, a military despot by an enormous majority.

Spain has just gone through a similar farcical and tragical experience. Her unlettered white rabble in a few months gladly exchanged the republic of Castellar for the despotism of a Bourbon.

The Spanish Colonies in America fifty years ago founded half a score of republics, all based upon ignorant suffrage; they have enjoyed neither domestic peace nor prosperity since. Their normal condition is revolution; and will continue to be revolution, until either the ballot is restricted to the intelligent, or strong military governments, fitted for ignorant peoples, supplant the republics.

France, Spain, the Spanish American Republics—in fact, all countries where a large percentage of the adults are ignorant—must, in order to be peaceful and prosperous, have a strong government.

There must be a power guided by intelligence, outside of and above the ignorant mass, as long as this mass remains ignorant, capable of ruling and directing it.

Free Government and Ignorant Suffrage.

Free government and ignorant suffrage cannot long endure together. One or the other must go under. Like a ship at sea without master or navigator, free government in such connection founders in the first storm.

The late Emperor Napoleon, while President of France, published a book called "Napoleonic Ideas." The gist of it is, that democracy, with universal suffrage, necessarily and logically, to secure public order and prosperity, culminates in choosing an emperor or despot for life. From the standpoint of ignorant suffrage, like France in 1802 and in 1852, he was right. The Southern States are to-day in a state of mind leading to a similar act of political suicide if they find no other way of escaping the dangers and disasters of ignorant suffrage; hence the intimidation and practical disfranchisement of the freedmen.

Intelligent and conservative England extends the ballot, but extends education with it. A distinguished liberal, the Hon. W. E. Forster, said, in Parliament, to the radical wing of his party, "You demand universal suffrage; I demand universal education to go with it."

In republican Sparta, Lycurgus, two thousand seven hundred and fifty years ago, compelled the education of every citizen. In democratic Athens, Solon, two thousand four hundred and fifty

years ago, made the education of all citizens obligatory. In the so-called Holy Roman Empire in the eighth century Charlemagne required the children of all participating in the government to attend school, so that political power might be in cultivated hands.

In the simplest form of government, military despotism, the officers before obtaining commands undergo careful training and discipline, and are even then selected by an authority still more intelligent.

In China the educated alone carry on the government. Confucius and Mencius taught that system, and it seems to have been practiced long before their time. As a consequence, the Chinese have endured longer as an independent nation, govern a larger population, and sustain more human beings to the square mile, than any other people on the globe. The intelligence of a country must and will rule it, even if it requires a radical change of government to bring this about. It is a law of man's nature. Disaster follows the violation of this natural law.

In the face of these examples, could we expect the South, with universal suffrage, fifty-one per cent. of which cannot read, to be an exception to this heretofore universal rule, especially when the situation was not one of their own choosing?

Education and Productive Industry.

The illiterates, white and colored, in the Southern States, as in every other country, are not, as a body, of themselves and uncontrolled, capable of steady industry and economy. They eke out a subsistence, but add little or nothing to the permanent wealth and prosperity of their States. Their wants are few, and are simply and easily supplied; they are not provident and calculating, and are not urged on to wealth and higher civilization by the spurs of ambition.

Give them education, and their wants multiply as their ideas expand. They at once begin to take thought for the morrow, and are stimulated to labor and to save. Their stolid faces, their rude huts, their tattered garments, their lazy motions, all begin to brighten up and quicken. They take better care of their health, work to more advantage, demand better tools, and cultivate the soil or labor in the mechanic's shop with more success. Common laborers, with such an education as the free common school gives, are found by actual experiment to be worth to the State, as mere producing machines, on an average fifty per cent. more than if illiterate. In other words, the 3,000,000 of illiter-

ates in the South would, if they had a common school education, accomplish on the average fifty per cent. more of productive work per year than they now do. This would be equivalent, as a wealth-creating power, to adding a million and a half to the industrial population of the cotton States, and nothing to the cost of supporting them. Allowing a hundred dollars as the year's production of a laborer, it would add $150,000,000 to the annual product of these States. Some of these States are now repudiating their State debts from alleged inability to pay them. Their whole amount is only some $150,000,000. Were their laborers not illiterate, these very laborers could out of their earnings pay this entire debt in one year, and still have left for their support as much as they now consume.

Education reduces Pauperism and Crime.

The South is oppressed with pauperism and petty crimes. But these are the natural products of its illiteracy. In the three States of Pennsylvania, Ohio, and Illinois the illiterates furnish thirty times their proportionate share of paupers, and ten times their proportionate share of criminals. Illiterates in the whole country commit ten times their numerical proportion of crimes; in New England, fifty-three times. In the State of New York a single illiterate family, as is shown in a work just published by an eminent investigator, have become in less than a century the progenitors of twelve hundred paupers and criminals. Illiteracy is prolific of public burdens, and contributes little or nothing to the public wealth. Yet it is possible by education to reduce crime in this country ninety per cent. and pauperism ninety-six per cent

The Grand Duchy of Baden by universal education in seven years reduced the number of crimes fifty-one per cent., and the number of paupers twenty-five per cent. The South, instead of multiplying crimes on her statute books and increasing the severity of their punishments, should multiply her free schools, and add to the rigor of her laws for compulsory attendance.

She has millions of acres of rich but unoccupied and unsalable land. The land in a State peopled by cultivated citizens is in demand at a high price, while in an illiterate community it can hardly be sold for the taxes. She invites immigration. But the current of immigration cannot be turned to States where fifty-one and a quarter per cent. of the adult population are illiterate, and where the education of children is not provided for at public ex-

pense. The industrious and prudent immigrant prefers the treeless plains and bleak winters of Nebraska, with her free common schools, to the tropical abundance of Louisiana, with her 92,105 ragged, idle, illiterate youth.

Conferring the suffrage upon the freedmen has, by a ten years' experiment on a large scale, demonstrated to the American people that a large percentage of ignorant voters in a State is radically destructive of good government and prosperity, both public and private. Hence the persistent and just demand of the Southern States to control their own affairs; and their efforts, however despotic, cruel and unjust to the freedmen, to destroy or neutralize the illiterate colored vote.

There are two remedies for the evils which oppress them. The one, partial and unjust, is to take away the suffrage from all the illiterates, both white and colored. But this is impracticable, and it would change the govermnent to an oligarchy; besides, it would leave the root of the difficulty, illiteracy, like a cancer in their vitals, corrupting and consuming the life-blood of the States. The other, permanent and humane, is to establish and support throughout their borders the free common school within reach of every child, and require him to attend it, or to get an equivalent education elsewhere; and after a certain date, say ten years after the school is provided, admit no illiterate, either white or colored, to the right of suffrage.

This will cost money, but it will in one generation eradicate the evil of ignorant suffrage, insure the perpetuity of the republic, and put the Southern States on a basis of enduring and solid prosperity that can be attained in no other way. Till this is done a republic there, in the sense in which Jefferson understood it, is impossible. Like Rome under the Consuls, or like Venice under the Council of Ten, they may retain the name of free government, but not the substance.

Ignorant men in large bodies can only be ruled by intelligent force; and statesmen in all countries know it. To educate the people is the plain duty of the State, and one that is fast being recognized and fulfilled by all enlightened countries. *The property within a State is under obligation to educate the children, however poor, of every inhabitant.* This is a law of modern civilization. It is greatly to the advantage of the property-holders to recognize and carry into effect this law.

Republican Switzerland, imperial Germany, and monarchical

England are obeying this law, greatly to their domestic peace and profit. It removes from society one of its greatest dangers, namely, masses of ignorant, unreasoning, and prejudiced laborers. It adds from fifty to one hundred per cent. to the productive power of a people in time of peace, and doubles its objective force in time of war. Pennsylvania has suffered more damage in one year from her 67,000 illiterate adult laborers than it would have cost her to have secured in the last ten years the education of every one of them. She will continue to be punished periodically by such outbreaks till, by compulsory education, she changes her ignorant and brutal coal and iron miners to intelligent and reasonable beings.

The valuation of the Southern States for taxation is about the same as that of the State of New York—in round numbers, $2,000,000,000. They pay annually for free public education, in round numbers, $7,000,000, while the State of New York pays $12,000,000. In other words, they tax themselves for free public education only seven-twelfths as much as we tax ourselves. They are equal members of the Republic with us, possess equal rights and privileges, and it is not unreasonable in us to ask them to tax themselves as heavily for free schools as we do. This will enable them to increase their free educational facilities seventy per cent.; and when they have provided the schools they should be asked to make laws, as we have, requiring the children to attend them regularly for some definite and reasonable proportion of the year.

When this is accomplished they will still be giving their children only about one-third the advantages of education that we give ours, for their school population is 5,000,000, while that of the State of New York is only a little more than 1,500,000. They are now spending on the average only about one dollar and fifty cents per year on each child for free public instruction, while we expend eight dollars; and when they raise their annual expenditure to $12,000,000, it will be only about two dollars and a half to each child of the school age.

DUTY OF THE WHOLE COUNTRY.

While they are doing this, what, as members of the same government, neighbors and well-wishers, is our duty to them? A large portion of their population is illiterate, and their assessed property chiefly real estate; hence they cannot collect money by taxation with the facility that we can. From the invention of the cotton gin to the year 1860 they ground out wealth from the face of the

ignorant colored man; and we, as manufacturers and merchants transacting their business, took a share of it.

Suppose, now, in some form we return to them a part of that wealth to enable them to educate these same colored men or their children. Their school funds were dissipated during the Rebellion. But all the States north and west of the Ohio have received a princely school fund from the general Government: namely, the proceeds of one section of land in each township, and since 1848 the proceeds of two sections. A large part of this land east of the Mississippi came as a free gift to the National Government in 1780 from the State of Virginia, and, happily, with a clause inserted in the gift by a member of Congress from Massachusetts requiring the devotion of a part of it to a school fund for the States to be created out of it. Let us from all parts of the Union urge our members of Congress and Senators to perfect, preserve, and perpetuate our free institutions and our capacity for self government, by enacting such laws, organic and statute, as shall secure for all future time to all children within the borders of each State the benefits at least of a good elementary education.

The new States were never at any time in so great need of educational help as the South is now; for they from their first settlement had an intelligent population, while it will require generations of free schools and millions of money to bring the Southern illiterates up to the level of the Western pioneers.

Public Land for Public Instruction.

The National Government receives from the sale of public lands from one to three millions a year. Let us appropriate this money for free common schools, and, say for ten years, distribute it to the respective States according to their population of illiterates, and require them to use it, under the supervision of the National Commissioner of Education, for free common schools, and to train teachers for these schools, both white and colored, according to the ratio of the two classes of illiterates. This would be putting the money emphatically where it would do the most good, and it would be paying back to the colored people some small part of the money that we, both North and South, have ground out of them; and, by lifting up the poor whites, compensate them in part for the damage resulting from slavery. It would do more to restore the South to enduring peace and prosperity than hundreds of millions spent there in levees and railroads, and other mere

material improvements, and more to protect and secure the rights of all classes of citizens there than the presence of the whole regular army of the United States. The Southern States contain 317,281 illiterate white adults, and 820,022 illiterate colored adults—a dead weight that threatens to sink both free government and prosperity there; and what sinks the South sinks us, for we are one national body, and no single member can be injured or benefited without in like manner affecting the whole body.

The Northern States would receive a just share of this money, for we have among us 411,399 illiterate adult whites, nearly all foreign-born, but yet, the males, endowed with the ballot, to the great peril of good government, and 34,463 illiterate colored adults, total 445,862; enough to carry nearly every contested election; an ignorant class, who supply nearly all our criminals and paupers. (See tables A, B, and C, below, for the number of illiterate adults, white and colored, in each State and Territory.)

A.

ILLITERACY ABOVE THE AGE OF 21 IN THE SOUTHERN STATES IN 1870.

	WHITE.	COLOR'D.	TOTAL.		WHITE.	COLOR'D.	TOTAL.
Alabama, . .	17,429	91,017	108,446	Missouri, . .	34,780	18,002	52,782
Arkansas, . .	13,610	23.681	37,291	N. Carolina,	33,111	68,669	101,780
Delaware, . .	3,466	3.765	7,231	S. Carolina,	12,490	70,830	83,320
Florida, . . .	3,876	16,806	20,682	Tennessee, .	37,713	55,938	93,651
Georgia, . . .	21,899	100,551	122,450	Texas, . . .	17,505	47,235	64,740
Kentucky, . .	43,826	37,889	81,715	Virginia, . .	27,646	97,908	125,554
Louisiana, . .	12,048	76.612	86,660	W. Virginia,	15,181	3,186	18,367
Maryland, . .	13,344	27,123	40,467				
Mississippi, .	9,357	80,810	90,167	TOTAL, . .	317,281	820,022	1,137,303

B.

ILLITERACY ABOVE THE AGE OF 21 IN THE NORTHERN STATES IN 1870.

	WHITE.	COLOR'D.	TOTAL.		WHITE.	COLOR'D.	TOTAL.
California, . .	12,362	468	12,830	Nevada, . . .	474	15	489
Colorado, . .	2,305	63	2,368	N. Hampshire	3,361	38	3,399
Connecticut,	8,990	627	9,617	New Jersey,	14,515	2,881	17,396
Illinois, . . .	40,801	3,969	44,770	New York, .	73,208	3,912	77,120
Indiana, . . .	36,331	3,182	39,513	Ohio, ...	41,439	7,531	48,970
Iowa, ...	14,782	635	15,417	Oregon, . . .	1,085	48	1,133
Kansas, . . .	5,994	2,772	8,766	Pennsylvania	61,350	5,758	67,108
Maine, ...	6,516	69	6,585	Rhode Island,	5,922	291	6,213
Massachusetts	30.920	822	31,742	Vermont, . .	6,867	45	6,912
Michigan, . .	17,543	1 015	18,558	Wisconsin, .	17,637	185	17,822
Minnesota, . .	8,041	44	8,085				
Nebraska, . .	956	93	1,049	TOTAL, . .	411,399	34,463	445,862

C.

ILLITERACY ABOVE THE AGE OF 21 IN THE TERRITORIES IN 1870.

	WHITE.	COLOR'D.	TOTAL.		WHITE.	COLOR'D.	TOTAL.
Arizona, . . .	1,167	1	1,168	Utah, ...	1,137	8	1,145
Dakota, . . .	403	6	409	Washington,	437	15	452
Dist. of Col.,	1,214	7,599	8,813	Wyoming, .	326	33	359
Idaho, ...	315	4	319				
Montana, . .	399	34	433				
New Mexico,	14,892	58	14,950	TOTAL, . .	20,290	7,758	28,048

New York, with her 77,120; Pennsylvania, with her 67,108; Illinois, with her 44,770; Ohio, with her 48,970; and Indiana, with her 39,513 illiterates, need more teachers and more schools, and less labor strikes, and would get a just proportion of this national bounty.

One of the highest duties imposed upon the National Government by the Constitution is, "To promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." How can Congress do this more surely, economically, and safely than by appropriating the proceeds of the sales of the public lands to lifting the nation out of the depression, dangers, and difficulties, financial, political, and social, caused by having as a constituent part of our national body 1,600,000 illiterate adult citizens? That is a load no free government can long carry; it is a disease so wide-spread that, unless cured, it will certainly be fatal to liberty; and its only cure is the free common school. This is a question more vital to the interests of a free government than tariffs, banks, money, or politics. Compared with it they lie upon the surface, while this goes to the very root and marrow of the Republic.

The restoration of the Southern States to equal prosperity with the Northern, though it may be aided from without, yet it must spring from within themselves, and not from without; the *vis medicatrix naturæ* must be their own readiness and willingness in public education to march up abreast of the most enlightened nations of the nineteenth century, and keep step with them. This healing power must come, if it comes at all, through the education and training to industry and foresight of her ignorant and indolent masses. These States now have full opportunity to do whatever they wish to do and can do; and the rest of the country is willing to aid them in all right efforts. But neither they nor we should expect their restoration, that is, their regeneration, in

less than at least one generation. Ignorant suffrage can in that time be extirpated by laws so just to the individual as to deprive no one of a right he now possesses, and so preservative of free government as to admit no one to the right of suffrage, after a certain date, who has neglected to learn to read and write. Peace, prosperity, and genuine democratic republican freedom will then return to these States, and capital and immigration will no longer go two thousand miles west to find a home, but will seek to enjoy the mild climate and prolific soil of our Southern States.

The foregoing address was extensively republished in the winter of 1878 by the newspaper press of the Cotton States; and their editorials indicated its general approval.

In harmony with the suggestions therein contained, a bill was introduced into the last Congress to devote to public education the whole proceeds of the sales of the public lands, and to distribute the interest of the same for ten years to the States, according to the number of illiterate adults in each. It passed the Senate, but was not reached in the House.

It is to be hoped that the next Congress will make it a law. It would, in a few years, give this country a school fund of fifty millions of dollars, and, in one generation, a school fund of a hundred millions. The income of that, supplemented by state legislation and state taxes, would enable us to extirpate adult illiteracy and make every voter intelligent.

The late Rev. Dr. William Ellery Channing, in 1838, in his celebrated Franklin Lecture on self-culture, expressed himself as follows on the use of the proceeds of the sale of the public lands for public education:—

"There is another mode of advancing education in our whole country, to which I ask your particular attention. You are aware of the vast extent and value of the public lands of the Union. By annual sales of these, large amounts of money are brought into the national treasury, which are applied to the current expenses of the government. In this application there is no need. In truth, the country has received detriment from the excess of its resources. Now, I ask, why shall not the public lands be consecrated to the education of the people? This measure would secure at once what the country most needs, that is, able, accomplished, quickening teachers of the whole rising generation. The present poor remuneration of instructors is a dark omen, and the only real obstacle which the cause of education has to contend with. We need for our schools gifted men and women, worthy by their intelligence and their moral power, to be entrusted with a nation's youth; and to gain them, we must pay them liberally, as well as offer other proofs of the consideration in which we hold them. In the present state of the country, when as many paths of wealth and promotion are opened, superior men cannot be won to an office so responsible and laborious as that of teaching, without stronger inducements than are now offered, except in some of our large cities. The office

of instructor ought to rank and be recompensed as one of the most honorable in society; and I see not how this is to be done, at least in our day, without appropriating to it the public domain. This is the people's property, and the only part of their property which is likely to be soon devoted to the support of a high order of instructors for public education. This equal instruction to all classes, has peculiar claims on those where means of improvement are restricted by narrow circumstance.

"The mass of the people should devote themselves to it as one man, should toil for it with one soul. Mechanics, Farmers, Laborers! let the country echo with your united cry, 'the Public Lands for Education.' Send to the public councils men who will plead this cause with power. No party triumphs, no trades-unions, no association, can so contribute to elevate you as the measure now proposed. Nothing but a higher education can raise you in influence and true dignity. The resources of the public domain, wisely applied for successive generations to the culture of society, and of the individual, would create a new people, would awaken through this community intellectual and moral energies, such as the records of no country display, and as would command the respect and emulation of the world. In this grand object, the workingmen of all parties, and in all divisions of the land, should join with an enthusiasm not to be withstood. They should separate it from all narrow and local strifes. They should not suffer it to be mixed up with the schemes of politicians. In it, they and their children have an infinite stake. May they be true to themselves, to posterity, to their country, to freedom, and to the cause of mankind."

The census of 1880 shows we have a population of over fifty millions, of which 15,000,000 are of the school age, and 9,500,000 are actual attendants upon schools, taught by 272,686 school teachers.

What a magnificent standing army for a republic to sustain! And all fighting ignorance, and elevating and enlightening the people and fitting them the better to make their way in the world, not oppressing and enslaving them!

European nations exhaust themselves in feeding and clothing millions of soldiers, and providing them with the best arms and ammunition for destruction. We enrich ourselves in supporting and equipping with books and school apparatus nine and a half millions of school children, marshaled by more than a quarter of a million of instructors. Let us have more school money, and a conscription that will draft into the ranks of the army of learners the 5,500,000 that still remain outside of the schoolrooms.

The possible average school period in the free public schools in this country is fourteen and one-half years, while in European countries it is, on an average, only eight years.

The effect of this upon our people is to make them, as a class, the most intelligent and productive laborers on the globe. They not only work to better advantage, but excel all others in the number and variety of their labor-saving inventions. They have, in ten years, from 1870 to 1880, as the census shows, doubled the food products of the country. In 1870 the grain crop was 1,387,299,153. In 1880 it was 2,716,326,495.

Though the tables are not fully made up for the other products of industry, yet the indications are that they have increased in like ratio. In six years we have sold a thousand million dollars' worth of products more than we have bought. Our extraordinary progress for the last ten years, while facilitated by our climate and soil, is yet largely due to the superior intelligence of the laborers. And we are all laborers of some kind.

This intelligence has been brought about by establishing and maintaining, in twenty-six of our thirty-eight states, the free public school within reach of every child, and, in a large part of these states, requiring children to attend for a certain number of years, unless taught elsewhere.

The prosperity, progress, industry, and wealth of each state, other things being equal, are almost in the direct ratio of the excellence of public education. A tour through Massachusetts and North Carolina, or Ohio and Louisiana, or Colorado and New Mexico, will show this to the most casual observer; an examination of their statistics from decade to decade demonstrates it.

The young people of the Southern States, who have come of age since slavery was abolished, are fully alive to the importance and necessity of the free common schools as a means of securing to their States the great prosperity to which their natural resources entitle them.

Generous men and Christian denominations are contributing money by millions to establish in those states universities, colleges, and academies. But they lack the broad support that comes only from a general diffusion of knowledge among the common people. These institutions of higher education do not reach the masses.

For the want of the free common school, like an all-pervading nursery in which to germinate the seeds and start the young plants, these institutions are obliged either to remain without students or lower their standards of admission.

The immediate need of the South for common schools is native teachers and normal schools in which teachers may be trained, and standard educational or pedagogic literature for these teachers to study.

The Rev. Dr. Mayo, who has just spent nine months as an educational missionary and public school apostle in the Southern States, says, that if every normal school, academy, college, and university there could be provided with a set (fifty volumes) of the educational works of Dr. Henry Barnard (the editor of this journal), it would be of inestimable benefit to both students and professors, in showing them how to do, in the most effective way, the great educational work that is now before them.

Cannot generous friends, at the North, of these institutions, be found who will provide money and send on the books? D. A. H.

JUNE 24, 1881.

THE AMERICAN UNIVERSITY.

The Growth of the College.

COLUMBIA COLLEGE.

Gradually the older American Colleges as they come into possession of larger resources, and a few recent universities (so-called) more richly endowed at the start — each on somewhat different lines, are aiming to provide the necessary facilities of higher culture for American young men and young women, who, heretofore, could only secure them by a residence, more or less prolonged, in some European capital or university town. These facilities will doubtless be increased and enlarged, and more and more widely enjoyed, as our preparatory schools are better equipped, and the smaller colleges restrict themselves to the work of secondary instruction. But in all probability we shall never have a university of the best American type, until we have a larger number of institutions, public or endowed, to do the work which the German Gymnasia, and the French Lycee and college, and the English public school and endowed grammar school, now do for their respective great High Schools; and added to this better preparation of students, our Universities must have within themselves a body of unattached instructors corresponding to the English private tutor, or the German *docent.*

The immense development of Columbia College in the last fifteen years, since the Trustees found themselves out of debt and in possession of larger resources, under the guidance of a wise educator, as narrated in the annual Report of the President for 1879–1880, is full of interest and instruction. A few more steps by the Trustees in the direction indicated by the President will place Columbia College, by whatever name it may be called, in a position to offer the facilities of a real American university to the young men and young women of the country, and there is no one measure so important as the establishment of a Superior Normal School, and the gradual formation of a teaching body, from which the chairs of instruction may be filled. We need the German *Seminär*, or the French Superior Normal School.

AIM OF COLLEGE EDUCATION.*

There seems to be a singular confusion in the public mind as to what a college ought to do. The notion was distinct enough a century ago. It was then understood that the business of a college is not so much to teach as to train. It was held that the benefit to the student is not so much the knowledge he acquires, as the mental discipline he receives. In this view a well-stored mind is *per se* of little consequence; a well-developed mind is the main thing, though it be stored with rubbish. And in fact, when we consider the monstrous tasks of original Latin and Greek verse—nonsense and otherwise—with which the college lads of the earlier times had to wrestle, it would seem as if, in the eyes of the teachers of those days, rubbish had the preference.

Mental discipline, however, and not the acquisition of knowledge, having been the recognized and exclusive end of the early collegiate education, it followed, as a necessary and inevitable consequence, that the curriculum of study chosen for the purpose should be, as it was, extremely limited in range. It was made up almost wholly of Latin, Greek, and the pure mathematics. A little rhetoric, a little logic, a little astronomy, and later a little psychology, completed the circle. The last named subjects were only the efflorescence of the course, making their timid appearance in the final year. The earlier three years and all the preparatory course were absolutely solid with Latin, Greek and the pure mathematics.

In a certain sense, considering the object in view, this was wise; for as in physical training, neither strength of limb, nor skill of hand, nor command of muscular movement can be acquired except on the condition of often repeated and long continued practice of the same identical forms of exercise; so in education, no increase of mental vigor, no sharpening of the faculties, no facility of wielding to purpose the intellectual energies will be secured, unless the subjects employed to provoke the mind to exertion are so few as to make it certain that such exertion shall be steady and continuous. Therefore it is that the early educators were wise when they limited the curriculum to the narrow range represented by Latin, Greek, and the pure mathematics.

It may be said of them, indeed, that their wisdom in this matter was not a conscious wisdom, that the world at that earlier day had little else worth knowing except Latin, Greek, and the pure mathematics, and that they merely took what they found. If this is the case, they probably "builded better than they knew."

But a greater wisdom has been claimed for them than that they limited the curriculum; it is that the subjects they placed in it are the very best, educationally considered, that could have been selected for their purpose; that Latin, Greek, and the pure mathematics are so infinitely superior to all other instrumentalities for exciting the intellectual activities, as to make them the sole necessary, perhaps the sole

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*Report of President Barnard to Trustees of Columbia College for 1881.

fit, means for imparting to the growing mind a complete, symmetrical, and rounded development. If this is so again (and the question whether it is so or not can hardly be discussed with profit here) it is possible once more, considering the suggestion made above, that they were not so greatly wise as greatly fortunate. Whether wise or fortunate, or wise and fortunate, or not, however, they created a system very fit for the purpose in view, and a system to which we ought to go back —in form and principle, at least, if not in substance—if it is indeed true that we contemplate, or ought to contemplate, in our colleges of to-day, the identical object which they set before them in theirs.

In saying that we should adopt their system in form and principle, it is simply meant that we should return to a curriculum of two or three subjects; but whether these two or three should be Latin, Greek, and the pure mathematics, or French, German, and physics, or any other triad which may be selected from the copious *répertoire* of an American university of the present day, it is not intended to suggest.

But the question returns, is the object which we aim at to-day in our colleges the identical one contemplated in the colleges of the last century? Do we still design them to be merely mental gymnasia, and not schools for the acquisition of useful knowledge at all? If we do so, we have practically ruined them for the avowed purpose, by overloading them with so large and so distracting a variety of subjects as practically to eliminate the gymnastic feature altogether. The well known fact is that these subjects have been added, not on the ground that they improve the disciplinary efficacy of the course, which manifestly they do not, but for the reason, distinctly avowed, that they are subjects which educated men ought to know something about. If their advocates talk, as they sometimes do, of their disciplinary value, it is not because they attach importance to this view, but to soften opposition to their introduction. All of them, or most of them, at least, would have a disciplinary value, if opportunity were afforded to make it felt. But in the conflict of contending claims, it is hardly possible to secure the attention of the learner to any one for a period sufficiently long or sufficiently continuous to afford anything like a fair test of what, in this respect, it might be worth.

Age of Admission Fifty Years Ago.

When our colleges were first founded, there was nothing between them and the elementary schools, and the elementary schools themselves were very imperfect. The requisitions for admission were very humble, and their attendance was principally made up of lads of tender age. * *

Ogden Hoffman, one of our own distinguished alumni and a former member of this board, was graduated in 1812, at the early age of thirteen. The eminent physician and surgeon, T. Romeyn Beck, was graduated at Union College, in 1804, at the same age.

The senior member of this board, Samuel B. Ruggles (senior in the order of appointment), graduated at Yale College in 1814, at the age of fourteen. Benjamin Rush, chairman of the committee of the Penn-

sylvania State Provincial Conference (June, 1776) on the Declaration of Independence, and an eminent member of the medical profession, graduated at Princeton in 1760, also at fourteen.

Gulian C. Verplanck, famous in many ways, graduated at our College in 1801, at the age of fifteen, and made the day of his graduation memorable by an exciting scene in Trinity church, in which his indiscretion nearly lost him his degree. Our former professor of chemistry and physics, James Renwick; Richard Stockton, Senator from New Jersey in 1796; the Rt. Rev. Manton Eastburn, Bishop of Massachusetts; J. McPherson Berrien, of Georgia, and Nicholas Biddle of Pennsylvania, also graduated at the age of fifteen.

Governor and Chief Justice Hutchinson, of Massachusetts; Gouverneur Morris, of the Continental Congress; Aaron Burr, of unhappy memory; Chief Justice Joel Parker, of New Hampshire; Edward Holyoke, and John Thornton Kirkland, presidents of Harvard College; Nathan Lord, president of Dartmouth College; Samuel Provoost, second chairman of this board; Joseph Reed and William B. Reed, of Pennsylvania; John Tyler, of Virginia; Joseph Hopkinson and John Sergeant, of Pennsylvania; Jonathan Dayton, of New Jersey; Professors J. W. Alexander and Henry Vethake; George Ticknor, of Boston, and the eminent surgeons, S. W. Dickson and A. C. Post, of this city, all graduated at sixteen.

Among graduates at the age of seventeen may be enumerated Cotton Mather and Increase Mather; Chief Justice James Winthrop; John Hancock, first signer of the Declaration of Independence; Governor Jonathan Trumbull; Edward Livingston; Jared Ingersoll; William Samuel Johnson, first president of Columbia College under the new charter; Richard Rush; James A. Bayard; James Blair Smith, first president of Union College; John Wheelock, second president of Dartmouth College; Jonathan Edwards, third president of the College of New Jersey; Timothy Dwight, president of Yale College; Sereno Edwards Dwight, president of Hamilton College; Francis Wayland, president of Brown University; Edward Everett, president of Harvard University; Henry Reed; DeWitt Clinton; Gouverneur Kemble; Henry Wheaton; Theodore Frelinghuysen; Emory Washburne; Benjamin Silliman; George Bancroft; J. Addison Alexander; John McVickar; and Charles Anthon.

Graduating at eighteen, we find John Caldwell Calhoun; James Kent; Robert R. Livingston, chancellor; John Wentworth, governor; John Cotton Smith, governor; James Otis; Timothy Pickering; Elbridge Gerry; Oliver Wolcott; Ambrose Spencer; William Cranch; Samuel Johnson, first president of King's College, now Columbia; Eliphalet Nott, president of Union College; Josiah Quincy, president of Harvard College; Jeremiah Day, president of Yale College; Jonathan Dickinson, president of the College of New Jersey; Horace Holley, president of Transylvania University; Isaac Ferris, chancellor of the University of the City of New York; William Ellery Channing;

Ralph Waldo Emerson; Henry W. Longfellow; Bishop John Henry Hobart; Bishop Benjamin T. Onderdonk, and Bishop Charles P. McIlvaine. It would be easy to extend this list.

It is true that, in the early period of which we are speaking, there were students in the colleges above the age of boyhood. They were there because there were no better schools. But the system both of education and of discipline had to be adapted to the prevailing character of the academic body, and that was determined by the predominance of the juvenile element. Students more advanced in years could, of course, accommodate themselves to this; but it would have been an unpardonable mistake as well as a perversion of the original design, to have attempted to accommodate the system to them. From this consideration resulted naturally the establishment of an invariable and strictly limited curriculum of study. * * With the progress of time, the extremely juvenile element has been eliminated from our colleges almost completely.

The average age of the student body in an American college of the present time is greater than it was a century ago, by about three years. The college of that day stands to the college of this, very nearly in the same relation as that which Eton College in England bears to the colleges of the University of Oxford. Eton and not Oxford was in fact the model on which our early colleges were constructed. That has remained substantially unchanged to the present time; ours have been so transformed that they have lost all resemblance to the original type. The average age of the Eton boys at the completion of their course is eighteen years, and they then go to Oxford. The average of applicants for admission to Harvard University, as reported by President Eliot, is also eighteen years.

Now it is certain that the educational system which is best adapted to the case of boys between fourteen and eighteen, cannot be equally beneficial for young men between seventeen and twenty-one. During the earlier period, the mind is plastic, and a uniform system which disregards native differences between individuals, and assumes that a perfectly equal and symmetrical development is practically possible in every case, is susceptible of being plausibly defended. But experience teaches the hard and unalterable fact that nature cannot be forced beyond a certain limit which time distinctly brings to view; that there are differences between minds as decided as those between faces; and that when, in the process of development, these have become distinctly pronounced, it is worse than a waste of energy to attempt to extinguish them by any process of educational forcing. A true theory of education, a wise plan of instruction, is one which first seeks to detect these differences, and then endeavors to adapt itself to them. Nothing is easier than their detection. There is no educator of any experience who will not, after a few months' careful observation, pronounce with the most unhesitating confidence that such or such a pupil will never be a mathematician, or that such or such another will never make a

linguist. It does not follow that he will say that these two ought not both to be exercised in both kinds of study. During the formative process uncongenial studies no doubt have their uses. But there comes a time when the formative process practically ceases, and then the kind of mental exercise which is educationally profitable will be found in the study of subjects that are congenial.

Development of Elective Studies.

From a comparison of catalogues, it appears that, fifteen years ago, when the system of graduate instruction at Harvard University was still in its infancy, the number of resident graduates was only nine, and the number of undergraduates three hundred and eighty-five. This latter number had remained stationary for the previous eight years, having been three hundred and eighty-one in 1857. During the year just past, the number of graduate students on the roll, most of them studying for higher degree, is fifty-one. The number of undergraduates is eight hundred and thirteen, having considerably more than doubled.

At Yale College, fifteen years ago, there were no resident graduates. The number of undergraduates was in that year four hundred and fifty-eight. This number was actually less than eight years previously, the total number of undergraduates at Yale in 1856-7 having been four hundred and seventy-two. The catalogue for the present year shows the number in the graduate course to be thirty-nine, and the total of undergraduates to have advanced to five hundred and eighty-one, a gain of more than twenty-five per cent.

At Princeton, fifteen years ago, there were no resident graduates, and the undergraduates numbered two hundred and forty-eight. This college had been for eight years stationary, having had two hundred and thirty-six undergraduates in 1857. During the year just closing, the number of the graduates under instruction at Princeton has been forty-eight, and the total on the undergraduate list four hundred and thirteen, an increase of one hundred and sixty-five, or sixty-seven per cent.

The growth of these institutions is the more remarkable from the fact that it is shared with scarcely any of their contemporaries. Bowdoin, Brown, the Wesleyan, Trinity, Middlebury, Union, Hamilton, Madison, and Rutgers are substantially where they were ten, fifteen, or twenty years ago. Williams had two hundred and twenty-four on her list in 1857, and has two hundred and six in 1880. Amherst alone has materially gained, her undergraduate attendance having increased since 1870 from two hundred and fifty-five to three hundred and forty-seven. But Amherst, since 1875, has established the elective system in the junior and senior classes, and has provided for giving advanced instruction to graduates.

The figures here presented require no comment. They prove more conclusively than any argument could do that just in proportion as provision is made in any educational institution for the wants of students of superior grade, in the same proportion its attractiveness is increased for those of the inferior.

COLUMBIA COLLEGE AS A UNIVERSITY.

BY F. A. P. BARNARD, S. T. D., LL. D.

DISTINCTION BETWEEN COLLEGE AND UNIVERSITY.*

In popular parlance, the words college and university are so indiscriminately applied, that it has become necessary to define the proper distinction between the two. Going back to the origin of the terms, we shall find that the university of the twelfth or thirteenth century was an educational institution established by decree of the supreme authorities of Church or State, and empowered to give instruction in the Liberal Arts, or in Law, Medicine, or Theology; and also to license such of its own proficients as should satisfy certain tests prescribed by itself to become instructors likewise. It was this licensing power which became the distinctive characteristic of the university. The license was originally bestowed only on those whose purpose it was to become teachers, in fact; and along with the license was imposed the duty of teaching in the university itself. The number of licentiates annually made was, accordingly, in the early history of the university system, very small; being only sufficient to maintain an effective corps of instructors. The numerical strength of this corps was not indeed rigorously fixed, as it is usually in American colleges. Instructors competed with each other in the same field, and their emoluments consisted mainly of the fees of their students. The number was, therefore, as great as under this system could obtain for themselves subsistence; but it necessarily reduced the annual number of licentiates far below that of the students annually completing their course of instruction in the university. The time came at length when licentiates were made without being rigorously required to exercise actually the functions they were licensed to perform. Then the license ceased to be a burden, and became an honorable distinction, becoming known as it is to this day as an academic degree. It does not appear that, during the prevalence of this system, any person not duly licensed by the universities was at liberty to give instruction in the liberal arts or in the studies preparatory to either of the so-called learned professions at all. Certainly no one without such authority might open a school for that purpose. It was a commendable feature of the system that it recognized the educational career as a profession, which was as carefully guarded from the intrusions of the ignorant or inexpert as were the universally acknowledged professions of medicine, law, or theology.

The distinctive characteristic of the original university was, therefore, not the exercise of the teaching function, nor the nature of the subjects taught. Universities were sometimes established in a single

*Report of the President to the Trustees of Columbia College.

Faculty only, as a Faculty of Theology or a Faculty of Law; but they were not universities because they taught Theology or Law or the Liberal Arts. Their distinctive characteristic was the power possessed by them exclusively to license teachers in all these departments of knowledge; and as these licenses came in time to be called degrees, it may be said at present, as in the mediæval period, that, in a technical sense, all that is necessary to make a university is the possession of the degree-conferring power. It follows that, as in bestowing charters on colleges, our American legislatures have invariably accompanied the concession with the power "to give and grant any such degree or degrees to the students of said college, or to any other person or persons by them thought worthy thereof, as are usually granted by universities or colleges now existing," all the more than four hundred chartered colleges of the United States, many of them differing only in name from schools for children of tender age, are equally clothed with university powers, and entitled to assume the honorable title of University.

The colleges, on the other hand, of England and the continent of Europe were originally established to provide for the lodging and subsistence of the university students, without being intended to exercise any educational function at all. They gradually took upon themselves such a function, by making it their business to ascertain, by daily or less frequent examination, how faithfully their inmates were profiting by the teachings of the university. By degrees, in England the colleges have arrogated to themselves all that is necessary to prepare the student to pass the examinations required to secure his degree; and it is entirely possible, and, more than that, is a thing of frequent occurrence, for a student to graduate at Oxford or Cambridge without attending on the course of instruction given by any university teachers at all. It is the university, however, which holds the test examinations and confers the degrees. The power of the college ends with recommending its candidates to the examining board.

But, in the popular idea of our own time, the relation between college and university is by no means such as is here indicated. The distinction between the classes of institutions so designated is understood to be one not of powers but of comprehensiveness. It is understood that while the teaching of the college is confined within a pretty sharply defined limit, the teaching of the university has no definite limit at all; that while the college teaches only some things, the fully appointed university teaches everything; also that an educational institution approaches the ideal of an university in proportion as it transcends the narrow boundary which is supposed to define the proper province of the college.

But the university not only carries on indefinitely the intellectual work which the college begins, but it also bridges over in a variety of directions the wide gap which exists between the ideal world, which is the world of the college, and the actual world of busy life. It has been

made a frequent reproach to the training given by the college, or to what is called a liberal education, that it is wholly impractical, and fails completely to fit a man for any career by which he may hope to gain his daily bread. Nay, it is even said that this kind of training not only fails to fit, but actually unfits men for the work of real life. It draws them gradually away into a world of abstractions, or of truths divested of all utilitarian associations (which it holds in contempt), so that when at last this species of culture has accomplished for them all that it can, they are even less well prepared to make their way in the world than they were before it began. To a certain extent, the imputation here thrown out is well founded; but it is not just on that account to regard it as a reproach. It would be truly a reproach, if it had ever been assumed for a liberal education that its object is to prepare men for the business of life. The object of liberal education is to make the most that can be made of man as man, not as lawyer or physician or carpenter. This being the avowed design, there is implied in it by necessary consequence that when the culture has done its work the man will not be prepared to enter directly upon any special career or vocation, but that he will be capable of adapting himself promptly to such a specialty, and of pursuing it afterwards with a vigor and success which could only be the result of such a previous preparation. In this respect it is with mental as with physical training. As the muscular exercises of the gymnasium do not result in fitting a man and are not intended to fit a man to use with dexterity the carpenter's plane or the stonemason's chisel or the pavior's rammer, but have the effect of solidifying the frame and hardening the muscles and exalting the power of endurance to such a degree as to make it possible for one who has undergone them to become, after a suitable subsequent apprenticeship, a more effective carpenter or mason or pavior than he could otherwise have been, so the mental discipline imparted by the course of instruction in the college, without fitting its subject to enter immediately upon any specific calling, prepares him nevertheless to fit himself for engaging in any chosen department of human activity with a probability of success on which he could not otherwise have been able to count. It is not, therefore, a reproach to collegiate education that it is not practical. It is only a mistake to suppose that it ought to be practical. And those who have assisted to overload the college curriculum with subjects thrust upon it on the ground of their practical utility have only helped to pervert its original and legitimate design, and, so far as they have succeeded, to detract from its efficiency and impair its usefulness. But the error is not only to assume that the education of the college ought to be practical, but, further, to forget that the education of the college is not, and is not intended to be, the completion of the education of the man. There are two stages in this education. The first is subjective; it is to draw out the capabilities of the man himself without reference to any use that is to be made of him, or that he may

make of himself. The second is to adapt the capabilities so developed to that special line of effort into which the work of the coming life is to be directed.

The college is not, therefore, in any proper sense a finishing school. It is a very common error to regard it as such. The youthful graduate is very commonly spoken of as having "completed his education." In a certain sense this is not wholly incorrect. His education is complete as individual man, but as social man it ought to be just about to begin. Those who forget that this supplementary education is yet to be accomplished commit an error which may draw after it serious consequences. This supplementary education in a large variety of forms it is the province of the university to furnish. It may not fulfill every demand of this nature which may be made upon it. If there are any who, after enjoying the benefit of a high intellectual culture, choose to apply the faculties so cultivated to mean and unintellectual pursuits, they will be obliged to find their supplementary education in the difficult school of experience, by serving a kind of preliminary apprenticeship to their selected calling. But to all those who purpose to fulfill the destiny which, in devoting the best years of their life to the acquisition of a liberal education, they have marked out for themselves, the university offers opportunities for passing from the ideal to the practical, from the general to the special, in many different directions; and thus speedily transforms the inexperienced thinker into the active and energetic worker. The university may therefore be described as a school of the professions; but it is more than that. If there are those who, without aiming at a professional career, feel an impulse urging them to devote themselves to the pursuit of truth, by research or investigation in any direction, the university provides them with the aids, the encouragement, and the instrumentalities for carrying out such a purpose also. Universities are therefore not merely schools of the professions, but they are at the same time the fountains and fosterers of the highest learning and the profoundest science of every kind.

It is true that all existing universities do not correspond to this description. The universities of England are not in any proper sense professional schools; and if it may be truly said of them that they foster learning, it has never been equally true that they are similarly propitious to science. They have produced some illustrious scientific men. Newton stands perhaps without a peer in the scientific annals of all time; yet the astronomy of Ptolemy continued to be taught in Newton's own University of Cambridge for a century after the publication of the Principia had created astronomical science anew. The universities of England have never made it their aim to open to educated men the way to any career of active life, unless it might be perhaps in the church or in the field of statesmanship. They have furnished in the past centuries almost exclusively, and they do in the present very largely, the rulers of Great Britain; and the clergy of the establish-

ment, including the whole House of Bishops, are recruited from their ranks. But the great jurists who have adorned the British bench or the British bar, and the eminent physicians who have shed luster on the medical science of England, have derived very little of their knowledge of law or of medicine from the universities; and of the great architects, engineers, naturalists, artists, and explorers, whose works or whose achievements constitute a large proportion of the national glory of the empire, not one can be said to have been made by these famous institutions. The British universities have, on the other hand, been rather administered in the interests of the aristocracy than of the people of England, and they have been adapted to the wants or the preferences of a class whose wealth lifts them above the necessity of labor, and who have no desire to be initiated into any professional career, unless it be the political—a career which is not a profession, and for which no especial training is esteemed to be necessary. It is therefore quite true that the British universities are not universities at all, if we use the word in its modern popular acceptance; if we understand it to mean, as it meant originally, institutions possessing and exercising the power to confer degrees, then they are entitled to the name.

The Universities of Germany correspond more nearly to the popular idea. They are devoted to supplementary education exclusively and altogether. They do not concern themselves in the least with questions of mental discipline. Their object is not to form, but to inform the mind. Constituting, moreover, as they do the only channels of access to the liberal professions and to the civil service of the empire or of its component states, they possess a political importance which is not equally enjoyed by institutions of corresponding grade in other countries. The students (native to the country) who attend these great institutions come up from the Gymnasia and the *Realschulen*, which occupy the position and fulfill the functions of the colleges of our country. The course of instruction in the Gymnasia covers quite as much ground as that of the American college of the eighteenth century, and in its practical enforcement is believed to be carried out much more thoroughly than can with truth be asserted of many of our collegiate institutions. Hence one is a little surprised to find in an able article on this subject, by a well known educationist,* published in March, 1880, the stricture on the German University system, that it leads to unsatisfactory results because the Gymnasium "does not carry the general culture high enough." There is another fault imputed by the same writer to this system which seems to be better founded. He says: "Everywhere in Europe, and nowhere more than in Germany, society is burdened with an unnatural and irrational aristocracy. Hence there is also an unnatural and irrational aristocracy of intellectual pursuits—unnatural and irrational because founded on tradition and not on culture alone. To this aristocracy belong the three traditional liberal professions, the-

*Joseph Le Conte, in Princeton Review, March, 1880, p. 201.

ology, law, and medicine, together with the professions of the scholar and scientific investigator. The so-called technical professions, equally intellectual—*i. e.*, requiring equal general culture—are denied the cognomen of 'liberal,' banished with scorn from the university, and compelled to seek refuge in separate technical schools. Thus thought and action, the ideal and the practical—a twain that should be joined in indissoluble marriage—are forced into unnatural divorce, to the loss and injury of both. On the one hand, the technical professions would be imbued with the lofty spirit of true culture, and thus elevated and ennobled into true liberal professions; on the other, the culture of the university would be quickened and vitalized by the earnestness of men having practical ends in view. On the one hand, the general culture would create a soul under the dead ribs of the technical professions; on the other, the technical professions would give practical body to the too ideal culture of the university."

The exclusion of the technical professions from the university is a practical and economical error, which in our gradually developing American universities we have had the good sense to avoid; but it is certainly a mistake to attribute this exclusion in Germany to the unnatural constitution of German society, or to the existence of class distinctions among that people. The technical professions are not held in contempt because the occupations they offer are presumed to be unfit for noblemen. The prejudice against them, so far as it exists, is a prejudice which men of literary culture, not in Germany only but everywhere, feel toward pursuits to which the idea of a mercenary character in any way attaches. It is a feeling which those in whom it exists entertain as scholars and not as aristocrats. * * * If any tradition has been more persistently and consistently maintained from the earliest times down to the present, it has been the profound contempt of the man of letters for the lucre of gain. And such are the men who have always had possession of the universities of the Continent of Europe. So far, therefore, as science has presented itself in a character purely intellectual, it has received the hospitality of the universities; but at every point at which it has manifested a tendency to ally itself with the spirit of cupidity, it has been met by the scholar's dislike for the mean and mercenary, and contemptuously turned away. This is the reason, and the only reason, that the technical professions are driven to take refuge in Germany in separate technical schools.

In our own country, though universities, in the full significance of that term, cannot be said as yet to exist, yet they are gradually growing up by the expansion, on the part of some of our colleges, of the sphere of their teaching in the upward direction. One form of this expansion consists in the creation of professional schools, and in this process there is no such invidious distinction made with us as that above noticed as occurring in the German universities. On the other hand, in some instances, the technical professions have been provided

for where "the learned professions" are neglected; and the reason for this obviously is, that the demand for well educated men of these professions has in recent years been steadily growing, while in the others the supply has been fully up to the demand, if not in excess of it. In a single instance—the Johns Hopkins University—the attempt has been made to assume the university form from the beginning; but this institution, like the others, maintains an undergraduate course, or School of the Liberal Arts, differing from them only in making this an inconspicuous feature of its system. Among the colleges which have made the largest steps in advance in the direction of the higher development, are Harvard, Yale, the College of New Jersey, and our own institution.

COLUMBIA COLLEGE AS A UNIVERSITY.

Within the last twenty-five years Columbia College has greatly enlarged the scope of its teaching and the sphere of its usefulness. During the year ending in June, 1857, the total number of students matriculated was one hundred and forty-three, and the instruction given was confined to the department of Arts, and the number of professors and instructors was only six. Our School of Law, which was our first professional school, was opened just twenty-four years ago. Two years later the College of Physicians and Surgeons of this city became associated with us in an educational alliance as our School of Medicine. In 1864 was established our School of Mines, with the intention originally to confine its teaching to the object indicated by its name, that is to the preparation of well educated Mining Engineers; but, four years later, this design was enlarged by the institution of courses of instruction leading up to five different scientific professions, Mining Engineering, Civil Engineering, Metallurgy, Analytic and Applied Chemistry, and Geology and Palæontology. To these in 1881 was added a course in Architecture. In 1880 was established our School of Political Science, designed to train men for the domestic or diplomatic civil service, or to prepare them to discharge intelligently such duties of public life as may devolve upon them as members of our State or national legislatures, as members of municipal councils, or as public journalists. And in the same year was instituted the Department of Graduate Instruction, which opens up for us in the future a prospect of constantly increasing usefulness.

We have organized a course of instruction in the Modern Languages, the Romance, the Teutonic, and the Scandinavian, with the design not merely to afford, as is often the case in colleges, a few months' tuition in one or the other of these, for the purpose of imparting a more or less imperfect facility in translation, but to carry the student through a continuous course extending from the earliest undergraduate year into the department of graduate instruction if desired, and embracing not only a knowledge of the languages as spoken or written, but also a critical acquaintance with the masterpieces of their literature.

We have prescribed courses of study for the higher degrees of Master of Arts and Doctor of Philosophy; and have provided for the extension of the course of instruction in our School of Law to a third year, on the completion of which the students honorably proficient shall receive the superior degree of Master of Laws.

To a large extent, therefore, our institution has assumed the character of a university. This has not in any manner impaired its usefulness or diminished its attractiveness as a school for undergraduate instruction. On the other hand, in proportion as it has strengthened its professional schools and offered larger inducements to advanced students to come to us for that supplementary education which is needed after the training of the College is complete, in the same proportion the attendance in our undergraduate department has steadily grown.

On the literary side, we need a Department of Comparative Philology, and this need will soon be urgent. We have already many of the elements satisfactorily provided, out of which such a department will be able to gather the material for its work.

It has for years been found impracticable for any one officer, charged at the same time with heavy duties of class instruction, to direct the preparation of the English essays of the students of all the classes, to read and criticise carefully all those performances, and finally to communicate personally to each individual the results of such examination in such a manner as to impress upon the several authors the lessons to be derived from their merits or their errors. To burden the Professor of English Literature with the whole of this intolerable task has long been seen to be impracticable, except at the cost of destroying his usefulness in any other respect; and the work has, therefore, by authority of the Trustees, been for many years divided among several hands, the Professor of English Literature being charged with supervising the performances of only a single class.

Another of the present wants of our College on the literary side of its university teaching is a competent instructor or lecturer upon archæology and ancient art.

Another educational want for which we have yet made no provision is a department of modern art—the Fine Arts—of which we have an admirable type in the School of the Fine Arts founded at Yale College by the late Mr. Street. We have already introduced into our School of Mines a course of Architecture, which, in one of its aspects, is counted among the Fine Arts, and is recognized and taught as such by the *Ecole des Beaux Arts* of Paris. But in our school the subject is necessarily taught less from the æsthetic than from the practical point of view; and we cannot properly be said to teach Architecture as a Fine Art at all.

There are several Schools of Art in our city, though not one which adequately meets the need of the time.

In passing from the Literary to the Scientific side, it is to be noted,

first, that the important subjects of Ethnology and Anthropology are wholly unrepresented in our scheme. These subjects, which together constitute what may be called the Natural History of Man, have been prosecuted in recent years with an activity and fertility of results which must be pronounced truly astonishing.

The sciences of Ethnology and Anthropology should have an especial interest for us, since some of their most earnest and successful investigators have been our own countrymen. One of the earliest of these was Prof. Samuel George Morton, of Philadelphia, who so long ago as 1839 published his able and original work on the *Crania Americana*, which was received throughout the scientific world with an admiration mingled with surprise. Later American investigators in the same field have been the late E. G. Squier, of this city, first president of the American Anthropological Society, to whom we owe the first thorough exploration of the numerous mounds of prehistoric antiquity so widely scattered over our Western plains; also the late Lewis H. Morgan, of Rochester, whose studies of the history, affinities, usages, arts and architecture of the aboriginal tribes of this continent and of their probable origin have been most laborious and exhaustive; to say nothing of men still living and hardly less distinguished, among whom may be mentioned Prof. F. V. Hayden, formerly Director of the United States Survey of the Western Territories; Col. J. W. Powell, present Director of the Geographical and Geological Survey of the same region; Wm. Henry Dall, Esq., the author of recent reports on the orarian tribes of Alaska and the Aleutian Islands, the result of an exploration conducted under the auspices of the Smithsonian Institution; Prof. Alexander Winchell, late Chancellor of Syracuse University, who in a recent work entitled "Præ-Adamites," has presented in compact form one of the most able summaries of the present state of anthropological science which has yet appeared.

Anthropology is but a single branch of Natural History, though, considering the comparative dignity of its subject, it is one of special importance. But it is unfortunately the case that, in respect to all departments of this extensive subject, our provisions are equally imperfect. Zoology, Botany, Physiology, and Biology are all unrepresented in our scheme of instruction.

Our sister institutions on all sides of us are provided in these matters with a completeness which puts us quite to shame. The College of New Jersey has a Professor of Natural History and three assistant professors; it has also a Museum or Laboratory for work in Botany and Zoology, and provides systematic lectures in these sciences, and graduate courses in Biology and Palæontology, with no fewer than five instructors. The Johns Hopkins University has a department of Biology, with a Biological Laboratory, provided with all the most perfect instrumentalities for experimental research, having at its head an accomplished professor who has the aid of five associates or assistants.

Yale College has a Professor of Zoology, with an assistant, a Professor of Comparative Anatomy, a Professor of Botany, a Professor of Agriculture, who lectures also on Arboriculture, and a Lecturer on Histology, besides an instructor in Physiological Chemistry. Harvard University has three Professors of Botany, with two assistants, a Professor of Arboriculture, a Professor of Entomology, a Professor of Physiology, and two Professors, an instructor, and an assistant in Zoology. This institution possesses also in its magnificent Museum of Comparative Zoology, founded by the illustrious Agassiz, and directed now by his hardly less accomplished son, a School for the practical study of Zoology and Physiology, which, for the advantages it offers to the learner, is unsurpassed and perhaps unequaled anywhere in the world. Of course it is impossible that our inferiority in these important departments of natural science can long be permitted to exist. In Botany, especially, though we possess the most extensive and most valuable collection of dried plants in the country—a collection presented to the College nearly a quarter of a century ago by the eminent naturalist whose name it bears, and whose long connection with our College as professor and trustee is one of our most highly-prized and cherished remembrances—yet during all this time it has not been brought into use in the instruction of our students, or made available to their educational benefit.

Among the most serious deficiencies of our scheme of higher education on the scientific side are the want of a Physical Laboratory, with appliances necessary for the training of young men to methods of research, and also that of a similar laboratory for investigations in Organic Chemistry and Gaseous Chemistry. These wants, however, have been already prospectively provided for by the splendid benefaction recently assured to the College in the will of the late Stephen Whitney Phoenix. Mr. Phoenix was an alumnus of our College of the year 1859. His academic record shows him to have been distinguished as a student for pre-eminence in scholarship; and his subsequent life gave evidence of highly cultivated tastes and fondness for intellectual pursuits. He was one of the few men of generous impulses, whose clear judgment enable them to see that the most effectual way to advance the cause of the higher education in the country is to employ such means as they may propose to set apart for that object in strengthening an institution which is already strong, rather than in laying the foundations of a new one which must necessarily be feeble. It is known that he took pains during his life to inform himself of the points in which, in the domain of exact science, this institution is most in need of help, and that he made the disposition of his estate defined in his will in accordance with that information. Could his example be followed by some half-dozen more of our affluent alumni, or of our other fellow-citizens who, without having the sentiment of filial regard to stimulate them, are yet animated by a desire to contribute to the

progress of human enlightenment, all the deficiencies in our present scheme of higher education, above signalized, would speedily disappear.

It is the want here of a department designed to train young men to education as a profession, by giving instruction in the History, Theory and Practice of Education. The recommendation made on this subject in the last annual report of the President was not the first presentation of this project to this Board. As early as in 1853, when the proposition to remove the college from its original site was first agitated, it was proposed that simultaneously with the removal there should be a change of system, in which, to the course of undergraduate instruction already in operation, a scheme of university education also, either in continuation of the former or otherwise, should be added. This proposition was the subject of much deliberation and of sundry reports; but no definite result was reached until April 5, 1858, when a definite plan was reported and adopted. Immediately after the adoption of this plan, an additional resolution was offered to "add the 'science and art of education' to the subjects to be taught in the School of Letters." And this, too, was adopted with no apparent opposition. The scheme of university instruction here set on foot was but partially put into execution, and, after the experiment of a single year, was abandoned as being premature. Though "The Science and Art of Education" was placed among the subjects to be taught in the School of Letters, no Professor or other Instructor appears to have been appointed for the purpose, and this part of the scheme fell through with the rest. The fact remains, however, that by the adoption of the resolution above cited this Board distinctly committed itself to the proposition that the Science and Art of Education is a subject worthy to be taught in Columbia College. Had the general scheme proved a success, this part of it would have gone into operation also; and we should now have been able to look back upon a quarter of a century of experience of the inestimably valuable results accruing from the successful attempt, in this city at least, to transform the business of teaching from a trade to a profession. For the influence of the power here put into action would inevitably have reached not merely the educationists of the higher order, but every humblest teacher of the most insignificant primary on the island. Not that every such teacher would have been brought under the direct instruction of this chair. Possibly not one in five might have been so. But through those who were actually subject to this beneficial influence, the substance of the instruction would have filtered through to all the rest. The errors which these had been taught to avoid would have been stamped out, not only in their own schools, but in those of their colleagues; the just notions which they had imbibed would have been imparted casually or designedly to the rest, and the whole system of public education in New York, from the most elementary schools upward, would have been lifted to a higher level, and all engaged in its management would now be walking in the light of a sound philosophy

instead of groping blindly in the darkness of ignorance or the obscurity of uncertainty and doubt.

Pecuniary Hindrances.

Though it is many years since Columbia College began to be spoken of as a richly endowed institution, it is very certain that no college in the United States has been more sorely straightened for deficiency of means than this has been throughout the more than a century and a quarter since its foundation, with the exception of a few very recent years. Most colleges in difficult emergencies have found relief in the liberality of interested friends. Many have, in successive years, received benefaction after benefaction from their own attached alumni, or from the friends of education generally. Hardly one has failed to command, in its infancy, the undivided sympathies of the community in the midst of which it has been established, and whose interests have been seemingly more or less involved in its prosperity. But such has not been the good fortune of Columbia College either in the beginning or during its subsequent history. Its creation was violently opposed while yet it was merely a project in embryo; and its charter was only obtained after a long and very determined struggle. The contributions for its support from private sources, if any, were very meager; and its principal reliance for the means to erect its first building, and to provide the first essentials necessary to the prosecution of its educational operations, was a public lottery authorized by the provincial legislature; an expedient then frequently resorted to in aid of benevolent or educational institutions, though at the present time hardly regarded as a legitimate means of raising money. To the corporation of Trinity Church it was indebted for a site on which to build, having received from that body a grant of land considerably larger than necessary for the purpose, amounting to several acres, forming a part of what was then called the Church Farm, beyond the limits of the inhabited portion of the island. This donation, though at the time of vital importance to the infant institution, in default of which it might have failed to become permanently established, was, in view of the source from which it came and of the conditions accompanying it, not without an influence seriously prejudicial to its immediate interests; for it tended to estrange yet more widely those who had been opposed to it from the beginning, and whose good will it was most desirable to conciliate. The land received from Trinity Church, though it supplied the immediate need of a site for the College, was for many years otherwise unproductive. With the growth of the town, however, it at length fell into demand for building lots, and thus gradually became a source of income. The amount actually raised in money to set the College in operation in the beginning fell considerably short of thirty-five hundred pounds, a sum less than nine thousand dollars of our present currency. At the end of about a dozen years the need of additional resources began to be so severely felt, that an appeal was made to Sir Henry

Moore, the Royal Governor of the Province, for relief in the form of a grant of public land. The appeal was successful, and a tract equal to about one township of land was awarded to the College, situated very advantageously on the northeast border of the Province; but this, in the subsequent settlement of the disputed boundary between New York and New Hampshire (which then included Vermont), fell within the territory of the neighboring State, and so was lost to the College. After this the records of the College furnish no evidence of any benefactions received by it from public or from private sources up to the time of the Revolution; although a paper apparently designed for publication left behind by Dr. Myles Cooper, second president of the College, on his sudden flight in 1776, and quoted by President Moore in his History of Columbia College, claims that "since the passing of the charter, the Institution hath received great emolument, by grants from his most gracious majesty King George the Third, and by liberal contributions from many of the nobility and gentry in the parent country; from the Society for the Propagation of the Gospel in Foreign Parts, and from several public-spirited gentlemen in America and elsewhere." These gifts, whatever may have been their number or importance, were probably devoted to the enlargement of the library, and the improvement of the apparatus; for after the temporary suspension of the operations of the college during the Revolution, we find it, on its revival in 1784, so feeble financially, that its governors (then the Regents of the University of the State) hesitated to appoint a president, "because the deranged state of the funds of the college and the great losses it had sustained, rendered them unable to offer such a salary as would induce a suitable person to accept the office." The institution remained, therefore, for three years without a head, though regular exercises were maintained, and degrees were conferred, the diplomas being signed by the secretary of the corporation. In 1792 the wants of the college were in a measure relieved by a grant of seventy-nine hundred pounds, about $20,000, from the legislature, and an annuity of seven hundred and fifty pounds, or about $1,900, continued for five years. Encouraged by this liberality, the Trustees commenced the erection of an additional college building. They also established a School of Medicine, and appointed a Professor of Law, viz., Mr. James Kent, afterwards the distinguished chancellor. As a consequence of this enlargement of their scheme of operations, they speedily fell into sore embarrassment, and in 1796 addressed an unavailing petition to the legislature asking for a continuance of their subsidy beyond the time named for its cessation. A few years later, in 1802, some small addition to the resources of the institution was received from a grant of certain lands divided by the Regents of the State University between Columbia and Union colleges. These lands were situated at Ticonderoga and Crown Point, on Lake Champlain and Lake George; and a report from a committee of examination, appointed by the Trustees, gave reason to hope that they would

prove an important source of revenue. This anticipation was, however, disappointed, the lands remaining for many years unproductive, though subject to taxation. At length in 1811 the Crown Point lands, known as the Garrison lands, on Lake George, then in the equal joint ownership of Columbia College and Union College, were sold to James Caldwell for the sum of $5,000, one-half coming to Columbia College; and seven years later, in 1818, the remaining Crown Point lands, called the farm at Crown Point, were leased for five years, at an annual rent of $62.50. In this same year a portion of the land at Ticonderoga, amounting to ten acres, lying on Lake Champlain, was leased to James Caldwell, the purchaser of the Garrison lands at Crown Point, for a term of forty years, at a nominal rent and taxes, conditioned that the said Caldwell should "construct a wharf and suitable buildings for passengers within two years, and keep the same in repair, and direct the course of travel that way so far as he can." On the 3d of May, 1819, the remaining lands at Ticonderoga were leased for one year at a rent of fifty dollars; and in 1823 the eight acres at Ticonderoga, said to be then remaining unsold, were conveyed to the heirs of Peter Deale for the sum of two hundred dollars. Finally, on the 6th of May, 1828, the committee previously appointed to dispose of the lands at Crown Point, reported that they had sold the same for ten dollars an acre, and that the proceeds of the sale amounted to $3,213.34.

The entire history of the disposition of these lands cannot be traced in the minutes of the Trustees; but from the ascertained particulars above given, it is evident that they went but a little way to supply the then urgent wants of the College. These wants were, during all this time, exceedingly great; and as the legislature, stimulated by the enlightened recommendations of the early governors of the State, had manifested a disposition to foster, by liberal grants, the infant educational institutions of the State, they were brought to the attention of that body in frequent memorials. The earliest of these representations was made in 1786 by the then governing Board of the College, styled the Regents of the University. It set forth the wants and embarrassments of the institution, and also the defects of its organic law. The legislature responded by passing an act placing the college under a Board of Trustees with clearly-defined powers, which act has remained substantially unaltered down to the present time; but it made no provision for its support or relief. A later petition was successful in securing the grant of seventy-nine hundred pounds above spoken of, and the annuity of seven hundred and fifty pounds for five years; but an application made in 1796 for the continuance of this annuity was unsuccessful. An application in 1801 for the specific sum of two thousand pounds, to enable the Trustees to complete an additional building then in progress, received no attention. This building remained in an unfinished state for many years, and the condition of things was brought to the attention of the legislature in a memorial adopted by

the trustees, March 7, 1814, in these words: "The foundation of a new wing to the edifice laid by the order and under an appropriation of your honorable body, has been for years a heap of ruins solely for want of further public assistance." The memorialists describe the condition of the College as on this account and many others discreditable to the city and the State. They say that, "Situated in the most important city of the State, an object of curiosity and remark to strangers, and indispensable in its position to a large portion of the students, who must obtain a liberal education on the spot or be deprived of it altogether, Columbia College presents a spectacle mortifying to its friends, humiliating to the city, and calculated to inspire opinions which it is impossible your enlightened body would wish to countenance." Of the wants of the College, they say: "The library of the College, which fell a sacrifice to the war of independence, has never been replaced but in so slender a degree as to make it a subject of ignominious comparison with the pre-eminence in this respect of other American colleges. The Philosophical Apparatus, originally good, has been damaged by long use and unavoidable accident, and is now incompetent to the advanced state of the Physical Sciences. There is no proper apartment for the reception of a decent library, there is no hall fit for the performance of public exercises. There is no astronomical observatory, which is of essential moment both to our commercial and military marine; a solid basis for such a structure was laid at the same time with the foundation of the new wing, and left unfinished for the same cause. Your memorialists are under the necessity of exacting, in two instances, the labor of two professorships from one person, which renders the toil unreasonable and oppressive. They have found it due to the state of science and to public opinion to institute a professorship of Chemistry as a part of the academical course, and have appointed a professor without being able to give him any compensation." After presenting further considerations of similar character, the trustees go on to say:

"Your memorialists are emboldened to hope that their appeal to the magnanimity of your honorable body will not be fruitless, especially when, in addition to the preceding view they respectfully add:

"1. That the patronage which Columbia College has received for a period of thirty years has been very limited, and has not in the aggregate amounted (if your memorialists are correctly informed) to one-fifth part of the benefactions made with the most praiseworthy munificence to a kindred institution.

"2. That Columbia College was once in possession of landed property which, if she still retained it, would be amply sufficient for her wants and would save your memorialists from the afflicting necessity of importuning your honorable body. That property was transferred by the State of New York on great political considerations to other hands. It was entirely lost to the College, and no relief under the privations which the loss occasioned has hitherto been extended to her."

This last consideration proved effectual. Indeed, it is a little surprising that it had not been earlier and persistently urged. The reference is, of course, to the 24,000 acres of land constituting the grant from the colonial government, transferred in the subsequent adjustment of boundary to the State of New Hampshire. By an act passed April 13, 1814, the legislature transferred to the College "all the right, title, and interest of the people of this State in and to all that certain piece or parcel of land, with the appurtenances, situate in the ninth ward of the city of New York, known by the name of the Botanic Garden, and lately conveyed to the people of this State by David Hosack, with the appurtenances;" but this grant was coupled with the express condition "that the College establishment shall be removed to said tract of land hereby granted, or to lands adjacent thereto, within twelve years from this time; and if the said establishment shall not be so removed within the time above limited, then and from thenceforth this grant shall cease and be void, and the premises hereby granted shall thereupon revert to the people of this State."

Another hardly less burdensome condition required that the trustees of the College should, "within three months from the passage of this act, transmit to the trustees of each of the other colleges of the State a list of the different kinds of plants, flowers, and shrubs in said garden; and that, within one year thereafter, the said trustees of Columbia College should deliver at the said garden, if required, at least one healthy exotic flower, shrub, or plant of each kind of which they shall have more than one at the time of application, together with the jar or vessel containing the same, to the trustees of each of the other colleges of this State who shall apply therefor."

The estimated value of the Botanic Garden at the time of this concession was $75,000; but the condition that it should be continued to be maintained as a Botanic Garden made it impossible for the trustees to derive from it any income by leasing; and the further condition that the college should be transferred to it, and that its buildings should be erected on it within twelve years, when means were lacking even to maintain the buildings actually existing in a habitable condition, was such as to make the grant a benefaction only in show. Naturally, therefore, the legislature was memorialized to repeal these conditions.

The earliest detailed statement of the financial condition of the College after 1800 which appears on the minutes of the trustees is of the date of 14th Dec., 1805. From that it appears that an income had begun to be derived from the lease of portions of the Church Farm, the land granted to the College by Trinity Church. The amount received from that source within the year was five hundred and sixty-one pounds fifteen shillings; equivalent at ten shillings sterling to the pound, which was the value of New York currency at the time, to about fourteen hundred dollars. Benefactions from unknown sources furnished a

capital which, invested in bonds, produced something less than four thousand dollars. The number of students in that year was eighty-nine; and if the tuition fee was then, as it appears to have been a few years later, one hundred dollars, the income from this source must have amounted to about nine thousand dollars. On the whole, the income for the year was therefore not far from fourteen thousand dollars. At about this point the income remained for many years nearly stationary, a gradual increase taking place from the rents of lots on the Church Farm, counterbalanced by diminished receipts from tuition, so that, in 1819, the total revenue fell short of sixteen thousand dollars, and in 1822 it fell to a little over thirteen thousand; though the income from rents had risen to more than six thousand dollars. Still, though by the practice of a severe economy the working expenses were kept usually within the income, the unavoidable outlay attending the necessary repairs and enlargement of the buildings caused the gradual accumulation of a debt, which, with no near prospect of extinguishment, added to the other burdens of the College that of a gradually increasing interest charge. At the close of the financial year in 1821 there appeared a deficit of more than five thousand dollars. A report made in January, 1823, shows a deficit for the year preceding of nearly four thousand dollars, and predicts a permanent annual deficit of eight hundred dollars. The deficit for 1823 was, however, nearly seventeen hundred dollars; for 1824, thirteen hundred dollars, and in 1829 it had increased to more than two thousand dollars. In 1837 the income had increased to sixteen thousand dollars, rents counting for nine thousand of this; but the deficit was nearly twenty-five hundred dollars. After this an annual deficit seems to have been looked for as a matter of course; and the debt consequently increased till we find it in 1845 over sixty-three thousand dollars, involving an interest account of between three and four thousand dollars per annum.

It has appeared above that the income of the College, early in the century, amounted to nearly fourteen thousand dollars. In 1850 it had increased to twenty thousand; but interest and other charges reduced this to sixteen thousand, and in 1851, the available income fell to fifteen thousand dollars. In 1853 it reached seventeen thousand, in 1855, twenty-one thousand, and in 1857, upward of twenty-three thousand; after which the increase was steady, and it has continued up to the present time, though many extraordinary expenses attendant on the regulation of the lots of the Botanic Garden, the establishment of the Law School, and the removal of the College, caused the annual balance to be continuously on the wrong side of the books for more than twenty years ending in 1863, when, for the first time, the income exceeded the annual expenditure by rather more than three thousand dollars. The subsequent establishment of the School of Mines, and the necessary provision for its accommodation and its outfit, turned the scale the other way, and in the next four years expenditures

exceeded income by more than forty thousand dollars. In the mean time the debt had been largely reduced by the sale of the site previously occupied by the College in the lower part of the city, and of sixteen lots of the Botanic Garden property. This reduction went on from year to year progressively; and in 1872 the entire debt was practically extinguished. From 1867 the available income has rapidly risen, and it is from this time only that Columbia College can justly be described as a College of large resources.

If therefore our College is to be called to answer at the bar of public opinion for the use she has made of the means at her command in advancing the higher education, it may fairly be claimed on her behalf that the inquiry should not extend beyond the last fifteen years. But within that period she may confidently challenge any institution of similar character, of this country or of any other, to show a more honorable record. From the moment in which she secured her release from the burden of debt and taxation which had weighed her down to the earth for half a century, she has applied her revenues with a most lavish hand to the enlargement of the sphere of her teaching, to the strengthening of her corps of instruction, and to the accumulation here of the instrumentalities which are necessary to make instruction thorough. The degree to which the improvement thus made in her educational efficiency has increased her attractiveness is easily made evident by a comparison of the numbers of students in attendance in the different departments, and in all the departments united, in 1867 and in 1882. It is by such comparisons only that the growth or decline of an institution of learning in the public estimation can be correctly measured.

In the year 1867, the total number of students matriculated in the College, the School of Mines, and the School of Law, was four hundred and fourteen. The School of Medicine, not being financially dependent on this Board of Trustees, is not included in this count. The total number of matriculates in the same three departments for the year just ending has been one thousand and fifty-four. The difference is six hundred and forty, showing an increase on the whole of one hundred and fifty per cent. The number of undergraduates matriculated in the college in 1867 was one hundred and thirty-nine. In 1882, the corresponding number has been two hundred and ninety-eight, an increase of about one hundred and fifteen per cent. The number of matriculates in 1867 in the School of Mines was one hundred and nine. In 1882 it has been two hundred and seventy-two. Here the increase has been again at the rate of one hundred and fifty per cent. In 1867, the number of matriculates in the School of Law was one hundred and sixty-six. During the year just closing it has been four hundred and seventy-one. In this school the increase has been over one hundred and eighty per cent. In the mean time the number of candidates for admission annually presenting themselves has correspondingly increased.

In 1867 it was about thirty per annum in the College; it is now one hundred and twenty-five, and is constantly growing.

The Faculties of all the Schools have likewise been greatly strengthened. In the School of Arts, three independent professorships have been created, representing Philosophy, History and English Literature, where there was but one before. Political Economy is also represented by an Adjunct Professorship. Chemistry and Geology have, moreover, been dissociated, and are now entirely distinct departments. An adjunct Professor of Greek has been likewise appointed, and the number of officers of instruction of inferior grade is large.

Liberal appropriations have been annually made for the increase of the libraries of all the schools, and for the purchase of scientific apparatus and the enlargement of the collections; and similar appropriations are annually placed at the disposition of every head of department, to provide for unanticipated wants and to defray the unavoidable expenses of the lecture rooms. The total amount of these departmental appropriations for the current year in the College and School of Mines amounts to more than $19,000. In the School of Mines a course of instruction in Practical Mining has been established, to be given during the summer vacation, of which the design is to familiarize the students with the actual operations of mining, by themselves going into the mines, and doing the work of operative miners. A professor has been appointed to conduct this course and to superintend the work, and large appropriations have been annually made to defray the attendant expenses. No part of our system of instruction in Mining Engineering has been more profitable than this. A similar practical course in Mechanical Engineering has been also provided for, to be carried on in like manner during the summer, the students meeting for work and instruction in the great foundries of the city, which, by the courtesy of the proprietors, have been thrown open to them. A summer course in Geodesy has just been established, which will make its first excursion in the approaching vacation. The Director of this course, specially appointed for this work, has been successful in making arrangements with the Superintendent of the United States Coast and Geodetic Survey, and with the Director of the Public Survey of the State of New York, whereby he will be enabled to work in concert with them, and will be greatly benefited by their counsel and assistance. Instruments for this work of superior accuracy have already been purchased, and also observing tents for the shelter of the party at night during the summer campaign. An Observatory, which will be under the direction of the Instructor in Geodesy, is now in process of erection, constructed strictly with a view to scientific usefulness and without regard to cost, which will be the means of training our students to celestial observation, and to Practical Astronomy. A Professor of Architecture has been appointed, and a course of instruction in the science of that useful and attractive profession has been already opened. For the equipment

of this department, with its necessary instruments, models and drawings, a friend of the institution has made to the College the generous donation of six thousand dollars. A School of Political Science, with five instructors, all of them specially trained to their several duties, has been in operation two years, and while in the future it may become self-sustaining, it is only at present maintained at a considerable annual outlay. A Graduate Department has been created, which offers instruction in almost the entire round of literary studies and the exact sciences, in which during the past year there have been students engaged in the study of Greek and Roman Literature, in the Danish Language, and in the Higher Mathematics. Our scheme of instruction in the Modern Languages, which has been above described, is probably more comprehensive and more complete than any other now in operation in the country.

These are some of the modes in which Columbia College, during the past fifteen years, has been employing its enlarged means for the benefit of those who may come here for instruction. In their prosecution, these means have been strained at times as far as they will bear; and hence it happens that there still exist in our general educational scheme, the deficiencies which have been noted in the preceding pages. They exist because it is a sad truth that the College is not financially strong enough to fill them up. Had we a phalanx, as is the case with many of our sister institutions, of liberal and sympathizing friends, to whom we might successfully appeal when we see our fondly cherished schemes of educational improvement rudely frustrated by the inexorable pressure of want, it may be safely said that this Board of Trustees would not rest until, in everything necessary to a perfectly appointed university of the highest order, Columbia College should stand without a rival upon the American Continent.

The comparative number of students in the several schools in 1867 and 1882 has been given above. It may be interesting to add the comparative number of Professors and other instructors in the two years named, in the same schools. In the School of Arts there were in 1867 seven Professors, one Adjunct Professor, two Tutors, and one Assistant; in all eleven. In 1882, eleven Professors, two Adjunct Professors, six Instructors, eight Tutors, and two Assistants; in all twenty-nine. In the School of Mines there were in 1867 eight Professors and eight Assistants; in all sixteen. In 1882 there were eight Professors, two Adjunct Professors, one Lecturer, eight Instructors, and nine Assistants; in all twenty-eight. In the School of Law there were in 1867 three Professors; in 1882, five Professors. In 1867 the total number of officers giving instruction in all the schools was thirty; or, deducting four giving instruction in more than one school, twenty-six; in 1882, the corresponding total was sixty-two; or, making deduction of nine for similar reason, fifty-three. If the Medical Instructors were added, this total would be somewhere between eighty and ninety.

The comparative expense of maintaining the several schools in the two years named illustrates very strikingly the liberality with which the resources of the College have been drawn upon, as they have gradually grown, for the purpose of improving its educational efficiency. In 1867 the total amount of the ordinary expenditure incurred for the maintenance of the School of Arts was $68,029.48; in 1882 this amount is yet unascertained, but that for the preceding year was $117,473.50. In 1867 the similar expenditure on account of the School of Mines was $39,634.43; in 1881, $95,691.40. The expenditure on account of the School of Law in 1867 was $18,586.01; in 1881, $52,745.55. The total cost of maintaining the institution in all its schools in 1867 was $126,-249.92; in 1881 it reached the sum of $271,907.64. In this latter sum is included the cost of maintaining the School of Political Science in 1881, a school which did not exist in 1867. The estimated cost for the next year is $287,572.44.

It is further to be considered that, during these last fifteen years, the revenues of the College have been heavily drawn upon for the construction of buildings. The buildings of the School of Mines, erected in 1874, involved an outlay of more than $150,000. The Arts building on Madison avenue, and the boiler works and heating apparatus in the quadrangle, cost between $250,000 and $300,000. The Law building and Library, now in progress, will cost nearly $300,000. The necessity of these expenditures has very prejudicially affected the development of the educational scheme. And it is a reflection which must fill the heart of every friend of the College with sadness, that these expenditures are only the beginning of a succession which must go on until the total shall become not less than three times as great. The Treasurer has informed the Board that, even with a faithful application of all the resources of the institution, present and prospective, the surplus of income from present rents over expenditure being also supposed to continue undiminished, the College will not be free from the encumbrance of debt incurred in carrying out the projects of building which have already received the sanction of the Board, before the autumn of the year 1890. But even that does not tell the whole story. Since the report of the Treasurer was made, in which the statement just cited appears, there have been encountered certain unexpected difficulties in the construction of the building designed for the use of the Library and the School of Law, which will involve unavoidable additional expenditures, of which the amount cannot now perhaps be exactly estimated, but which is certain to be serious. The mill-stone of debt will, therefore, probably hang about the neck of the institution a year or two beyond the limit of time fixed by the Treasurer.

But certainly the Trustees cannot intend that, for ten entire years from the present time, our College shall not be permitted to take a single additional step of educational advance. Debt is no doubt a great evil, but there are evils worse than debt, and among these is stagnation.

There is nothing which so animates me in the discharge of a duty, whatever circumstances in life they may be placed, as the feeling that the work of the present is but a step in the progress upward to something higher and nobler and better, so there is nothing which so tends to repress enthusiasm, to crush down ambition, and to superinduce listlessness and indifference, as the consciousness of being hemmed in by an environment which paralyzes effort, and makes progress impossible. Certainly it would be better to spread out this burden of debt over a larger number of years, than to attempt to throw it off within the time proposed, if for the sake of effecting that object the development of our educational system, now so happily proceeding, should be even temporarily arrested. It is true that the operations of an institution of learning cannot be conducted without buildings, and that, in a city like New York, academical buildings must be more or less costly. It is also true that, as these operations are expanded, buildings must be enlarged; yet it cannot but be regarded as a grave misfortune, should the process of such enlargement be found to involve conditions which prevent the possibility of the very expansion for which it is presumedly intended to provide.

But whatever may be the policy adopted, the day will come at last when the oppressive burden to which we are forced to bend our necks to-day will fall away. The magnificent possibilities which will then be in the hands of those who have control of the destinies of Columbia College will be such as no academic board in this country or abroad has ever hitherto enjoyed, and as perhaps no other ever will. As we cast our eyes forward, and contemplate the picture of our favored College, in that day of her complete emancipation and fully gathered strength, we cannot but feel a glow of exultation at the vision, dashed, it may be, with a natural tinge of envy. For, but for the burdens which are now dragging us down to earth, that day might be this.

In that day no department of human knowledge will be without its living expositor in these halls, and no seeker after knowledge, whatever may be the nature of his aspiration, will fail to find satisfaction here. And in that day the treasures of learning here accumulated will be offered freely to all alike, without invidious distinctions of race, or sex, or condition in life. And in that day, instead of the sixteen hundred students now on her roll, Columbia College will gather together here five thousand—perhaps not fewer than ten thousand. And the corps of her instructors, instead of numbering eighty as at present, will probably be counted by hundreds.

HOFWYL AS SEEN BY AMERICAN EDUCATORS.

VISIT BY PROF. JOHN GRISCOM IN 1818 *

FELLENBERG AND HIS PRINCIPLES OF EDUCATION.

I was introduced to Mr. Fellenberg by three letters—two from Paris and one from Geneva, and was cordially received, having recorded my name and residence in a book in the office, and sent in my card and letters. He is a man of middle age, of a mild and agreeable countenance, and of polite and genteel manners. He seated me on a sofa, and entered upon an explanation of the principles of his establishment, and the particular views of education, which had induced him to engage in it. He considers society as divisible into three distinct parts: the higher (comprehending the noble and the wealthy), the middling, and the poor. The greatest defects of education he supposes to exist in the two extreme classes, and that these distinctions or classes among men would always prevail in every civilized country he believed to be incontrovertible; and, of course, any attempt to break down the distinction would be fruitless. It is, therefore, of consequence that they should be each educated in a manner conformable to their situations, but in such a way as to develop, to the highest extent, the best faculties of their nature; and, while it preserves the proper relation between them, it should, at the same time, encourage the feelings of kindliness and sympathy on the one part, and of respect and love on the other. This, he thought, could be effected upon no plan so effectually as by bringing them up side by side, so that they should have each other constantly in view, without any necessity whatever of mixing or associating. The rich, by observing the industry, the skill, and the importance of the laboring classes, would learn to entertain just sentiments respecting them, and the poor, by feeling and experiencing the kindly influence of the rich, would regard them as benefactors.

With respect to the best means of cultivating the faculties which, in their due operation, are to promote the permanent happiness of men, he considers agriculture as affording opportunities and advantages of the greatest importance, and next to this, the mechanic arts. Agreeably to these leading views, his establishment consists of two distinct parts; a boarding-school of the sons of noblemen and gentlemen, in which no pains are spared to provide them with teachers in every useful science; and of a school of boys, taken from the poorest class, who are clothed and fed in a very plain, coarse, and farmer-like style, and who work diligently in the fields at employments adapted to their strength and skill. During two hours in the day in summer, and more in winter, these boys are instructed in letters, and in music. They are likewise introduced into the workshops, and taught the business of a blacksmith, a carpenter, a wheelwright, a cabinet-maker, a turner, a shoemaker, or a worker in brass, according as a particular talent for any of these may manifest itself. The produce of the labor of these boys bears no inconsiderable proportion of the expense of their maintenance and instruction.

WORKSHOP AND FARM-HOUSE.

After this brief explanation of his principles, Fellenberg introduced my companions and myself to Count Louis de Villevielle, a gentleman from the South of France, who, reduced by the revolution, has attached himself to Fellenberg, and appears to live with him as a sort of companion.

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* A Year in Europe, 1818-19. By Prof. John Griscom, a member of the Society of Friends and an eminent teacher and educator in his day.

He attends to strangers, and goes with them through the grounds, shops, &c., of the establishment. He proved to be a very sensible, well informed man, and altogether disposed to satisfy our inquiries. He conducted us to the workshops. In one of them a fire engine of a large size had just been completed in a style of execution which would do credit to London or New York. In these shops all the instruments of agriculture are made, and it is the constant aim of the principal to improve upon the form and structure of them, and to invent others which experience may indicate the use of. As they make more than the farm requires, the surplus is sold to the neighbors.

In the evening the Count conducted us to the farm-house, where the class of the poor boys are lodged, fed, and instructed. We found them at supper, on a kind of hasty-pudding, with whey and boiled potatoes. They breakfast on a piece of bread and an apple or something as simple, and dine between eleven and twelve on vegetable food alone. Once a week only (on first day) they have meat and wine. They are thus taught a lesson of simplicity with respect to their manner of living. The furniture of the house corresponds with the dress and clothing of the boys. After supper they went up stairs to the school-room to take a lesson in music. Their teacher (Vehrly) is a young man of very extraordinary qualifications. He received his early education from his father, who filled, in a distinguished manner, the office of schoolmaster for thirty years. He began at an early age to assist his parent in the discharge of his office. On coming to reside with Fellenberg, his views were farther expanded, and he entered with enthusiasm into the concerns of the establishment, and willingly undertook the formation and direction of the class of the poor, in all their exercises, agricultural, literary, scientific, and moral. He lives with them, eats, sleeps, and works with them, dresses as they do, and makes himself their friend and companion, as well as their instructor. He is eminently fitted for such an occupation by his genius, his address, his temper and disposition, and above all, by his religious principles. The school-room serves also for a shoemaker's shop, and probably accommodates, occasionally, the tailor and harness-maker. The boys always take a lesson of one hour between supper and bed. This lesson is frequently confined to music. They are taught it by principles, but they use no instrument but their vocal organs. Fellenberg lays great stress on music as a means of bringing the mind and heart into harmony with truth, and of inspiring the mild and benevolent affections. He thinks it has been very beneficial in reclaiming many of these boys from the vicious habits they had acquired from the low and exposed lives they had been subject to. By teaching them to sing religious songs, together with those that are simply patriotic, he says their attention is diverted from those vile ballads which are common among low-bred people; and that they find in this new entertainment a happy substitute for the coarse and vulgar expressions to which they were addicted. The boys of this class appeared to be very healthy and contented. They are taught to pay the utmost attention to cleanliness. Their clothing in summer is of coarse cotton, and in winter, of woolen cloth. They go barefooted, except when they work in the fields, or when the state of the weather requires them to wear shoes and stockings; but their heads always remain uncovered. Many of them, as might naturally be supposed, enter the school with the seeds of scrofulous disorders; but, by the effect of a simple and wholesome diet, cleanliness, and labor, they are restored to health with scarcely any medicine. Some of them on their entrance are feeble and debilitated, unable to endure cold, heat, or labor; but when once they had become accustomed to the regimen of the school, they willingly encounter rain, storms, and severe cold, whenever their work calls them abroad, without shrinking from, or regarding the exposure. They are taught to mend their own clothes. In summer they rise at five, and in winter at six; and after having dressed themselves and said their prayers, they receive instruction for an hour. They then breakfast, after which they go to work until half-past eleven. They have then half an hour for

dinner; after which Vehrly gives them a lesson of one hour. They work out till six, and after eating their supper, receive further instruction, which concludes with prayer, and they are generally in bed between eight and nine o'clock. But this distribution of time varies according to the seasons. In winter five or six hours a day are devoted to sedentary instruction. The morning of the first day of the week is always devoted to exercises of piety, and after dinner some hours are given to instruction in sacred history. But their lessons are by no means confined to the school-room. Vehrly takes pleasure in questioning them on subjects of natural history, geography, religion, morals, or any other useful topic, while they are at work in the fields or shops; and it may readily be conceived, that, with this devotion to the improvement of his pupils, occasions will perpetually present themselves of conveying instruction in every kind of knowledge calculated to expand the minds of children and to cultivate their best affections.

MOTIVES TO STUDY AND LABOR.—PESTALOZZI'S METHOD.

With regard to the most effective means of eliciting the powers of the mind, and of conducting the literary exercises of young people, great credit is due to Pestalozzi, whose veteran labors, as one of the most enlightened teachers of the age, were well known and acknowledged long before the commencement of the Hofwyl Institution. His plans of communicating knowledge are in a great measure practised by Vehrly. Much pains are taken to impress on the minds of the pupils a deep sense of the importance of time, and of habits of industry; and from the reports that have been published by commissioners appointed to examine the establishment, it is evident that the most favorable results have attended these endeavors. The children are so effectually redeemed from their former vicious habits, that, in their most free and noisy sports, not an expression is heard offensive to innocence or good manners. After working ten hours in the day, they give themselves up, when their teacher permits, to the liveliest recreation; but a word from Vehrly is sufficient to induce them to leave their sport and to engage in some other exercise. The progress which they make in knowledge is truly surprising when it is considered how adverse their former habits have been to all intellectual abstraction. In a few years, or even in less time, they learn to read, write, and calculate with and without the use of pencil or pen; the elements of drawing become familiar to them; and they acquire good notions of geometry, especially in its relation to field surveying, and its application to descriptive drawing. Botany and mineralogy constitute part of their amusements. They become well acquainted with all the plants of Hofwyl, and their different qualities, both the sanitary and noxious. Of the minerals also, they acquire the names and principal uses, and they make collections of all that is valuable and curious in minerals and vegetables. Some of them are very attentive to the arrangement of their little cabinets. The principal, when walking with them in the fields, is often called upon to decide disputes relative to the nature of stones or vegetables. But the most admirable trait in the character of this school is the tone of religious feeling which, it is said, pervades it. This could not be accomplished were not Fellenberg and Vehrly both strongly imbued with a sense of religious obligation and unremittingly attentive to awaken those sentiments in the minds of the pupils. They have learned by heart more than fifty hymns, and many portions of sacred history. They are regularly attentive to one practice, which is a pleasing source of instruction, and at the same time serves to demonstrate the progress they have made in useful acquirements. At the close of every week they write in a book provided for the purpose, an account of whatever has impressed their minds with the greatest force. It may be either a moral reflection, a description of a plant or an instrument, an account of a conversation, or an extract from something they have read. We saw some of these journals; they were mostly in the German language, and the greater number were written with remarkable neatness. Some of them contained drawings that

evinced no inconsiderable skill, and an eye accustomed to accuracy of observation.

It will readily be conceived that a plan of instruction so admirable, and constantly directed to the best and purest affections of the mind and heart, can scarcely fail to redeem from indolence and vice those whose habits have been the most degraded. And it has accordingly happened, that, notwithstanding the boys under Vehrly's charge have been taken from the very lowest ranks, and some of them the children of beggars, but one instance has occurred of such inveterate vice as to render it eventually necessary to abandon the culprit to his corrupt propensities, and expel him from the school.

In the religious exercises, which take place on the first day of the week, the boys of the poor school assemble with the superior class, but on no other occasion.

AGRICULTURAL DEPARTMENT—FARM—GARDEN.

After breakfast, we repaired to Hofwyl, and were conducted by the count, first to the place where the agricultural instruments are deposited. The drill, or machine for sowing seeds of various kinds, by which one half the seed is said to be saved, has been improved by Fellenberg. The *exterminator*, for destroying weeds, and the *scarificator*, for paring the soil, were among the things in this collection; but I was surprised, when Fellenberg, in reply to my questions, informed me that no attempts had been made to improve the common plow. That which appears to be in universal practice in Switzerland is probably the same used by the great-grandfathers of the present race, and is much more awkward and clumsy than the English plow. The mould board is only a flat plank placed at an angle with the beam. The plank is often changed to the other side of the plow, at each end of the field, so as to throw the furrow always in one direction, but for what reason it is difficult to imagine, except on the side of a steep hill, there may be some advantage in casting the furrows downward. But, as these plows are constructed, I am persuaded it requires nearly or quite double the team to perform a given quantity of labor as in America. I noticed in the yard a new sleigh, designed to hold about eighty persons, and to be drawn by fourteen horses. This is intended for the amusement of the higher class of boys. The snow is often very deep in this part of Switzerland, and continues some months. The stables exhibited a collection of the largest cows I ever saw. They are kept to the stalls all the year, and are fed with grass in the summer. The greatest care is taken to economize the manure. The yard which receives the litter is made concave, and has a well in its center, whence water is thrown over it in dry weather. A large reservoir, lined with stone, receives the wash of the stables, which is from time to time thrown over the contents of the yard. The cows were mostly fat enough for good beef. They seldom give more than twenty-four bottles in a day, and, upon an average, not more than sixteen bottles, or about twelve quarts. We were next conducted over part of the farm. It consists, in the whole, of 240 acres, and certainly affords a neat specimen of agricultural skill. We were shown the garden and play-ground of the upper school, and the fixtures for their gymnastic exercises, etc. Among the latter, throwing the lance is practiced. They aim from a distance at a post, the top of which is loosely attached by hinges on the remote side, and the lancers endeavor to strike with sufficient force to overturn it. Each of them has a portion of garden ground assigned to him, which he cultivates as his own; while a more extensive enclosure belongs to them in common, in the labor of which they are governed by rules adopted by themselves. They have their choice also of the mechanic arts, facilitated by the numerous workshops on the premises.

PROVISION FOR THE RICH.

The Hofwyl establishment, as I have before remarked, consists of two classes, the rich and the poor. The class of the rich contains at present about eighty. Twenty of these, consisting of children under ten years of

age, are placed under the care of a respectable gentleman and his wife, in a house belonging to Fellenberg, situated about a mile from his own residence. A teacher or two have the charge of their instruction both in and out of the house. From this house and ground we had a magnificent view of the eastern Alps. The elevation of some of the summits in this range is but little less than that of Mount Blanc; and the extent of the chain covered with snow was much greater than any I had seen. The air was very clear, exhibiting the rich white of this stupendous ridge of mountains, in the finest style imaginable.

The other sixty, constituting the most prominent part of the Hofwyl institution, are provided with more than twenty teachers, or professors. Among the pupils are several princes and the sons of ministers of state, &c. The price of board and tuition varies from £100 to £300 sterling, per annum. We were not admitted to the interior of the building occupied by these students. We saw none of the performances of their schools, or their exercises, except a little riding on horseback, on saddles without stirrups; the horses trotting in a circle, guided by a rope held by a boy in the center; the professor standing, likewise, in the middle, and directing the rider how to sit. In this exclusion from the interior of his school we were treated by Fellenberg like most, if not all, of his visitors. None are invited to the exercises, and none, of course, would go in without invitation. Either the trouble and distraction which the general admission of his numerous visitors would occasion oblige him to adopt this course, or there is not, in the classification and operations of his school, enough of refinement, talent, and perfection to support the name and to correspond with the character of eminence he has succeeded in obtaining. My own impression is that both these causes operate in producing his decision. The daily and almost hourly attendance and interference of company would certainly be extremely troublesome. He does not profess either to have adopted any plan by which his pupils are rapidly brought forward. His system, as he explained it to me, is even opposed to a hasty progress. He wishes to allow his plants to arrive at full and vigorous growth by a slow, cautious, and well-directed training, and by carefully removing from the soil every obstruction, rather than urge them by a hot-bed culture. He justly thinks that all he can do is to lay a solid foundation, that education is, or ought to be, the business of a whole life. Moral and religious principles he regards as the basis of all that is excellent in man; and, accordingly, great pains are taken to inculcate the doctrines of Christianity agreeably to the profession of the parents and guardians of the pupils. The Catholic scholars have a clergyman or professor of their own sect, and the emperor Alexander has provided for the instruction of the Russian pupils in the principles of the Greek church. Fellenberg's character, as a man of principle and piety, is, I believe, decidedly in his favor. He has the manners of a gentleman, and the whole exterior of his establishment bears the marks of considerable taste and judgment.

Besides the three schools already mentioned, he has another about half a mile from Hofwyl, where young men attend, during the winter, to courses of instruction in those subjects which relate to agriculture, and he lectures himself, I believe, on the practical operations of farming. It is here, too, that the professor of chemistry has his laboratory and lecture-room. We were introduced to him (Dr. Strobe), and judged him to be a good chemist. He is also the physician of the establishment, and his laboratory indicates an attachment to his profession, and judgment in its practical details. The philosopical apparatus is, however, unworthy of the institution, and ought not, I should hope, to be taken as a sample of the whole interior. In taking leave of Fellenberg, he expressed much regret at the shortness of our stay and the consequent want of more opportunities of conversation. I cannot but regard him as a man of more than mediocrity of talent; a man of penetration and judgment; but rather prone, perhaps, like other German philosophers, to theorize on human nature, and to fancy that new and important discoveries are yet to be made in the principles of human action.

UNPOPULARITY OF HOFWYL AT HOME.

From the information we received from others, as well as from the statements of Fellenberg himself, it is evident that his plans have ever been regarded with jealousy by a great number of his most influential neighbors and fellow-countrymen. He was at first condemned as a visionary, but when he had fairly demonstrated the practicability and utility of his schemes for the improvement of education, they accused him of sinister views, and alleged against him that his motives were mercenary, having an eye chiefly to the profits of the establishment. This narrow-minded spirit has not been content with mere expressions of disapprobation and condemnation. The government of the canton has gone so far as to lay positive obstructions in his way, and to threaten him with the weight of their aristocratical authority. He had a few years ago devised a plan for diffusing some of the benefits of his experience in the govern ment of youth, throughout the canton. He invited the teachers of schools to repair to Hofwyl during the period of their vacation, and there to avail themselves of such information as the institution would afford, and their time would admit of. This offer was gladly accepted; but the next season the teachers of the canton were most arbitrarily interdicted by the government from resorting to Hofwyl. Fellenberg, thus very ungenerously thwarted in his wishes to do good, opened his establishment for the benefit of other cantons, and has thus had it in his power to extend still more widely the advantages of his system. His great desire is to introduce a taste for agricultural pursuits connected with an amelioration of the indigent classes. He is himself of a patrician family, and his haughty compeers do not relish what they foolishly consider as a diminution of the dignity of their order, by his resorting to the task of an instructor. But though the Bernese government is thus actuated by ignoble sentiments toward the Hofwyl establishment, the most distinguished and enlightened characters in other parts of Switzerland, are decidedly in its favor. At Geneva it is considered as an honor to Switzerland; and, if we may judge from the patronage that its founder has received from other countries, from England, Scotland, Germany, Russia, &c., it may be inferred that the Fellenberg system of instruction is highly approved by the most competent judges of real merit in Europe.

STUDIES AND ROUTINE IN SUPERIOR SCHOOL.

The superior class consisted of nearly 100 pupils, taught by upward of thirty professors. The course of instruction embraces the Greek, Latin, German, and French languages and literature; history, civil and sacred; geography; mathematics, pure and mixed; natural and mental philosophy; chemistry; music; drawing; gymnastics, including riding, swimming, dancing, &c.; natural history in all its branches; and religious instruction.

The pupils rise at six in winter and five in summer; they breakfast at seven, eat a little at ten, dine at noon, take a luncheon at five, and sup at eight. Five hours are appropriated to study in the forenoon and four in the afternoon; the rest of the day being devoted to their gymnastic, agricultural, and mechanical exercises. This arrangement, however, is not absolutely restrictive, but is made to conform to the varying circumstances of the establishment, the health and genius of the pupils, etc. The greatest pains are taken to cultivate their moral and religious sensibilities. The language chiefly spoken is the German. The internal or civil government (if it may be so called) of the school is regulated by a constitution and by-laws administered by the pupils themselves, and for which object they have their legislative and executive officers, under the supervision of the principal. The motives of emulation, as they are ordinarily excited by rewards, medals, honors, etc., or by a division into classes in the numerical order of first, second, third, etc., form no part of the Fellenberg system. His aim is to address his instructions to the more reasonable and noble principles of their nature, and by the number of his professors (for he has had as many as thirty-five with less than 100 pupils), to unite all the advantages of private with those of public instruction.

GENERAL IMPRESSION.

I have no hesitation in saying that, from all that I have read and all that I have seen of this establishment, it does appear to me to be conducted upon principles which are calculated to afford the very best kind of education which it is possible to confer upon a young man, whatever may be the situation which he is to fill in active life. As it regards the poor, it is difficult to conceive how they could be brought up in a way which would better prepare them for filling the stations of industrious skillful, and intelligent laborers. With respect to the rich, while they are cheerfully pursuing an excellent course of literary and scientific instruction, they are effectually preserved, by the principles of this institution, from those idle and vicious habits which so commonly result from the vacant time of colleges and universities. By turning their attention to agriculture and the mechanic arts; by inspiring them with a love of labor, or at least of a useful application of their strength and muscular activities; by exercising their ingenuity in the use of tools and instruments; by familiarizing them to an attentive observance of nature in her different kingdoms, and in the revolution of seasons,—a foundation is laid for those more expanded feelings and generous sympathies which bind the upper to the lower classes of the community, and eventually tend to exalt the condition of humanity.

THE MORAL CHARM.

But the greatest recommendation of the Pestalozzian and Fellenberg plan of education is the moral charm which is diffused throughout all its operations. It cannot but happen (all other things being equal) that pupils thus educated will become not only more intelligent men and better philosophers, but also more moral and dignified members of society. I cannot but cherish the hope that this scheme of education, of combining agricultural and mechanical with literary and scientific instruction, will be speedily and extensively adopted in the United States. I am aware that it would have to contend with serious difficulties. The prejudices and habits of the people would be against it. The high notions of independence, so early imbibed and strongly cherished among us, would submit, in all probability, with an ill grace to the alternation of labor with the exercises of a school. The pulse of the nation has already been felt on this subject by a benevolent individual (W. Maclure), who, having visited the institutions of Pestalozzi and Fellenberg, was resolved, if possible, to establish one or more schools in the United States on a similar plan. But, after traveling from New York to Lake Erie, he could find no one who would agree to second his views; none who did not consider the plan as either unnecessary or impracticable. Thus discouraged, he relinquished the project, though few persons in the world would have supported it by greater pecuniary sacrifices. Still I cannot but believe that, if it were once introduced and brought fairly into operation, its superiority would be immediately manifest, and that the first successful example would be rapidly followed in different parts of the country. I have but little doubt that, on a good productive farm of 250 or 300 acres, provided with suitable buildings (which need not be very costly) and well stocked, a school of twenty-five or thirty boys, conducted on the plan of Fellenberg's school, would maintain itself, and leave a gain in favor of the farm. A few such schools would soon impart, to a large and populous district of country, a moral tone of incalculable importance to its highest interests and welfare. I know of no means by which a benevolent and wealthy individual could do so much good, at the same expense, as by erecting one or more such institutions, in any of our Middle States. If white children could not at once be obtained to begin with, I would take the children of colored people. These could be procured at a suitable age, and taken on indentures to remain a certain number of years, or until they were of age, if it should be found requisite, as in some cases it might be. Such an experiment, with persons of this description, would be highly

interesting. It would put to flight the ridiculous theory of those who contend for an organic inferiority on the part of the blacks. It would in time produce examples very beneficial to our black population; and in reference to the scheme of colonization, now becoming popular, it might prove extremely important, by furnishing individuals admirably qualified by education, habits, and morals to aid in the management of an infant colony. The great difficulty would be, either in America or anywhere else, in finding persons qualified to conduct such schools. Such characters as Vehrly are rare. Without a deep sense of religion, united with the proper intellectual endowments on the part of the teacher, the scheme could not prosper. Its basis is the mild but fervent spirit of Christian love. It is, however, the happy nature of such a temper to beget its own likeness in the hearts of others; and it might reasonably be presumed that one successful example would readily prepare the way for others.

We could not part with the Count de Villevielle without feeling and acknowledging his indefatigable attentions. He is strongly impressed with the superiority of the Hofwyl system. "In other places," he observed to us, "*instruction* is the end, and *education* is only secondary. At Hofwyl, *education* is the end, and *instruction* is the means of attaining it."

MR. SIMOND'S VISITS IN 1817-19.

Mr. Simond in his *Tour and Residence in Switzerland in the Years* 1817, 1818, *and* 1819,* visited Hofwyl several times, and wrote the first elaborate account of the Institute for the English reading public in the Edinburgh Review (No. 64, for October, 1818), which was reprinted in the *Academidician* for June, 1819. He found the farm in excellent order, brought so by Mr. de Fellenberg's application of sound principles of husbandry, and the domestic life of the institution in advance of anything he had seen of boarding schools. Madame de Fellenberg entered heartily into the plans of her husband. She presided at the meals of the large family—the table, in the horseshoe shape, holding over seventy young men of the first families of Europe, and several professors with their families. On his second visit he was permitted to join Mr. Wehrly [we print the name of this excellent teacher Wehrli of the Poor School, or School of Industry, as given in the printed account] in his daily round both in the field and in the house, and saw the pupils in school and in recreation. We give here, somewhat abridged, his account of the School of Industry:

The school was instituted in 1808 to systematize the domestic and out-of-door life of the pupils, with a view of showing how the children of the extreme poor might be best taught, and their labor at the same time might be applied to their own support and education. He was fortunate in securing the services of a young man from Thurgovia, who had all the natural aptitudes for the position, and a zeal and willingness born of high motives of action. The teacher secured the confidence and sympathy of his poor pupils, by living and working with them. They enter on the work of the day at sunrise, first breakfasting and taking a half hour's lesson in the school-room. They dine at noon with some pastime and another school lesson of an hour, and work in field or shop till six. The evening is given to music, conversation, and working up the memoranda and accounts for the day. The pupils are divided according to age and strength into three classes, and an account is kept of the occupations of each class, and of each department of the school—the family, the occupations, and each crop. Every day each account is posted up—the labor credited to its proper class, building, and crop. In the winter and in wet

* Simond's *Switzerland*, 2 vols., Boston: Wells & Lilly, 1822. Reviewed by Mr. Edward Everett in the North American Review for October, 1822.

weather suitable occupation is found for each class or for individuals, for the special individual aptitude of each pupil is studied, so that the work is done with a will and with better results. All the labor of the farm and the school, and the mending of the implements and clothes—threshing, sawing wood, knitting—is well done. The boys are thus trained to special industries in a natural way, and on leaving school they enter at once on an occupation, without a prolonged apprenticeship. They are not educated above their station, and become at once farmers, tailors, carpenters, and other paying work-people. All are taught music and the manual of arms, and leave the school with such little earnings as they have been able to lay up out of the products of a little private garden, the sale of seeds, and other emoluments of their school life. This school was at first a charge to the founder, but in 1818 it met its own expenses.

We append to this account of a Swiss Poor School, Mr. Locke's Plan of a *Working School for English Poor Children*, submitted in 1697:

WORKING SCHOOLS—1697.

Locke's plan is as follows: "The children of laboring people are an ordinary burden to the parish, and are usually maintained in idleness, so that their labor also is generally lost to the public till they are twelve or fourteen years old.

"The most effectual remedy for this that we are able to conceive, and which we therefore humbly propose, is, that, in the fore-mentioned new law to be enacted, it be further provided that working schools be set up in every parish, to which the children of all such as demand relief of the parish, above three and under fourteen years of age, whilst they live at home with their parents and are not otherwise employed for their livelihood by the allowance of the overseers of the poor, shall be obliged to come.

"By this means the mother will be eased of a great part of her trouble in looking after and providing for them at home, and so be at the more liberty to work; the children will be kept in much better order, be better provided for, and from infancy be inured to work, which is of no small consequence to the making of them sober and industrious all their lives after; and the parish will be either eased of this burden or at least of the misuse in the present management of it. For, a great number of children giving a poor man a title to an allowance from the parish, this allowance is given once a week or once a month to the father in money, which he not seldom spends on himself at the ale-house, whilst his children, for whose sake he had it, are left to suffer, or perish under the want of necessaries, unless the charity of neighbors relieves them.

"We humbly conceive that a man and his wife in health may be able by their ordinary labor to maintain themselves and two children. More than two children at one time under the age of three years will seldom happen in one family. If, therefore, all the children above three years old be taken off from their hands, those who have never so many, whilst they remain themselves in health, will not need any allowance for them.

"We do not suppose that children of three years old will be able at that age to get their livelihoods at the working school, but we are sure that what is necessary for their relief will more effectually have that use if it be distributed to them in bread at that school than if it be given to their fathers in money. What they have at home from their parents is seldom more than bread and water, and that, many of them, very scantily too. If, therefore, care be taken that they have each of them their belly-full of bread daily at school, they will be in no danger of famishing, but, on the contrary, they will be healthier and stronger than those who are bred otherwise. Nor will this practice cost the overseers any trouble; for a baker may be agreed with to furnish and bring into the school-house every day the allowance of bread necessary for all the scholars that are there. And to this may be also added, without any trouble, in cold weather, if it be thought needful, a little warm water-gruel; for the same fire that warms the room may be made use of to boil a pot of it.

"From this method the children will not only reap the fore-mentioned

advantages with far less charge to the parish than what is now done for them, but they will be also thereby the more obliged to come to school and apply themselves to work, because otherwise they will have no victuals, and also the benefit thereby both to themselves and the parish will daily increase; for, the earnings of their labor at school every day increasing, it may reasonably be concluded that, computing all the earnings of a child from three to fourteen years of age, the nourishment and teaching of such a child during that whole time will cost the parish nothing; whereas there is no child now which from its birth is maintained by the parish but, before the age of fourteen, costs the parish £50 or £60.

"Another advantage also of bringing children thus to a working school is that by this means they may be obliged to come constantly to church every Sunday, along with their schoolmasters or dames, whereby they may be brought into some sense of religion; whereas ordinarily now, in their idle and loose way of breeding up, they are as utter strangers both to religion and morality as they are to industry.

"In order therefore to the more effectual carrying on of this work to the advantage of this kingdom, we further humbly propose that these schools be generally for spinning or knitting, or some other part of the woollen manufacture, unless in countries [that is, districts] where the place shall furnish some other materials fitter for the employment of such poor children; in which places the choice of those materials for their employment may be left to the prudence and direction of the guardians of the poor of that hundred. And that the teachers in these schools be paid out of the poor's rate, as can be agreed.

"This, though at first setting up it may cost the parish a little, yet we humbly conceive (the earnings of the children abating the charge of their maintenance, and as much work being required of each of them as they are reasonably able to perform) it will quickly pay its own charges with an overplus.

"That, where the number of the poor children of any parish is greater than for them all to be employed in one school, they be there divided into two, and the boys and girls, if thought convenient, taught and kept to work separately.

"That the handicraftsmen in each hundred be bound to take every other of their respective apprentices from amongst the boys in some one of the schools in the said hundred without any money; which boys they may so take at what age they please, to be bound to them till the age of twenty-three years, that so the length of time may more than make amends for the usual sums that are given to handicraftsmen with such apprentices.

"That those also in the hundred who keep in their hands land of their own to the value of £25 per annum, or upwards, or who rent £50 per annum or upwards, may choose out of the schools of the said hundred what boy each of them pleases, to be his apprentice in husbandry on the same condition.

"That whatever boys are not by this means bound out apprentices before they are full fourteen shall, at the Easter meeting of the guardians of each hundred every year, be bound to such gentlemen, yeomen, or farmers within the said hundred as have the greatest number of acres of land in their hands, who shall be obliged to take them for their apprentices till the age of twenty-three,or bind them out at their own cost to some handicraftsmen; provided always that no such gentleman, yeoman, or farmer shall be bound to have two such apprentices at a time.

"That grown people also (to take away their pretence of want of work) may come to the said working schools to learn, where work shall accordingly be provided for them.

"That the materials to be employed in these schools and among other the poor people of the parish be provided by a common stock in each hundred, to be raised out of a certain portion of the poor's rate of each parish as requisite; which stock, we humbly conceive, need be raised but once; for, if rightly managed, it will increase."

School of Industry at Lindfield.

In the year 1824, Mr. William Allen,* Secretary of the British and Foreign School Society, began at Lindfield, Sussex County, an Industrial School for the children of agricultural laborers, which had great influence in demonstrating the practicability of engrafting manual labor in some form into the daily routine of schools, especially for vagrant children.

The proprietor had published, in 1820, a little tract, *Hints for establishing Schools of Agriculture*, drawn from Fellenberg's experience, and in 1825, he adopted the plan himself, by making provision for boarding, lodging, and clothing twelve boys on the manual labor system. This school has been in successful operation ever since, and is now being enlarged. One great point is, to bring up the boys in habits of industry, and particularly in the knowledge of agriculture; they are employed about five hours a day upon land, when the weather permits, under the immediate inspection of a person well skilled in husbandry; when they cannot work out of doors, some of them are employed in weaving linen, some in the printing office attached, some in shoemaking, &c.

The boys are taught to do everything for themselves as far as practicable; they make their own beds, keep their apartments clean, assist in cooking, clean their shoes, &c.

Each of the twelve boys has a little apartment to himself, about eight feet square, and ten feet to the ceiling, in which is a bed, a chair, and a table, of course; they each have a separate bed, no two boys in the establishment being suffered to sleep together.

Each boy has a garden, consisting of twenty-six rods or perches; two of which he may cultivate in flowers, or what he likes; twelve rods are for potatoes, and twelve for corn. The expense for manure, &c., is charged; but this being deducted, he receives the rest for pocket money. The average last year was 1*l.* 6*s.* 8*d.* each, or more than 6*d.* per week.

The boys are instructed in the most effectual means for supplying the necessaries and comforts of life by the cultivation of the land on the spade or garden plan. These boys, beside reading, writing, and arithmetic, are taught English grammar, geography, the use of the globes, land measuring, and such other branches as are found practicable.

A book is kept, in which the master notes from time to time the conduct and progress of each boy; care is taken that they be well instructed in the evidences of the Christian religion, and in the Bible.

Each boy is made to keep a diary, in which he enters the time spent in each of the objects of his study. An examination generally takes place every month or six weeks, when a summary of the diaries is made, and the progress of each is noted; reference being had to the conduct book.

The persons employed in the establishments are: a superintendent, who is also a teacher; a school-master; a school-mistress; an infant school-mistress; a laborer in agriculture, who works with and teaches the boys.

As the peasants, in general, are so ignorant of the value of education, that they will keep their children from school if they can get employment for them that will bring in a few pence, the proprietor of the schools gives a shilling a week to such boys as will work for a certain number of hours on the land, and go to school for an equal number of hours. This plan has completely succeeded; the value of the labor being found equal to the shilling per week, so that the schooling is a clear gain to the boy.

All the boarders who are old enough to have the care of a boy's farm, each consisting of three-quarters of an acre, and divided into twenty-four parts; each part or division being five rods. There are now fourteen such farms, and the things cultivated are precisely those recommended in a pamphlet called "Colonies at Home," first published by the proprietor in the year 1828 under the name of "The Three Acre or Handicraft Farm;" so that each boy's farm is exactly the fourth part of a farm on which a weaver, tailor, shoemaker, or any other handicraft might be carried on in connection with agriculture.—BARNARD'S *Common School Journal*, 1839.

* See Memoir of William Allen, one of the Proprietors and Founders of Savings Banks, in Barnard's Journal of Education, Vol. X, p. 365.

Manual Labor School at Ealing.

PROF. BACHE in his Report to the Trustees of Girard College on Education in Europe, in 1836, describes the Manual Labor School at Ealing, the expense of which was borne by Lady Byron, as follows:

The Model Industrial School at Ealing, a village almost five miles from London, is an attempt to adapt the spirit of the Swiss rural schools to the circumstances of the English peasantry. "Its leading principles are, that the children should early acquire habits of patient industry; that they should be acquainted with the value of labor, and know the connection between it and property; that they should have intelligence, skill, and an acquaintance with the objects by which they are surrounded; that the higher sentiments, the social and moral part of their being, should receive a full development."

Habits of industry are promoted by laboring in the garden attached to the school-house. This is divided, one portion being reserved for the use of the school, another being subdivided into small gardens for the boys. The pupils work in the first under monitors, and receive a compensation in proportion to the useful results of their labour. The second they hire at fixed rates, and dispose of the produce as they please, always receiving, however, the market price for it from the school, if they choose to dispose of it there. The younger children are not allowed to undertake gardens on their own account, but work for others or for the establishment. Partnerships are sometimes formed among them for the more advantageous cultivation of larger pieces of ground. At the period of my visit, the gardens were planted with vegetables and flowers, and many of them tastefully arranged. All exhibited an appearance of neatness, and during the hours of work the renters appeared busily occupied. The best order reigned among all the children. An occasional simple song was sung in the group who were working for the school, under the direction of a monitor. The master directs the whole, and to his suggestions they are indebted for many improvements; it is their privilege to resort to his counsel in cases of difficulty. The school furnishes the working-tools, which for the youngest children are merely a hoe and rake. They have also indoor work for bad weather, consisting of carpentry, the making of wooden shoes, etc. I was told that the room for containing their gardening-tools, where there is also a trough for washing, had been fitted up by the pupils, and they have shown considerable ingenuity in the repairs of the out-houses attached to the school, and have even entirely constructed one of them. In the beginning a gardener was employed to teach the boys, but this is now done by the master and monitors. An account current with each pupil is kept, in which he is charged with the rent of his ground, and the seeds and plants which he has purchased from the stock, and credited with the produce which he has sold to the school. Some of the pupils have a considerable surplus on the credit side at the end of the year; one lad is stated to have gained nearly ten dollars from a sixteenth of an acre; another, of thirteen, to have gained nearly five dollars and a half, from the gardening between March and November; another, of fourteen, five dollars; and a third, of eleven, the same sum. It is the duty of the master so to arrange that the pupils may not lose, unless by providential circumstances; not to intrust, for example, a youth with the charge of a garden before his capability to manage it is sufficiently proved; and not to allow extravagances or glaringly injudicious measures on the part of the little gardeners. The tendency of these measures is, incidentally to train to habits of respect for property, of honesty, fair dealing, and mutual assistance, quite as valuable as those of industry. The time employed in manual labor by the elder pupils is three hours, and to this is added three hours and a half of intellectual instruction. The younger boys are four hours and a half in school.

CHILD LIFE ACCORDING TO CHRIST.

BY REV. STOPFORD A. BROOKE.

"FOR OF SUCH IS THE KINGDOM OF GOD."*

It is a happy thought that the children who climb upon our knees are fresh from the hand of God, living blessings which have drifted down to us from the imperial palace of the love of God, that they still hear some of the faint notes of the music of God's life, still bear upon their faces traces of the uncreated light. Heathen sage and Christian poet have enshrined the thought, each according to his knowledge, and though there is no proof of its truth, yet we cannot neglect as quite fruitless in wisdom so wide spread an intuition. It is vain to sneer at it as poetry, in vain at least for some of us. He cannot scorn this thought who feels, as his children's faces light up at his coming, not pleasure only, but an inner sense of gratitude that things so pure, so close to God, should give to him, with the sense of his unworthiness deep within, so much and so unsuspectingly. Their trust seems to carry with it something of the forgiveness of Heaven. The man sees the tolerant tenderness of God his Father in the child whom He has sent him—that his little one believes in him, bestows on him the blessing of an ever-renewed hope.

Nor can he scorn this thought who on philosophic grounds believes that all living beings are held in God, are manifestations of part of the Divine thought. He knows that a phase of that idea which God has of the whole race is incarnate in his child, that his child is destined to reveal it, that this is the purpose for which God sent it into the world. Therefore hidden within this speck of mankind he recognizes a germ of the Divine essence which is to grow into the harvest of an active life, with a distinct difference from other lives.

And if, born of these two thoughts, a sadness succeeds the first touch of joy and gratitude, when the parents think how soon the inevitable cloud of life will make dim the heavenly light; how long, how evil, may be the days of their child's pilgrimage; how far he may retreat from God—yet, we who believe, not in a capricious idol of power, but in a just Father who loves—we who hold that there is nothing which is not in God, cannot distrust the end. Our children are in His hands; they will some time or other fulfill the work of revealing God; they *must*, for God does not let one of His thoughts fail. If all life be in God, no life ever gets loose from God; it is an absolute imperative of the philosophy which denies that anything can be which is not of God, that nothing can ever finally divide itself from Him. Our children, like ourselves, are already saved by right. Years of what we call time will be needed to educate them

* *Child Life.*—A Sermon preached in St. James' Chapel, London, by Rev. Stopford A. Brooke, Chaplain-in-Ordinary to the Queen. "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."—Luke xviii, 16.

into union with God in fact, but that end is as certain, if God exist, as God's existence.

This thought of what I may call the divinity of childhood is still further supported by the exquisite relation in which Christ put Himself to children. The heart of woman will never forget that beautiful wayside story where He consecrated the passion of motherhood. The religious spirit will never cease, when disturbed by the disputes of the worldlier life, to remember his words when, bringing the disciples back to the sweetness of early charity, He took a child and placed it in their midst. The soul distressed with questions of belief remembers with a touch of peaceful pleasure how Christ recalled his people to the natural simplicity of faith, to that higher and deeper religion which lives beyond the wars of the understanding, when He said, "Whoso shall receive one such little child in My name receiveth Me."

And when mistaken religious persons press hard upon the truth and tenderness of the relation of parents to children, and bid the one look upon the other as children of the devil—corrupting with their poison the sweetest source of feeling in the world and the love which of all human love links us closest to the heart of God, we fall back in indignant delight upon the words of the Saviour: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven."

And once more, when we think that God revealed Himself in the childhood of the Saviour, the thought of the divinity of childhood becomes still more real. To us it is much, in our stormy and sorrowful life, to think of Christ in his manhood conquering and being made perfect through suffering; but when we wish to escape into a calmer, purer air, we turn from the image of our Master as "the man of sorrows and acquainted with grief," dear as that is to us, and look with infinite pleasure on the earlier days at Nazareth, imagine Him playing in the meadow and rejoicing in the sunlight and the flowers, taking his mother's kiss, and growing in the peace of love—and so learn to dream of God, revealed not only as the Eternal Father, but, in some not unworthy sense, as also the Eternal Child.

It is a thought which bathes all our children in a divine light. They live for us in the childhood of Christ; they move for us and have their being in the childhood of God.

In the directest opposition to all this—to the poetic instinct of Greek and Christian poetry and philosophy, to the natural instincts of the human heart, to the teaching and acts of Christ, to the revelation of God in childhood—is the dreadful explanation which some have given of original sin. Children are born, we are told, with the consummate audacity of theological logic, under the moral wrath of God, are born children of the devil. I have already denied this from this place, and stated instead of it the fact —that we are born with a defective nature which may and does lead to moral fault, but in itself it is no more immoral than color-blindness. I have said that this imperfectness is the essential difference of human nature; that which makes man differ from God, from angels, from brutes; that which makes him, so far as we know, the only being in the universe

capable of progress. It is a defectiveness distinctly contemplated, distinctly initiated by God, who wished for a being in His universe the history of which should be the attainment of perfectness through struggle and defectiveness. As such, the defectiveness of our children, as well as our own, has in it a thought which glorifies it. We see in its first developments, and in the way in which the spiritual element meets it, the beginning of that noble struggle in which the soul will have the glory and pleasure of advance, the delight of conquest as well as the misery of failure; the interest of a great drama, and the final resurrection into freedom from weakness, error, and restraint.

Whatever way we look, then, upon our children, our first feeling should be reverence for the divine within them, infinite desire to help them to recognize that divine idea, and to express it through life, in a noble form. This should be the basis of education. If it were, we should have less bad men and bad women.

For we should remember that children on whom we can make almost any impression we please, so ductile is their wax, will become what they are believed to be, will reverence their own nature when they feel that it is reverenced, will believe that they are of God, and know and love him naturally when they are told that God is in them.

But the other basis of education has an irresistible tendency to degrade them, and it only shows how near they are to God that it does not degrade them more. What conceivable theory is more likely to make them false, untrustful, cunning, ugly-natured, than that which calls them children of the devil, and acts as if the one object of education was, not to develop the God within them, but to lash the devil out of them? Let them think that you believe them to be radically evil, and the consequences be on your own head. You will make them all you think them to be. Every punishment will make them more untrue, more fearful, more cunning; and instead of day by day having to remit punishment, you will have to double it and treble it, and at last, end by giving it up altogether in despair, or by making your child a sullen machine of obedience.

Instead of trusting your child, you will live in an atmosphere of constant suspicion of him, always thinking that he is concealing something from you, till you teach him concealment and put lies in his mouth and accustom him to the look and thought of sin; and then—having done this devilish work and turned the brightness and sweetness of childhood into gloom and bitterness, and having trodden into hardened earth the divine germs in his heart—what happens? You send him into the world already a ruined character, taught through you to live without God in his soul, without God in the world, to believe in evil and not in good.

Do not complain afterwards if he disappoint you, if he turn out a cruel, or a dishonorable, or a miserable man. It is you who have made him so, and God will have a dreadful reckoning with you. "I mistook," you will say, as you tremble before His judgment-seat; "I did it for the best." Alas! there will be no possible excuse for you, but this, which links you with the slayers of Christ, "Father, forgive me, for I knew not what I did."

Teach your children to believe in the goodness of his nature, in his nearness to God. And this leads me to the first characteristic of childhood, faith; faith, the quality whose outward form is trust.

It speaks well for the beauty of the human quality of faith that it is so lovely a thing to us when we see it pure in childhood. No pleasure is so great as that which we receive when, in their hours of joy, still more when sorrow or disease attack them, we see the light of our children's faith in us shining in their eyes.

It speaks well for the spiritual power of this quality that it has on us such winning force. We grant to it as we recognize it, what we should grant to nothing else—we cannot hold back from its often mute request anything which is not wrong for us to give. It overcomes the world in us: it leads us to make a thousand sacrifices. It charms our weary life, it attracts and softens our sated heart. It makes us feel our own relation to God, and what it should be, for it is its earthly image. The parents who have not encouraged and loved this quality in children towards themselves, will have but little of it in their own relation to God. They will give no pleasure to the Divine Father, they will have no natural power with Him.

Having this faith, the child is, as long as it is unspoilt by us, fearless, and fearless under the difficulties of a vivid imagination, not the high imagination which composes images towards an artistic end, but the untutored quality which works without an impulse or an aim. On the child's receptive heart everything makes a strong impression, numberless images are received. And at night, when no new impressions are made by outward objects, these images rise up a thronging crowd in the brain. And the work of the brain, just beginning to learn itself, and as yet under no ordinance of the will, composes, combines, contrasts these images into a thousand fantastic forms.

Spoil the child's faith in the world being good to it and pleasant; frighten it with falsehoods to keep it quiet, tell it a single lie, and let it lose a grain of its divine trust in you; show yourself violent, unreasonable, harsh, or cruel, and every one of these images may take a frightful form. What it has suffered from you, the distrust it has gained from you, will creep like a subtle element of fear into the creations of its fancy, and terror is born in its heart.

Again, this unquestioning faith makes the child think that everything is possible, and as many things are possible which the fear which reasons deters us from attempting, the child often does feats which astonish us. So nations in their childhood, and men inspired by intense faith, have believed in themselves and done things called miraculous.

It is unwise to attack too rudely even this self confidence of childhood. Lessen the child's faith in his own powers, and you will check the growth of that happy audacity which in boyhood and youth wins afterwards so much—that easy daring and self-confidence which, when it is limited by good manners, is so charming in society.

Nature herself will teach him humility soon enough, and you had better let him find out his limits in this direction for himself. She has a way of teaching which is irresistible; which, though it stops audacity with firmness, yet shows that she is pleased with the audacity; which points out a way of conquering herself. And in the child's relation to his home and society, you yourself can check the fearless self-confidence when it degenerates into impertinence or thoughtlessness, not by harsh rebuke, but by

appealing to the natural impulse of affection The limit placed by saying and enforcing this—"Do nothing, my child, say nothing, which will give pain to others"—is not a limit which will crush the natural boldness of the heart. It is a limit which appeals to love, and the desire to be loved is an element in the child's nature as strong as faith. It will be seen to be natural and reasonable; it will be accepted.

Again, as to this faith in its relation to God, how does it take a religious form? The child's religious faith is, first, faith in you—mother, father, guardian; to early childhood you are God. And when you come to give a name to the dim vision of the growing child, and call it God, it will grow into form before him, clothed with your attributes, having your character. If the child learn to worship an idol—a jealous, capricious, passionate God—it is not his fault half so much as yours. What were you to him when he was young? Were you violent, sulky, exacting, suspicious, ruling by force and not by love? Whatever you were, his God in boyhood will wear your shape and bear your character, and he will grow like the character he contemplates. As he grows older, he needs more direct teaching. He asks who is God, what is His character, what His will. For He cannot but desire to know these things, through a vague curiosity, if through nothing more. For by and by, God touches him. Spiritual impulses, slight, but distinct, come to him in hours of temptation; voices make themselves heard in his heart; passion renders life exalted, and in the more wakeful state it genders, the germs of spiritual life push forth; nature speaks her dim message in some lonely moment on the hills or in the wood, and he is conscious of an undefined want. What has he to fall back on then? What ideas have you given him to which he may now fly for solution of the growing problem? what forms of thought which the new powers of spiritual faith and love may breathe upon and make a living God? The whole spiritual future of his youth then trembles in the balance. Fathers and mothers, you do not know often what you are doing; what misery, what bitterness, what hardness of heart, what a terrible struggle, or what a hopeless surrender of the whole question you have prepared for your child by the dismal theology and the dreadful God, and the dull heaven, which you have poured into the ear of childhood. Long, long are the years, before the man whose early years have been so darkened can get out of the deadly atmosphere into a clear air, and see the unclouded face of God.

So far for the faith of childhood; on its love I need not dwell, the same things apply to it as apply to faith; but on its joyfulness and the things connected therewith we speak as we draw to a conclusion.

The child's joy comes chiefly from his fresh receptiveness. His heart is open to all impressions as the bosom of the earth is to the heavenly airs and lights. Nothing interferes to break the tide of impressions which roll in wave on wave—no brooding on the past, no weary anticipations of the future. He lives, like God, in an eternal present. The world is wonderful to him, not in the sense of awaking doubts or problems, but as giving every moment some miraculous and vivid pleasure, and it is pleasure in the simplest things. His father's morning kindness makes him thrill; his food is to him the apples of paradise. The sunlight sleeping on the grass,

the first fall of snow in winter, the daisy stars he strings upon the meadow, the fish leaping in the stream, the warm air which caresses his cheek the passing of the great wagon in the street, the swallows' nest above his bedroom window, the hour of rest at night, and his prayer at his mother's knee—all are loved lightly and felt keenly, and touch him with a poetic pleasure. And each impression, as it comes, is clothed in simple words—words which often, in their spontaneousness, their fearless unconsciousness, their popular quality, their fitness for music, have something of a lyric note, something of the nature of a perfect song. For the child lives in a world of unconscious art. He is fearless in his delight, and when he is happy he trusts his own instincts as revelations: and if we could get back in after-life something of this, we should all be artists in heart. One knows in the highest genius that, united with manhood's trained power of expression, there is an eternal element of childhood. Take, for example, the perfect song, such as the songs of Shakespeare were. They were spontaneous, sudden, popular, simple, and able to be sung. But above all, they derive their magic and winning power from the poet's fearlessness, from his trust in, and his delight in his instinctive emotions. The songs of other poets are spoiled by their fear of their simplicity being called absurd by the public, by that doubt whether the thing is quite right, that thinking about thought, that shyness of one's own feeling which come from want of that unconscious trust in his rightness and delight in it which a child possesses. The kingdom of a perfect song, the kingdom of a perfect work of art, is like the kingdom of heaven, one must enter it like a little child.

"Fostered alike by beauty and by fear," fear which has its thrill of joy, the child grows into union with the world, and into consciousness of his own heart, till "the characters of danger and desire" are impressed upon all outward forms, and day by day more vividly that great enjoyment swells which makes

> The surface of the universal earth
> With triumph and delight, with hope and fear,
> Work like a sea.

And in quieter moments, calmer pleasures are his—pleasures of love given and received, pleasures of childish friendship, pleasures of first successes in learning and in new pursuits, pleasures of obscure feelings just touched, not understood, which make in after-life

> Those recollected hours that have the charm
> Of visionary things, those lovely forms
> And sweet sensations which throw back our life,
> And almost make remotest infancy
> A visible scene, on which the sun is shining.

We look back on them with reflection, but there was no reflection, or but little, then; the life was natural, unthoughtful, only now and then, amid the full movement of unconscious pleasure, flashes of deeper thought arose and passed away, a faint touch of something to come, a weight within the pleasure, a dim sense of sublimity or calm, a suspicion of what duty meant, just came and were forgotten, but did not die. They went to form the heart, to build up that which was to become the man, and they arose afterwards in maturer life to impregnate and to elevate the mind.

We spoil all this divine teaching of God and nature by forcing the child out of his unconsciousness into self-consciousness, by demanding of him reflection, by checking the joy of his receptiveness by too much teaching, too much forcing. Let him remain for a time ignorant of himself, and abide in his heavenly father's hands; let him live naturally, and drink in his wisdom and his religion from the influences which God makes play around him. Above all, do not demand of him, as many do, convictions of sin, nor make him false and hysterical by calling out from his imitative nature deep spiritual experiences which he cannot truly feel. Let him begin with natural religion, leave him his early joy untainted, see that he knows God as love and beauty and sympathy. It is horrible to anticipate for him the days, soon enough to come, when sorrow and sin will make of life a battle, where victory can only be bought by pain.

But if we keep these early days pure and joyful, full of the blessedness of uninjured faith and unconscious love, we give to the man that to which he can always look back with hope, and use for the kindling of effort and aspiration. For the dim remembrance of their pure and powerful pleasure, the divinity within them, have virtue to recall us in after-life, when high feeling is dulled with the cares of this world, to loftier and better thoughts; to nourish and repair imagination when its edge is blunted by distress and doubt; to exalt the soul with hope, that though innocence is lost, yet goodness remains to be won; to tell us, in the midst of the transient and the perishable, that our life is hidden in God, and our spirit at home in immortality. It is true that inimitable innocence, that perfect trust, that belief that nothing is impossible, that fresh and honest freedom, that divine joy, cannot be the blessing of the man. He has been driven out of Eden, and the swords wave forever over the gate and forbid return. But there is a nobler paradise before us, the paradise of the soldier spirit which has fought with Christ against the evil, and finished the work which the Father has given him to do. There the spirit of the child shall be mingled with the power of the man, and we shall once more, but now with ennobled passion and educated energies, sing the songs of the fearless land, children of God, and men in Christ.

It is true that, tossed with doubt, and confused with thoughts which go near to mastering the will, we are tempted to look back with wild regret to the days, when children, we dreamt so happily of God, and lived in a quaint and quiet heaven of our own fanciful creation, and took our dreams for realities, and were happy in our belief. But after all, though the simple religion is lost, its being now more complex does not make it less divine; our faith is more tried, but it is stronger; our feelings are less easily moved, but they are deeper; our love of God is less innocent, but how much more profound; our life is not so bright in the present, but its future is glorious in our eyes. We are men who know that we shall be made partaker's of the child's heart towards our Father, united with the awe and love and experience of the man. And then, through death, again we enter the imperial palace whence we came. We hear the songs and voices which of old we heard before we left our home, but we hear them now with fuller, more manly comprehension; we see again the things which eye hath not seen, but our vision pierces deeper. We worship God with the delight of old, before we went upon our Wander-Year, but the

joy is more stately, for it is now the joy of sacrifice; and all things now are new to us, for we have grown into men, and we feel the power and joy of progress. But never, as we look to Him who led us all our life long until this day, shall we lose the feeling of the child. Through all eternity the blessing of the child's heart shall be ours. In the midst of our swiftest work, in the midst of our closest pursuit of new knowledge, in the midst of all the endless labor and sacrifice of the heavenly life, we shall always turn with the sense of infinite peace to God, and say, Our Father, suffer a little child to come to Thee.

THE GREEN PASTURES.

I WALK'D in a field of fresh clover this morn,
Where lambs play'd so merrily under the trees,
Or rubbed their soft coats on a naked old thorn,
Or nibbled the clover, or rested at ease.

And under the hedge ran a clear water brook,
To drink from, when thirsty or weary with play;
And so gay did the daisies and buttercups look,
That I thought little lambs must be happy all day.

And when I remember the beautiful psalm,
That tells about Christ and his pastures so green,
I know he is willing to make me his lamb,
And happier far than the lambs I have seen.

If I drink of the waters, so peaceful and still,
That flow in his field, I forever shall live;
If I love him and seek his commands to fulfill,
A place in his sheep-fold to me he will give.

The lambs are at peace in the fields when they play,
The long summer's day in contentment they spend;
But happier I, if in God's holy way
I try to walk always with Christ for my friend.—*Mrs. Duncan.*

THE CHILD'S DESIRE.

I think, as I read that sweet story of old,
When Jesus was here among men,
How He called little children as lambs to His fold,
I should like to have been with them then.
I wish that His hands had been placed on my head,
That His arms had been thrown around me,
And that I might have seen His kind look when He said,
"Let the little ones come unto me."

But still to His footstool in prayer I may go,
And ask for a share in His love;
And if I thus earnestly seek Him below,
I shall see Him and hear Him above,
In that beautiful place He has gone to prepare
For all that are washed and forgiven;
And many dear children are gathering there,
"For such is the kingdom of Heaven."—*Mrs. Luke.*

FRÖBEL'S SYSTEM IN CONGRESS OF PHILOSOPHERS.

SESSION HELD AT FRANKFORT-ON-THE-MAIN, IN OCTOBER, 1869.

INTRODUCTION.

The Congress of Philosophers first met at Prague, on the call of Prof. von Leohnardi, of that University, on the 26th of September, and continued in session till the 4th of October, 1868.* There were fifty-five members present, and one hundred more responded in letters of sympathy, representing the prominent chairs of philosophy in European Universities. It had a section of Pedagogy in which, among other phases of education, Fröbel's system and the Kindergarten were discussed. The meeting decided to hold a second session in October and November, 1869. In May, 1869 a circular was issued in the *Augsburger Allgemeine Zeitung*, in which due prominence is given to the Pedagogical section.

True philosophy, as an educator, is ever active to clear away the barriers that stand in the way of clear, unbiased comprehension of science and life in their relations and integrity, Philosophy raises the banner, not of any one special science, but of human culture, and however regarded by the materialists of the day as a foolish pursuit, it is the only basis of rightful education—nothing less than which has been the aim of all the eminent educators of our time, such as COMENIUS, PESTALOZZI, DIESTERWEG, FRÖBEL. So far as the General German Teachers' Convention and the Austrian Teachers build on the foundations these men have laid, they work for the same ends as the Philosophers' Congress, from which they are only distinguished in this, that they have special educational aims, while the Philosophers' Congress takes into consideration all questions of interest to cultivated persons and society at large. A delegation was sent to the Teachers' Convention at Berlin, asking them to take part in the Congress at Frankfort-on-the-Main; to aid, by word and co-operation, to solve the educational problems of the present, the most prominent of which are the completing and remodeling of the public schools, especially the establishing and reorganizing of Kindergartens, in accordance with the spirit of FRÖBEL.

One problem to be solved in the establishing of a philosophical normal school for the training of educators and teachers, by which not only a remodeling and improvement of the primary, but also of the high-schools, shall be attained. Finally they will ask for an improvement in female education, in accordance with the demands of the present time and the vocation of the female sex. As these points are felt to be of importance by every thinking educator, it is believed that all the teachers will meet with confidence and good-will, a convention of thinking friends of humanity, to devise means for its welfare.

The Berlin Teachers' Convention responded favorably, and was present in force at the session held in Frankfort, Oct. 26, 1869.

* We are referred by Dr. Harris, to the *Augsburger Allgemeine Zeitung* for October, 1868, and the *Philosophische Monertshafte*, Vol. I, p. 514, Vol. II. p. 139, 236, 322, 424; and Leohnardi's Die Neuve Zeit for 1867–9, for a full account of the proceedings of the Philosophers' Congress.

"In the beginning of our century, education needed a new impulse; and it was given by PESTALOZZI and FICHTE who broke the road for the national education of Germany. But the question, what is the true humane mode of education, applicable to all men every where, comes up anew, and asks for the right means to fulfill its mission.

"FRIEDRICK FRÖBEL, the great educational reformer of our era, in his system of education, promises these means. But, as yet, his method has been only partly and inadequately carried out in the widely-multiplying Kindergartens. It asks for a thorough investigation, on the part of scientific men, of the principles on which it is based; and if its claims prove to be well founded, it should be recommended to all governments and communities, and its adoption decreed. In view of the great importance of this question, an educational committee, which counts eminent scientific men among its members, was formed last year in Berlin, during the teachers' convention, for the purpose of taking the matter into consideration; and they are invited to attend the Philosophers' Congress as members, taking active part in it, discussing the general educational questions, and devising means to establish a central normal school for the education of male and female teachers, who may meet all the demands of our time in all directions; and an address to the government and school authorities of Germany for the reform of the normal schools, will be submitted for discussion."

The subjects thus announced in the manifests of the Berlin Teachers' Convention were discussed in the Pedagogical Section of the Philadelphia Congress at Frankfort from Oct. 26th to Nov. 4th, and the conclusions reached in the field of popular education, were embodied in a Report of a special committee of which Prof. von Fichte was chairman. During the session, the Baroness von Marenholtz-Bülow gave four public lectures in Frankfort which were largely attended, and took the initiatory steps for the establishment of a "General Educational Union," which was organized in 1871–72.

PROF. I. H. VON FICHTE, the author of the following Report, was a philosopher and writer of great eminence and remarkable versatility. He was born July 8, 1797, the son of the distinguished philosopher Johann Gottlieb Fichte, whose writings and personal influence are world renowned, and who died the 27th of June, 1814. His widow died five years later. The son took his degree as Doctor of Philosophy in 1818, at the University of Berlin, where for a short time he was established as Privat-docent. Later he became a Gymnasial teacher in Saarbrücken, and subsequently in Düsseldorf. For several years till 1840, he was Professor Extraordinary of Philosophy in Bonn. In 1842 he was called to Tübingen as Professor of Philosophy, where he remained till 1863, when he resigned and removed to Stuttgart, where he resided till his death, at the age of 83. He was a voluminous writer upon a variety of subjects, on Philosophy, Ethics, Pedagogics, and Theology, singularly clear, candid, and sensible, earnestly theistic and christian. He founded the journal which bears his name and has reached the 78th volume, and is highly esteemed in Germany and wherever German Philosophy is studied.

THE NATIONAL EDUCATION DEMANDED BY THE AGE,

CONSIDERED IN CONNECTION WITH THE EDUCATIONAL SYSTEM OF FRIEDRICH FROBEL.

By Prof. J. H. Von Fichte.*

I. EDUCATION—THE PROBLEM OF THE AGE.

Since Pestalozzi's great movement, it has become, at least in Germany, a universally recognized conviction, that only by means of an improved popular education, can the many defects of civil, social and family life be thoroughly corrected, and a better future be assured to our posterity. It may be asserted, still more universally, that the fate of a people, its growth and decay, depend, ultimately and mainly, on the education which is given to its youth. Hence follows, with the same indisputable certainty, the next axiom: that nation which, in all its classes, possesses the most thorough and varied cultivation, will, at the same time, be the most powerful and the happiest, among the peoples of its century; invincible to its neighbors and envied by its contemporaries, or an example for them to imitate. Indeed, it can be asserted, with the exactness of a mathematical truth, that even the most reliable preparation for war can be most surely reached through the right education of physically-developed young men. This conviction also gains ground in Germany; and renewed efforts are now made to introduce gymnastics (*turnen*) into the system of common school education, freed from all cumbersome modifications, and restored to their simple, first principles.

But the problems of national education are far from being limited to these immediate, practical aims. Its workings must not alone cover the present and its necessities; the great plan of national education must comprehend unborn generations, the future of our race, the immediate and therefore the most distant. Finally, man must not be educated for the State alone (after the manner of Greece and Rome), but the highest civil and educational aim must be to lead the individual and the whole race toward their moral perfection. National education must therefore extend beyond the popular and expedient; must construct its foundations on pure and universal humanity, and then raise upon these whatever national and professional wants require. This gradation of requirements strictly held, will prove to be a guiding rule of great importance.

Here now, it may seem—and "idealizing educators" have frequently received such reproaches—as if in these demands, far off, impossible

* Translated by Emily Meyer, with slight verbal alterations and abridgements.

problems were treated of, as if educational utopias were desired, instead of looking after what is nearest and most necessary. And one could say, even with an appearance of right, that inasmuch as we perform what is near and sure, we approach, at least progressively, our highest goal. For national education is a work so comprehensive, complicated and prodigious, that it can be realized only in favorable periods and within very circumscribed limits.

Admitting this last, we hope still to show how directly practical the consideration of that universal question of principle is, and that the education of the present will only reach its aim by beginning at this point. We are undeniably entering a new era. We are preparing to cast aside the last remnants of the middle ages. Inherited rights are precarious, or at least they can claim no legal sanction, while, nevertheless, much in our manners and customs remind us of the past. No one is compelled to serve another, and no individual enjoys in idleness the profits of another man's labor; but for each, labor and capacity are to be the sole supports of his position in life. Thus each is thrown upon his own exertions, and the path of unlimited competition and zealous effort is opened to all.

For this reason there should no longer be a privileged class, but to each, approximately at least, must be offered every thing which belongs to a universal human culture, and what his particular capacities demand or are able to appropriate. Only upon these two conditions can the citizen of the commonwealth be fitted for the future "struggle for existence," to continue equal to the increased requirements, and fulfill ably his chosen calling.

This new great principle of the equal rights of all to all which their talents can grasp, demands a plan of education fundamentally renovated and readjusted. In every given case, the education must be strictly proportional to the conditions which the period offers. But it can not be denied, that in the present period this proportional relation has not been reached; yes, there is even danger that it may be missed of, by a mistaken arrangement of details. For this reason, those upon whom the responsibility of educating rests, must recognize clearly the final aim of the same, and prepare it with practical certainty, through all the necessary grades. Above all, therefore, theoretically there must be no vacillation in principles, practically no failure in the correct issues! If we should succeed only in spreading a wholesome light over these two points, we should feel that we had solved our present problem.

Our politicians and State educators differ widely in regard to that aim; and this is the next ground where the struggle should begin. Whoever considers a republic the highest goal to which a State can attain, laments that he sees no republicans around him; these true education must make. But what the republican spirit, in which the people are to be educated, really is, there is no thorough insight. This spirit is the opposite of that which has till now existed, and which sees true freedom

only in a leveling equality, and the overthrow of old authority and social barriers; and above all admits no civil compulsion in education. Each individual must cultivate himself for such practical purposes as he chooses, and as well as he can. Education and its institutions must be entirely untrammeled. As a fitting example we can refer to what is related of North America, where the educational conditions, and the consequent family life, are free in general. The pupil is prepared, as early as possible, to help himself onward, in some form of profitable business. The greatest activity, and the richest accumulation of property, is the aim of each. Though German republicanism may reject these principles, it must still admit that there is consistency in them, and that if the State has no higher aim than to become a great industrial and fiscal institution, an immense phalanstery for the most enhanced pleasures of this mortal life, this purpose is being realized on the other side of the ocean, in a highly practical way, and without unnecessary complications; not, indeed, without already displaying the moral evils which unavoidably accompany its progress, and to which our republican sages persistently shut their eyes.

Those who find their ideal state in old feudalism, in simple submission to the fatherly care of "princes by the grace of God," and see in a full return to such conditions the only safety from the dangers of the present, must also contemplate a reform, indeed a retrograde movement, of the educational system. They will insist upon clinging to old things, even to preserving what is decayed, solely because it is consecrated by authority. Nor are we without example of this; for we find a North German State, betraying a lamentable inconsistency and blindness in settling the most important question of popular education, limits the range and thoroughness of instruction, and thus destroys the germs of its future growth as a State.

These two parties—we have mentioned only their extreme characteristics, while numerous intermediate grades exist—designate only the extreme limits of the antithesis, which touches all the political and social questions of the age. They stand upon the broad field of the literature and opinions of our time, as if separated by a wide chasm, and in irreconcilable hostility. They could, however, by returning to their first, true principles, and acquiring a clearer insight, be brought to recognize each other; and, instead of incessantly quarreling, be made to acknowledge their relative rights, and work harmoniously upon the common task of improving the education of the people. We consider it not only desirable, but possible, that the work of reconciliation should begin with a true appreciation of popular education, which is the common aim of both sides. By this we mean that the conservatives, who will sacrifice nothing which is sanctified by age and authority, do not see how, in thus destroying, that which is truly valuable and enduring can be preserved. For the new form in which it is to arise more enduringly, does not present itself so distinctly that they can recognize it. This gives

them a right to protest that it is better to retain the oldest positive form than sink into the nothingness of a bare negation; no new form should be introduced which is not at least a full compensation for the old.

On the other side, we see reformers too frequently losing themselves in what is external or unessential. They do not often get beyond empty plans of abolition. They are clear as to what they do not want, but do not perceive as clearly what is permanently to fill the place of that which they reject. They are deeply mistaken if they think, that, in ridding themselves of certain hindrances, they gain creative freedom, the power to erect a positive structure. We can not err, in asserting that most revolutions have failed and become unfortunately retrogressive, because their leaders did not know what they wanted, or at least what they ought to want.

In the first place, it is necessary to understand the past correctly, and to recognize clearly what in it has still a relative right to continue, and what must serve as a transitional basis and means for that which is new and necessary. The law of continuity, of gradual transition, which we see ruling organic life with irresistible sway, has also in all intellectual processes, whether political or social, its highest authorization, the violation of which never escapes punishment. We might call it the educational law of the world's history.

If we may be allowed to presume that, as a general thing, the best thinkers agree upon these fundamental principles, then we may consider the following inference as admitted. It is plain, namely, that the path of this gradual, complete, and peaceful transition from the present into the new period, must take place in the field of education; for in the growing race, the old and new time, the decaying past and vigorously-developing future, meet and are reconciled. And thus in this direction, the decisive truth is proved:

All political and social controversies of the present concentrate finally in the question of education; but not only in regard to what must be done in detail and immediately, but more universally still, in this: What is the only true education, the education worthy of the human being?

This is plainly a psychological-ethical question. It can be decided—with the permission of our practical teachers—only on philosophical ground. Not—and here experience must be our guide—not that a certain philosophical system is to construct for all time, an educational plan which all must follow, but that correct insight into the nature of the human intellect must first fix the nature and the end of all human education, and must at the same time designate the fundamental principles by which the several questions of education and instruction are to be decided. Thus we shall be able to dispose of the final question: Which one, of the now ruling educational systems, is best adapted to the nature of the human mind?

Without prolonging the discussion unreasonably, we can not omit, at least not completely, the psychological questions as to the nature of the soul—what is received from without into its growing consciousness, and on the other hand how much its original capacities contribute to its development. The controversy concerning these psychological principles is by no means concluded, and it can not be even briefly discussed here. It will suffice to point out historically the tendencies which have become prominent, as far at least as they have had an influence upon the science of instruction.

II. PHILOSOPHICAL PRINCIPLES IN POPULAR EDUCATION.

At present, there are only two philosophical systems which have had a controlling influence in this direction; those of Herbart and Beneke.

Johann Friedrich Herbart.

Herbart deserves particular attention, because, as he himself confesses, it was his educational studies which incited him to psychological researches. He says, "The incentive to these researches, which are not easy, was my conviction that a great part of the defects of our educational systems was traceable to an ignorance of psychology, and that we must first understand this science, indeed must destroy the blind which we now-a-days call psychology, before we can safely say what work we have performed correctly and what incorrectly in our teachings."

He starts, in his system, with strict consistency, from the conception of the soul as a simple and in itself an unchangeable essence. Intuition may be called acts of self-assertion on the part of the soul, with which it responds to impulses which act on it from without. Consciousness is only the sum of the relations between the soul and the external world.

Out of this arises the necessity of education, *i. e.*, a correct outward influence upon the undeveloped man. For the soul possesses no fixed original capacities; man is only physically a being who brings with him, into the world, the germs of his future shape; on the contrary, his soul may be compared to a machine, constructed wholly and entirely of ideas.

For this very reason, it possesses an unlimited capacity of culture, and this decides, on the whole, the possibility of education. A systematic education should seek to preserve the pupil from ruin, and raise him to inner freedom, by teaching him guiding conceptions and by rousing his intellectual interests, while in the midst of its present life and under its influences, from which it is neither possible, nor advisable to withdraw him;—moral culture is its aim.

The object of education, is "an equally developed variety of intellectual interests," subject to the aim of moral culture. "All must be lovers of every thing, each one must excel in one branch." This is Herbart's highest canon for education and instruction. This signifies, if it is correctly and comprehensively understood, the height to which human cul-

ture can attain. Herbart's premises, in his conception of the soul, we must consider insufficient (why, and why also to the injury of his pedagogical theories, we shall show below), but he has, nevertheless, given us safe guides for education and instruction, in his conception of the capacity of culture and his sharp and unprejudiced study of child and man, and above all, in his psychological observations of the inner gradations, through which the growing consciousness passes, especially those that banish what is injuriously eccentric and extravagant, and preserve what is essential and necessary. We find in almost no work, as far as pedagogical literature is known to us, so many practically comprehensive hints, precepts and warnings, in as small space, as in Herbart's "Outlines of pedagogical lectures." They betray every where, the sharp glance of the experienced teacher which Herbart really was.

The following are the reasons why the principles of his pedagogism do not satisfy us. They are the same which compelled us critically to oppose his fundamental, psychological views. Here we will take note only of what has flowed from his psychological into his pedagogical reasonings, which he has conducted with sharp, steadfast logic.

According to those principles, the conscious condition of the soul, each given moment, is equal to the sum of the conceptions which, through the psychical mechanism, have collected in it, by means of the relations which exist between the soul and other beings; and the course, the change of its conscious condition, is again strictly dependent upon this psychical mechanism. The soul itself is only to be considered as essentially idealess, as the unalterable soul-unit which is roused to self-assertion, by objective influences. Each conscious state of the soul is thus a common product of those two factors, one formal (because it does not disturb the fundamental nature of the soul) self-assertion, on the part of the soul, and one variously composed excitement of ideas, on the part of the object, by which (as a critic of Herbart's theory says) "the definition of objective truth is naturally lost to our recognition."

Each single, so created idea expresses itself in consequence of its opposition to others, as a "force," by which a mutual, greater, or smaller check is caused among the ideas. Through this, motion is first introduced into the mass of ideas, which form among themselves combinations, complications, and groups. The relations between objects and their corresponding ideas are not all equally strong; one displaces, strengthens, obscures the other; the suppressed ideas wait at the threshold of consciousness, until they can rise again and unite with similar ones, and then press forward with combined power. The working ideas, repelled at the threshold of consciousness, waiting only in the dark, we call sensations.

They express themselves, in proportion as their struggles forward are more or less successful, as "desires." Desire becomes will, when it is united to the hope of success. Will is not, according to this definite explanation, a real and acting self-determination, arising out of the funda-

mental nature of the soul, against excitements from without, but only a manifestation of ideas, which forms itself in the soul by means of an involuntary, psychological mechanism. We believe that we ourselves will, but both the will and the belief in it are only the necessary products of the continuously running machine within us. We will, because we must, *i. e.*, because the forward struggling mass of ideas is finally concentrated into the idea of a subject which wills, and an object which is willed. According to this, what is called in common language, fancy, memory, understanding, reasons, desires, will, etc., or what is cited as the supposed faculties of the soul, is only a certain activity, in a certain mass of ideas, the conduct of the ideas toward each other.

The question of the possibility of education presupposes a mutability in the mind of the pupil, in the course of his ideas, which the educator must be able to control, at least under certain conditions. He can direct his attention to those states only, not however to their real subject, which, as soul, is the immutable foundation upon which the intellectual life, *i. e.*, the variety of results occurring in and between the ideas, constructs, ennobles or degrades itself, and in which appear the principal tendencies through which the signs of human nature first become visible.

It follows from this that psychology must become the fundamental science of pedagogism. As pedagogism is first brought to perfection as a doctrine by the aid of thorough psychological knowledge, so again, through the same knowledge alone can educational activity rise to the rank of art. Psychology shows finally the causes of the fluctuations of minds between truth and error, between good and evil, and thus teaches, that a need of education is present in them, and that this is even necessary, in order to plant what is essentially human in the soul.

All educational activity may be divided into the three functions, government, instruction, discipline. The child is born without a will; a personal will is formed gradually in him. During this time, all kinds of disorder and impetuosity make their appearance; it is the business of government to keep these within bounds. What nature teaches by experience and intercourse, is too imperfect and irregular, is scattered and fragmentary. An artistic activity must perfect, arrange, and unite the mass of ideas thus collected. This artistic activity is instruction.

The goal of instruction is not solely or chiefly to be the imparting of knowledge or the acquisition of an outward technical skill, but directly the improvement of the pupil by its means, the most important part of education. Therefore, education more closely defined, is the systematic conception and cultivation of ideas, as the elements of the soul's life, until that "variety of interests" is attained, out of which spring the ability and readiness to will, on the one side, and on the other, "taste," or "moral æsthetic judgment."

Discipline—Self-Education.

The idea of discipline points at something which does not yet exist,

but that is hoped and intended, for the future, to which the pupil must first be led. Discipline is principally applied to the will. It consists in influencing the mind of the pupil, with the view of ennobling him and developing him morally, which can only be done by training his will to be correct and steadfast. Its object is the formation of character. Character is the art of ruling the will, the peculiar individual construction of the inclinations, in their quantitative relations. The subjective part of character is "taste," moral æsthetic judgment, whose office it is to criticise the objective element.

Finally, the highest goal and most perfect success of education is the ability of self-education. Out of the moral-æsthetic power of "conscientious judgment," can arise a pure, unselfish enthusiasm for goodness, united with courage and prudence, through which genuine morality is strengthened into character, and by means of which the individual practices a preserving, restoring and improving art upon himself—self education.

In accordance with these three aspects of government, instruction, and discipline, special maxims and precepts are developed whose truth and manifold practical value can not be disputed, even though one may not acknowledge these principles. They are emphatically recommended to the earnest consideration of every educator, particularly every teacher, and to constant self trial for his educational deportment. We scarcely presume too much, when we assert that Herbart was the first among all the German pedagogical writers, to introduce order, light, and a comprehensive gradation of pedagogical problems, as also a quiet insight into pedagogical procedures, into the previously fragmentary mass of observations and precepts.

Others followed their instincts, or tradition, and a certain practiced routine, whose results might be successful or not; and this is still generally done. Herbart rejects this entirely; he demands for the whole, an educational art which shall reach back to the first principles of psychological life, and carefully follow its development, thereby founding a soundly arranged, educational art; for details, a constantly conscious, psychologically controlled application of those universal precepts. He has thus laid the foundation of the science of pedagogism.

Nevertheless, there is no contradiction in asserting, that the excellence of these pedagogical precepts is by no means a guaranty for the truth of his psychological first-principles, and for the correctness of his conception of the nature of the soul. For if we look more closely, we do not find that these precepts are deduced from this as a principle, or are simply confirmed by it even, and that they would be untenable without it, but that they are derived from sharp and extensive observation, and thus possess an absolute value, independent of the judgment which one may be obliged to pronounce upon the principle itself.

On the contrary, we might say, as far as the principle has had any real influence upon Herbart's pedagogical theories, it has placed them in

open contradiction to experience. His theory of the formal simplicity of the soul's nature, of its deficiency in all original capacities, has compelled him to exaggerate the work of instruction, and ascribe to it a value which experience by no means confirms. This contradiction does not arise because the educational art recommended by Herbart is a faulty one, but from the deeper and more universal cause, that the nature of the human soul is quite different, more richly gifted, than Herbart, compelled by metaphysical and not psychological reasons, can acknowledge.

According to that principle, of course, education can make what it pleases out of the wholly indifferent soul; it needs only, after its known laws of psychical mechanism, to supply it with correct ideas, in appropriate strength, order, and clearness, in order to make them the controlling ones, in its consciousness, against which the others, conceived by chance and unfit, are powerless. As he holds further, that the human soul is deficient in all original gifts, so it must follow, that, by means of education, instruction, and discipline, each can become what educational art intends to make of him, if only outward circumstances—not inner endowments—allow the completion of the educational work. For, according to these fundamental views, man, in his intellectual permanence and grade of culture, is the product of outward influences, be it of chance, which ought not to be, or of art, which just education must accomplish. Every thing is brought into the empty soul by inculcation. This view can not recognize original talents, fundamental impulses, and various predispositions for one thing and against another; which belongs to the "myths" of the old psychology. On the contrary, we might expect, that, by means of an extensive, psychological calculation, the strength could be exactly stated, which an idea in the consciousness must receive, in order to make it victorious over all others. And on the whole, it would be only necessary to apply that calculation to each pupil correctly, in order to insure the success of instruction. It is scarcely necessary to prove that this collective view of man contradicts collective experiences, and not only, by daily confirmed examples, that the same education produces different results in different persons, which necessarily presupposes the existence of different intellectual preliminary conditions, but more thoroughly still, when we examine the deeper, psychological conditions which make historical, and cultivated progress possible. We can speak of this briefly here, inasmuch as our psychology may hope to have answered the question, by proving a universal individuality. The simple consideration is here sufficient, that what is brought into the intellect from without, by inculcation, can still be only something old and previously existing; that, in admitting that every thing in the soul originates in this way, we deny just that principle which constitutes the signature of all real individuality (genius), the creative, inventive power of the intellect, through which alone all which is important and universally historical, and all progressive cul-

ture, has entered into human history. After this comprehensive observation, it will be necessary to seek also for another psychological, basis.

On the other side, nevertheless, the relative or subordinate claims of Herbart's pedagogism can not be denied; and we would like to say the same of it, which our psychological criticism asserted of his conception of the soul; that it is not incorrect, but it is incomplete, and only when it is rightly completed, can it maintain its independent claim.

Here is something perfectly analogous. We can have the utmost confidence in his pedagogical precepts, even though we reject the curious deductions which are a necessary consequence of his conception of the soul; for those have an universal value; we shall even find that they are capable of more varied applications, when we underlay them with another definition of the soul, more in keeping with our experience.

*Friedrich Eduard Beneke.**

Beneke's services consist in having exposed, in a very apt manner, the cause of the one-sidedness which we meet in Herbart's pedagogism. He says Herbart's theory is indeed based upon experience, but the conceptions of experience, in their direct form, appear to him full of contradictions which must be removed, not through an extensive and exact examination of facts, and hence through a more searching experience, but in an artificial way, by means of a logical process of thought. So we see him resume already in the second step, the construction out of mere conceptions of that which he had rejected in the first. He has arrived at his conception of the soul along this path of logical metaphysical construction. Because it is a logical contradiction to think of a reality with several qualities, we should insist upon considering the soul as a strictly simple being, essentially unchangeable, as the really normal unit of the changes which are wrought upon and not by it. For the same empty logical-methodological reasons, he has rejected the harmless and even fruitful conception of faculties, instead of determining, by careful observation and treatment of psychical facts, what the soul really is, and what preliminary conditions underlie its growing consciousness. Finally, he has retained, in the spirit of the old psychology, the most universal cultivating form of the already conscious, cultivated soul ("the forming of ideas") incorrectly, as a really original and universal, fundamental form of the same, and operates further with the ideas as if they were real beings, independent of each other.

These critical objections to Herbart's psychology fully account for the principal deviation in Beneke's fundamental pedagogical views. Beneke's dependence upon Herbart has been too strongly and incorrectly intimated. It is none other than that the follower has the right, yes, is in duty bound to criticise his scientific predecessors. One may assert that Beneke's psychology is fashioned intrinsically upon an antithesis to Herbart's, and if his educational precepts do not widely differ

* See Barnard's Journal of Education, xxviii, p. 50.

from Herbart's, this may be less a dependence upon him, than a conformity of their practical judgments, which also in Herbart's theory have shown themselves tolerably independent of his own psychological principles.

The cardinal question of all psychological art is this, what does the soul contribute from itself, in its unconscious being, to the process of consciousness, and what comes to it from without?

Beneke answers this question quite differently from Herbart, but we are convinced not searchingly and therefore not in a way that touches upon the real point of difference. He starts from the fundamental thought that the soul is not simple, but consists of a plurality of single powers, and that the abilities of the soul are not at all fundamental powers. All kinds of intellectual activity, as the ideas of the imagination, conceptions, conclusions, etc., are to be considered as derived, from their relation to the sensuous perceptions. For perceptions first furnish the material for the ideas and conceptions; these again are the foundations for judgments and conclusions, up to the most complicated processes of thought. But even the sensuous perceptions are not the first and most simple. Every perception is a complex of sensations and only in these do we possess that which is really original and first in the consciousness. But the ability of the soul "to feel" is not abstract and uncertain, it is divided into sharply defined provinces, into sensations of sight, hearing, taste, etc. And these simple, sensuous powers of feeling must be accepted finally, as that which is truly primitive and inherent in the human soul.

These primitive abilities, however, need a stimulus to awaken them, and thus arises what we call sensation. The soul retains a trace of every action, where the stimulus excites the ability. Accordingly, the forces and abilities of cultivated souls consist of previously excited sensations.

If the stimulus is only sufficient to fill the ability, perception arises; if it is too small for the receiving ability, displeasure; if it is overflowing, the sensation of pleasure; if it is gradually increased to superfluity, satiety and stupefaction; if the superfluity is sudden and strong, pain.

If several impressions, left by perception, are homogeneous and mix, they become ideas. If the same perception is repeated upon different things, it is accepted as common to all things; a conception is formed. All conceptions together constitute the understanding. If a new perception is added to a conception, what is common to both mixes and forms a conclusion; the sum of conclusions is the ability of making conclusions.

Sufficient stimulants furnish clear ideas and thus satisfaction and pleasure; insufficient stimulants form positive dissatisfaction and displeasure. According to the nature of the stimulants, and their results, there arise in the soul, inclination or aversion, propensity and passion. That which affords satisfaction is a treasure which the soul

strives after, the opposite, an evil which it repels. Single endeavors mix, after the law of analogy, and arrange themselves in ranks and groups. These ranks and groups are wishes, and the sum of all the endeavors and wishes of the soul, is the will.

The form of feeling is not in the same degree a fundamental form, as that of ideas and desires. Feeling is based upon ideas, and the difference of the simultaneously and rapidly arising ideas, and the aroused volition, thus appears in the soul as feeling. The difference of the feelings develops with the ideas, and their vivacity is in a correct proportion to the vivacity of the ideas in which they originate. In the greater vigor, vivacity, and susceptibility of the higher senses, which, above all others, create in us those ideas out of which conceptions and conclusions are formed whose contents are both goodness and beauty, lies the reason why feelings for truth, goodness and beauty are found in all men. Therefore, the rank which the individual will win in intellectual culture and moral freedom, depends upon the correct proportion in which the higher senses develop, in opposition to the lower.

This, according to Beneke, is what is common to all men. The individualizing momentum, he places in the various grades of "force" "vivacity" and "susceptibility," with which those original abilities are endowed. Intellectual activity is more or less strong and comprehensive, in proportion to the degree of force, in proportion to the degree of susceptibility, more or less rapid and mobile. In proportion to this vivacity, one person can, in the same time, form and retain a greater number of ideas than another.

But he reminds us at the same time that these three forms of temperament by no means cover equally all inherent, primitive abilities; that, on the contrary, each may have its peculiar fundamental nature, so that the same man may have as many, possibly different temperaments, as he has sensuous original abilities; (a position which single observations seem indeed to confirm, but with which scarcely one psychology, based upon the laws of "psychophysics," and holding fast to the idea of the unity of the soul, can coincide). The aforementioned phenomenon has a deeper source, lying in the individual, fundamental quality of the soul, and in its original, but variously distributable measure of force.

Every degree of susceptibility can originally unite with every degree of force, to which then later acquirements are added; for the soul retains a trace of every thing which is developed perfectly; and in that inherent difference, and in the quality of those traces, in the number and peculiar shapes of these connections, originate not merely the most heterogeneous knowledge, skill, habits, but also inclinations and personal characteristics.

Finally, the individual differences which we meet among men are created and explained by the co-operation of all those traces and the consequent capacities of the soul. This individuality is, in its contents and peculiar construction, the collective result of what is imparted to

the soul from without. The formal energy, the degree of "susceptibility," "vivacity" and "vigor" are all which is inherent. These can be cherished and increased by education and culture, but not extended beyond its original limits. For to what is inherent is added, as individualizing momentum, only the difference of the degree with which the susceptibility meets the different provinces of the senses.

Thus Beneke, in keeping with his principles, completely answers the question, what is inherent in the soul, and what enters our consciousness from without? The cultivated man is not, as Herbart holds, the product of his surroundings, education, and culture; his individuality does not lie in any ideal capacity of the intellect, but in the original differences of temperament. For nothing is inherent in the human soul, except the universal quality of its sensuous foundation, certain degrees of susceptibility, vivacity, and force.

From the preceding outline of psychological theory, one can judge as to what Beneke has contributed to pedagogism. According to him, the educator has no other direct means of influencing the pupil, than through the sensuous sensations and perceptions which he excites in him, either of himself or of other things. This course can have a threefold purpose; the perceptions are furnished him for their own sakes, or for the sake of the traces which are retained, or for the sake of the inner capacities which, through them, can be awakened and cultivated. To the first and second belong the foundations of all elementary, inner culture; the third includes the combinations and other changes and improvements of that, of which the elements already exist in the soul. The direct influence, considered alone, is essentially the same in the first moments of the child's life as in the latest periods of education, and even beyond, throughout the whole life. Only with regard to what is to be developed from within, do the educational means, which are suitable to different ages, differ.

Beneke recognizes the prominent worth and importance for education of those elementary materials of culture, and imparts at the same time a succession of practically useful precepts for first instruction, which also includes the commencements of training. But these precepts are chiefly of a preventive kind; are rather warning against the mistakes of the previous educational and instructional method, than positive directions how the self-activity of the pupil is to be aroused, early, and in every direction; and they do not reach back, energetically and with clear consciousness, to that starting point of all education, in which we shall find the signal merits of Fröbel's educational thought. Beneke demands for the development of the sensuous sensations and perceptions, that the child should not be burdened and stupefied by over stimulation, should not be urged from one thing to another, thus preventing it from comprehending the details and arriving at a correct contemplation of its sensations; that one should give the child the object itself, rather than the picture or model of it, that one should give him complete in-

tuitions, rather than words, clear ideas, rather than conceptions, altogether what is simple and concrete and thoroughly definite, rather than the abstract and universal. The formation of ideas must also precede the ability to understand, judge and decide; the perfection of the growing understanding depends upon the perfection with which the separate ideas were originally formed and preserved, as "the conception originates only in the attraction of the equal constituents of the single ideas and sensations." Nothing is more injurious to the growth of the understanding, than an inattentive apprehension, a mere heaping up of superficial material. The sooner the abstract working up of the intuitions begins, the less will be collected, the sooner will the material be exhausted. He lays down the universal canon: "Nature means that man should be at first predominantly sensuous, then predominently reproductive, and then last of all become productive in intellectual things. The educator should not disturb this order."

Who can not, even with wider fundamental views, coincide with this useful, in most points, desirable advice? Beneke, hand-in-hand with Pestalozzi's simple, great idea—to base all instruction upon the development of elementary intuitions, and thus at the same time rouse the self-activity of the pupil—has always sought, through these principles, to promote the cultivation of the higher intellectual capacities, memory and thought; and his influence has certainly been beneficial to elementary instruction in many parts of Germany. For he has found scholars and followers who have defended his principles theoretically, and introduced them into practice.

But what is wanting in his theory of education, what shows it to be unsuitable to become the starting point of a reformatory, entirely remodeled system of education and instruction, such as the present needs, is, as with Herbart, the faults of his psychology. It is predominently sensualizing; it has also injured his pedagogism. It does not recognize, or mistakes what is intellectually original in man, his (à priori) unconscious, fundamental tendencies. Consequently, it does not gain a complete insight into the organizing centre of all education, and its final goal. According to him, the pupil is born only with the capacity to receive sensuous sensations and intuitions, to cherish them, to unite and separate them in proportion to their similarity and dissimilarity, to cultivate the inclinations to which they have given rise, etc., etc.

The work of education can only be to bring art and rule into this psychological process, which is self-forming, and only defined by outward things. In this, there can be no ideal of education whose purpose is to conduct men toward their common ethical destiny; for the psychological consequences of this theory do not allow of such a common destiny. Each becomes only that which his surroundings make of him, (accidentally or through education). Thus, on the one side, an all-determining success is ascribed to education, which it does not in reality possess; on the other side, its final value is still a subordinate one, for

it concerns only the preparation of the pupil for the position which he is to occupy in life, and not the cultivation of his intellectual individuality. As Beneke's psychology has not paid due attention to this deeper study of man, so his pedagogical principles have not been able to retrieve it; and so the pedagogical debate can only be carried to decisive conclusion upon another, the psychological field.

III. PSYCHOLOGICAL PRINCIPLE IN MODERN PEDAGOGY.

Thus far, our examination shows us two things, the pedagogical question is at all times and in the last degree a psychological one. The previous criticisms have given us the right to turn from the two psychological systems which were, till now, busy in remodeling pedagogism, and to seek another psychological fundamental view of man. The author can not be blamed for returning to his own psychological results, which he has made known in his two principal works upon man, "Anthropology" and "Psychology," as also in his "Ethics." They will be here judged from a new point of view that we may learn if a more successful reform of education may be expected from them, than from previously accepted principles.

At the same time, the curious fact will appear, that what our psychology ought to demand of a future educational theory, is already furnished us in the underlying thought of Fröbel's educational method. Both agree in what we hold to be the decisive starting point of all instructional reforms, while at the same time we must assert, that in both systems, this is not recognized or at least not sufficiently. Education can create nothing in the pupil, can not give him any thing from without; it can only develop into consciousness the talents which he already possesses, by arousing his activity. Only what he has produced in himself and can continue to produce, has an enduring value, for that becomes a constituent part of his conscious being. Every thing else is an accidental or fleeting possession. Education and instruction should concern themselves with this latter only in a secondary degree, for it is only a means for that first and real aim of education.

To realize the extensive importance of this axiom, we must consider the following: No sharp observer of men has ever been able to avoid the reflection, that every human individual, not only in consequence of his manner of living, but already in his earliest childhood, differs distinctly from his companions who have grown up in the same circumstances. It is well known, that children of the same father and mother are quite dissimilar from the beginning; that talents suddenly appear in the sons, of which the parents have never shown a trace, and that, on the contrary, they lack capacities in which their ancestors were rich. A new intellectual element enters into that which is undeniably inherited, beyond the control of the parents, but is still of an origin prior to the consciousness of the individual. In another, the thread of inherited peculiarities is lost, or reappears periodically in the grandchildren. In

this, there is much that is apparently lawless and ambiguous; but the more reliable is the universal fact, that each human being is peculiarly constructed, and not merely a similar sample of his species; that further, this peculiarity does not come to him from without, but is the most original dowry out of that region of his being, which precedes consciousness.

It is just as undeniable an experience, that these original peculiarities are never fully extinguished or transformed into others, through life; but that, instead, they are all which is really enduring in the changes of the same, and they peep involuntarily through the highest culture, through the best controlled character, quite perceptibly at least to the possessor. It is true of the human being, what the poet says,

> "So must thou be, canst not escape thyself,
> And neither time nor power can ever crumble
> The conscious form which life develops."

In more strongly endowed individuals, who on that account are called talented geniuses, this individuality is mostly a prevailing fundamental force, around which, as around a centre, the others gather and support it, or at least, are subordinate to it in strength. This force is never directed towards any thing merely Utopian and unreal; but in deep, inner interchange with the objective world, finds in it its sure complement, which finding, however, does not consist in passive reception, but in self-active appropriation. Every thing intellectually creative and progressive springs from such inherent, fundamental forces.

It may be doubted, and this doubt would be a principal objection to the fundamental view of man which we here defend, if this quality of genius reaches down to the countless crowd of unimportant men, whom experience shows us, at a superficial glance, to be mere samples of the human species only, because of the worthless and disagreeable aspects which sensual impulses and passions have stamped upon them. If this doubt had any foundation, then mankind would be separated by a deep chasm, it would be a strictly divided double race; on the one side, a thinly scattered community of intellectually gifted, progressive geniuses, on the other, a stationary mass, incapable of being intellectually aroused.

The violence of the rent which would be the unavoidable consequence of this supposition, should teach us how daring and untimely such a conception would be. By the unlimited gradations of real culture, and possible capacity of culture, which are visible in the human race, it is actually impossible and contradictory to draw an absolute border line between this side and that one, where genius might still exist, and where it might be completely extinguished.

But experience contradicts this disparagement of the human race still more directly. Where we succeed in approaching the apparently most stupid race of human beings, that which is perverted by entire want of culture, or wholly incorrect culture, near enough to study it closely, we shall discover also in it the first beginnings of a present, or the (ruinous) remnants of a vanished cultivation. Not a tribe is so animalized,

that it is incapable of rising above mere natural needs; every where we find attempts of human invention to improve the purely natural state, with the dimly working impulse, to choose practically among different means; every where we find the beginnings of customs and habits which regulate social life. But even the weakest examples of this humanity can not be thought of, without presupposing a creative capacity, not imposed from without, but originating within, which responds to the willing imitation of the majority of mankind. In short, we must recognize also here a process of culture, small and of limited operation; but so weak and sporadic, that no progressive cultivation like that of the "civilized races" can be developed out of it.

Psychology has treated all this, according to its deep, fundamental conditions, under the names of "active" and "passive," "imparting and receiving genius," sufficiently, to venture this assertion, based upon experience, that individuality is every where present in all human races. And the cherishing of just this element is assigned to education.

This gives a much wider, thoroughly universal significance to education itself. The more advanced civilized races can and must become educators of the backward ones, in a full and real sense; all the activity of foreign missions, all missions to the heathens, ought to have only this meaning and result; *i. e.*, it should offer nothing foreign, or obtrude its own outlived and decaying precepts; but in the first place, develop the universal consciousness of human morality, and then, just as with the child, rouse the slumbering religious feelings, which, in the beginning, should not be in the least dogmatical. On the contrary, it is no secret, how little in accordance with pedagogism the missionaries have performed their high work; and thus it is clearly explained, why they have not succeeded in bringing forth healthy and lasting fruits.

The foregoing shows that the uncertain results of single, "practical" observations, do not suffice finally and thoroughly for a decision upon the cardinal points of culture and education, but that neither does an abstract theory, made up of imperfect premises; that we must inquire of experience, and only of experience, but experience of the widest possible kind. The question is, what are the common fundamental impulses in man?

To develop these, and to bring them into ruling and serving harmony with each other, is certainly the real aim and highest success of education, in the collective people's life, as well as in the narrower province of pedagogism. But this success will first be assured, when the controlling fundamental forces are raised out of the natural form to the level of character, clear insight, and free, conscious will. This self emancipation, this transition from obedience and trusting subjection to authority, to self-education and self-control, education should make its second principal aim, while it prepares the pupil through gradual development for that self-control. The starting point and goal of all education and human culture is thus designated; man's education is never

truly finished, as long as he lives. It should only be withdrawn more and more from outward influences, and enter into original, free, conscious self-determination.

Thus far, however, we have only given the framework of certain universal conceptions, which, as such, can claim to be truthful, but which are practically too abstract and indefinite to afford a basis for educational laws. For that, it is necessary to study more closely our fundamental impulses and their innermost relation to each other, also to discover what "temperament" and what "character" signify, and how the direct natural form of the will may be raised gradually into character. All this, rich and comprehensive as it is, can only be disposed of by scientific psychology. May we be allowed to express the results of our researches in a brief statement?

1. Man enters life, through conception and birth, as a psychical individual, a specifically limited "sensuous being," along with other partially similar, partially lower beings, who are endowed with the impulses of this sensuous being. Seen in this light, man *is* only the impulse of self-preservation. It would be insufficient to say he *has* this, like other transitory impulses. For the uninterruptedly accompanying feeling (consciousness) of himself, changes as uninterruptedly into the impulse of the assertion (preservation) of himself. Therefore this impulse accompanies him with equal certainty through the most various changes and disguises of real selfishness; as its dual form ("individual" and "sexual" impulse) is the most energetic and obstinate. It must therefore, in both respects, become the principal object of watchful educational activity.

That impulse appears in the child with the first signs of life, as yet only in an ingenuous natural form. It is far from conscious selfishness. But because of the feeling of weakness and helplessness, it acts involuntarily, as self-aim, treating every thing else as a means. In opposition to this instinctive feeling for self, education must develop, as early as possible, the feeling of obedience, subjection to foreign authority. It will be shown out of what slumbering capacity this is possible.

As long as the child is growing, and has not attained to the full feeling of his individuality, only one side of the impulse of self-preservation prevails, viz., the impulse of individuality. When the human being is advanced (grown up) to organic full personality, then there comes out upon the dark background of his being, which is based upon the oneness of the sexes, and includes all human individuals, the sexual impulse, the second form of the fundamental impulse. This, however, proves to be the mightiest and most profound form of the self-preserving impulse, because in it, not only the individual, but also the race is affirmed. Therefore, it works as something overpowerful, more than individual, in and through the individual; it destroys involuntarily its reserved self-satisfaction, and compels it to open itself to the completing other, to find first in this union its self-satisfaction,—at the risk of losing

its individuality; so, surely, this inner relation of both impulses announces already upon the plane of temperament, that the solitary individual is without value and importance, and first receives these when it yields self-sacrificingly to the whole, the race.

Now it is most significant, and a strong proof that man, already considered as a sensuous being, is more than a mere sensuous being, that sexual love, in order to preserve the human form, must be feelingly individualized from the heart. The one sex does not seek the other till an individually sympathetic choice takes place. The impulse receives the character of tender inclinations (gemüthsneigung), which for good reasons, is most easily recognized and prominent, as a normal appearance, in the sexual love of women.

As the moral fostering of this impulse as a rule lies beyond real education and should be left to self-education, we shall not consider these important and interesting relations in the following remarks. But for the sake of comprehensive completeness, we will hint, that just the tender form of human sexual love should become the means of raising this whole province of feeling into the specially moral one. In marriage, in the family, the whole supplementary "idea of communion," the real principle of morality, is placed in direct, natural form before the eyes of men.

Moreover, we must suggest, and this view is very important, that man is not yet really individualized within the sphere of the impulse of self-preservation, or as a sensuous being. That double impulse is common to all without exception; and it must be so, for it is the strong indispensable foundation, by means of which the individual and the race is able to assert itself; therefore, it is at the same time, the universal condition out of which the other individualizing impulses can spring. The individual difference of that double impulse consists solely in the relatively, greater or smaller strength with which it maintains itself in the consciousness of different individuals, which degree of strength is also original and involuntary. It can indeed be modified by education and culture, but it is always essentially felt, and, where it is strong, needs constant, self-educating watchfulness.

2. Now psychology proves through the presence of "ideas" in human consciousness, that man's individuality is not alone the sensuous and superficial one, whose fundamental impulse and its dependent instincts, as is the case in the animal world, reach their goal and destiny in the double preservation of the individual and species, but that man is at the same time intellectually individualized through the peculiar direction of his knowledge, feeling and will, in which all originally differ. We have called this individuality "genius," and already upon this ground asserted the universality of genius, as a point of experience.

These points of individuality are, therefore, only the realizing means and the matter, in which this higher individuality forms itself. Genius becomes sensualized by these natural conditions, but while it degrades

them to its means, it spiritualizes them at the same time; the human organization is elevated, gradually, to a copy as well as an instrument of the spirit. The former, in physiognomy, glance, voice, in all the bodily motions which mirror the intellectual character; the latter in the practical functions and technical arts, in which the body is practiced; finally, in the control and harmony of the sensuous feelings and impulses, which, being subjected to a spiritual aim of life, cease to claim independent rights and to find their own aim in their gratification. We characterized this as "the making the impulses ethical" (ethisirung), and its collective result is what can be called human culture.

The work of leading the growing being in all these ways toward humane culture must begin at the beginning. This work is many sided and makes great demands, but its value is only introductory. It prepares man to become the capable active instrument of 'the idea'; but it does not awaken him to the consciousness of what the nature of the idea is, or in what peculiar form it is represented in his endowments. This is the essential, *positive* work of education, its centre and goal.

For even as genius is that which truly individualizes man, so it is plain that the only purpose of human historical existence, is to develop this genius to its full, conscious realization, at least approximately, and in harmony with the conditions which its earthly existence and particular social position allow.

But there is, in the first place, a highly injurious error to combat, an error which must paralyze all true educational progress, as it would practically serve to justify all the retarding regulations in Germany, which we now lament. It is the almost universal idea, that genius is indeed a very desirable, but only exceptional gift of privileged intellects, of which no trace can be discovered among the majority of men; but that education has only to consider this majority, the average of men. And this opinion is thus further expressed; that if that "highest" measure be applied to education, it would become wholly impracticable, would neglect the common needs, and merge into an extravagant chase after the impossible, in order to satisfy an idealistic phantom. And indeed all the controversies against the "hollow educational theories of the present time," against the "haughtiness" which they nurse in man, against the rebellious spirit which denies all authority and even attacks the sanctified truths of faith, in short, all that which we see in education, state and church rising up against the new reformatory efforts, can be traced back to the common dogma, that the majority of men are only similar samples of their species, who must be led by authority, that nothing savoring of genius, nothing peculiar, can be discovered in them, which would capacitate them for intellectual freedom and independence.

This is really the old, truly pagan illusion, that an impassable division line exists in the human race, which destines the majority to believe, obey and serve, and provides only the few with the right to rule and command. Also, that the *truths of faith* are finished and complete, and

that conscience has only to receive and submissively acknowledge them. Its maxim is, education should prepare the way for this spirit of submissiveness. Formerly and again recently, various means for such educational training, indeed a whole system of directions for it, have been contrived. And even though the wiser rulers and teachers of the present have turned away from the generalities of that principle, they still do not dare to reject its consequences and workings and to clearly confess to themselves that education should strive towards just the opposite goal; to develop the independence and peculiarities of men at all (fancied) risks, and in spite of all difficulties which lie in the way of the fulfillment of this great work.

The way in which individuality is still treated, when it appears, may serve as a proof, that this warning picture is not exaggerated. Where it really forces a path for itself, it can not be killed, but it is willingly allowed only in the impracticable province of art, or in the department of useful and practical inventions. When it seeks to work productively in the state, and church, in science and education, it is considered highly inimical and inconvenient and must expect most obstinate resistance.

3. It will indeed not be easy to extirpate these fatal and far reaching errors in their principle and its roots. It can only be done, finally and completely (which must be said, even though it will not be willingly heard), through philosophical culture, by exhaustive psychology and ethics, inasmuch as these actually prove, by a complete exposition of all the forms of genius (individuality), that in this genius alone lies the true and most effectual incentive to all the intercourse among men, which is not based upon direct sensual aims. Only because men's original capacities are intellectually different, are they involuntarily and constantly urged to mutual completion, even to the intercourse of the sexes. Altogether, each can arrive to full self-development only in supplementary association with others, influencing and being influenced by them. This is because others are able to offer them something peculiar, and also to receive the like from them, *i. e.*, it is because of the originally different endowment of each, or as psychology expresses it, the relative "productive" and "receptive" genius.

Further still this mutual devotion is the source of true morality. Men can enduringly and successfully conquer this most mighty, continually wakeful power within, this impulse of individuality (self preservation impulse) only by being compelled to subordinate and sacrifice himself for the good of others and the community. Only the mightier incentive, the higher love, is able effectually to weaken and obliterate the lower.

But just this becomes the most enduring spring of man's self satisfaction, objectively of his perfection, subjectively and in the feeling of this perfection, of his felicity. It is so continually affirmed by experience, that this can be found, not in hollow brooding over one's self, or in selfish plans and velleities, but alone in devotion to the community and in enthusiastic love for it, that it needs here no further proof. That com-

munity is, therefore, with all which depends upon it and all which it helps to realize, the objective good for all, and for each, in a peculiar way his own good, the source of his perfection, of his morality, of his felicity.

4. If now beyond all doubt the true goal of the collective education of youth, and of every continued self-education, is only to be found by making the individual more fit for that ethical intercourse, it follows that this can be done on principle and primarily, only by developing his intellectual faculties on all sides into consciousness, into free conscious possession and enjoyment, or, as ethics more clearly and universally expresses it, by raising man out of the form of temperament, which is servile and instinctive, into that of character, which is conscious and self-recognizing. The forming of character in a word in that universal and pregnant sense, is the only goal of all education and the certain result of a successful one.

Every other principle of education be it wholly or only partially at variance with these views, should be rejected as false, or at least insufficient. This conception can also serve as a critical rule, by which to classify previous instructional theories, according to their worth or worthlessness. For one who has not the richest and deepest conception of man, can not grasp fully, and not in its depths, the work of his education. Let it not be considered presuming, therefore, if we are obliged to assert, supported by those philosophic fundamental views of man, that the highest precepts of education have not yet been discovered, or if discovered, have at least not yet been referred to their final clearly conscious principle.

It can not be denied that the instinct of genius, a sure practical glance, has often hit upon the right thing; indeed it should be emphatically recognized. If it is demanded, which demand certainly can not be refused, that this partial success be insured, that the fundamental thought contained in it be raised to its full and enduring recognition and at the same time be realized for all pedagogical needs, this can be attained only through clear insight into principles, and the greater portion of this work is still left for the future to do, but for a future which may begin immediately; for that highest principle is discovered, at least on the part of philosophy through the theory of the universality of genius.

IV. THE DEVELOPMENT OF THE GENERAL PRINCIPLES OF ALL EDUCATION.

On another occasion we ventured the assertion, that the theory which we represent, is the first which, at least through its principle and with the decided consciousness of its opposition to all previous views, is qualified to found a science of the intellect, suitable to the present Christian plane of the world. For what it proves of the endowment which, previous to all experiments, lies in every human being, and which is destined to leave its concealment and appear in the light of consciousness, is precisely the same which the Christian faith has announced as its fundamental truth, which on the contrary was and always remained inaccessible to

the ancient world, in oriental culture and in the reasonings of the classical people; that *all* men without exception, are equal before God, because they are created in his "image," are his "children," *i. e.*, are spirits in that words' deepest significance.

This has henceforth become the new, practical principle of the Christian world, containing a fullness and depth of blissful consequences, which have scarcely begun to be fathomed. But at the same time, the whole experienced consciousness of a cultivation which develops all ideas was necessary, in order to perceive the omnipresence and intensive power of genius, and to remodel after it the science of the intellect.

We can say the same, and for just the same reason, of the principle of the education which is to satisfy the Christian era of the world.

According to the fundamental law of all intellectual life, that knowledge and theory can only be formed, when the *fact* has been ascertained, with all its power and essentiality, here also the correct method and the complete execution of the same, can first appear when all preparatory attempts have been tested, their unfitness discovered, and urgent practical needs have proved indisputably the necessity of something new.

We believe we have proved, in the foregoing remarks, that this moment has *now* arrived; nevertheless it will surprise no one, if we add that, on this account, the direct practical demands should not be too exorbitant. Also for education, all the consequences of the Christian principle are not yet deduced, nay are scarcely hinted at. And when science does it, it should add the cautious acknowledgement, that this is only an ideal project, which can not be put into execution either immediately, or in all its parts simultaneously. Nevertheless, it is invaluable; for it casts a sure light upon future development and the nearest problems, and, what is most important, it shows what the only correct beginning of all education must be, to enable us to turn safely into the new road. It destroys forever false starting points and mistaken premises. Finally it offers a sure critical measure by which to recognize what was insufficient, false, even preposterous, in the previous practice. And it is also a very important practical point, to devote the latter to destruction, unrelentingly and immediately. "To understand every thing" is not only to "forgive every thing" as was once correctly said, but also to designate clearly the limits of forgiveness and the moment of reform, in order to break the road decisively for the change.

FUNDAMENTAL PRINCIPLES OF EDUCATION.

The first axiom of Christian pedagogism, based upon the principle of the equality of all men before God—and just this is the fundamental truth of the new period—can only consist in this; that equal education, nurture, and care should be furnished to each child, from the first moment of being. The fact that this work is unattainable in its full actual permanence, should not prevent us from seeking its solution, at least approximately, and step by step.

(1.) It includes two things: All education should be popular or gene-

ral, and the first object of this education should be to cherish the body and its health. This is the only thorough beginning of all education, for, as a solid basis, it is indispensable to future culture. It will be shown at the close, what direct practical results of the highest importance follow from this principle.

(2.) Hence, education should begin in the lap of the family and remain in this circle as long as possible. With this assertion, pedagogism reaches back to the ethical-political problem, to found a better family life, to cultivate proper parents, conscientious fathers, wise and dutiful mothers; so that upon these conditions, the results of a better education must be already presupposed, in order to make the commencement of correct education for the future generation possible, otherwise it would never come to this commencement.

The practical circle which here lies before us, meets us in all great problems of historical culture. What is new and what is to be in the future, must nevertheless already exist in order to insure that future for the community. Human history, or more correctly the more than *human* power ruling in human history, which we fittingly call "providence," breaks this circle energetically by rousing up geniuses in the right places and at the moments of the greatest needs. To the future of what is to be, it sends beforehand more highly gifted individuals who, enthusiastically full of the new idea, hold up a picture of the same, as a problem, to the gaze of the backward race, and are thus the practical prophets of that future. In this way every idea of culture first entered into history; it urges on kindred minds, and these do not rest until they have given it its appropriate realization.

It does not follow from this, (and this fact should be noted), that the idea must appear, in its clearness and ripeness, in him who is first moved by it, for much that is foreign and unsuitable to the fundamental principle may indeed be mixed with it, either through incompleteness, or one sided extravagance. This classification must be left to the future; and we shall also have grounds in the present case for referring to these fair cautions.

(3.) The second axiom, the result of more thorough psychological insight, would read thus; that education and instruction should bring nothing into the pupil from without, because indeed this is impossible if what is won is to become his lasting possession. The right *education* can only develop gradually the capacities which already exist in him, and that portion of *instruction* which is to be won by inculcation only, must be referred, as much as possible, to the self-activity of the pupil. On the whole the principle must be asserted; no knowledge except it aims at development by performance.

At a first glance, one would think that the more cultivated pedagogues of the present time must already coincide on this point. When we look more closely, however, we shall see that the necessary clearness in regard to the highest and final consequences of it, has not yet been attained.

Also here, a profound antagonism of principles still divides the previous methods of education from those whose beginnings in the present and whose completion in the future we wish to vindicate. The wide-spread view which we saw strengthened by the theories of Herbart and Beneke holds that education with a certain omnipotence can, through the right application of artificial means, make what it chooses out of the pupil. This illusion rests mainly upon the prejudice that what is true, good, and holy can be imparted to man, can be taught him, and thus become a part of his mind forever, and make a new man of him. Daily experience must convince educators and teachers of the people, that this is not possible. While they seek the cause of their failure in the wrong place, they neglect to attend to right and more effectual means, to the development of those high powers which are originally given to man, but which these teachers wish to furnish him from without.

(4.) Upon the neglect of what is inherent in man depends the fundamental view which, in religious education, and in the most important part of instruction, the religious, has brought its injurious results into the present period, where it still strives to gain ground. It asserts that the "natural" man is corrupted by the "fall," by "original sin," burdened with an original capacity for evil; out of himself, out of this naturalness, no good can come. He must be awakened by "grace," must be born again. But this "grace" can not come to him through or out of himself, but from without, through faith in divine revelations, and through the "way of salvation," described therein.

We surely do not wish to ignore the deep eternal truth which is contained in these expressions, nor to attack it. But it must submit to being freed from its psychologically incorrect form, it will then expand in itself. The abrupt and direct dualism which is arbitrarily erected between the natural and renewed spirit of man, will not escape a psychological revision. It must be led back to the energetic distinction between "temperament" and "character." If the hypothesis of the "fall" (historical or prehistorical) is necessary to explain the presence of "radical evil" in man, that is, as Kant very cautiously expresses it, "the predominant inclination to receive into his will sensuous-selfish motives," it should be left to the decision of psychology, and pedagogism should not be burdened with its very precipitate consequences. The facts alone on which psychology is based will not be changed by it.

The asserted outwardness of the appropriation of faith, and the historical form which is given to revelation, must submit to a thorough correction. They are not only unessential additions which may be carried as harmless ballast, but through the exclusive importance which is attached to them, they mislead one to mistake the real kernel of life in those truths, and lead to errors which have not only injured the religious life of the church, but also the effectual awakening of religion in young minds,—and religious pedagogism, the most important part of the whole.

(5.) This finally brings us to the third, and most important point.

What must be the highest goal and central point of all education and human culture? And here, least of all, can doubt or disagreement exist. "The formation of moral character," is this goal; the ancients called it "wisdom;" the present time calls it, the rule of whatever is good and purely human, "humanity." There has never been any division in opinion, as to what is the nature of moral will, the character of "goodness," the sign of humane intention for what is good, what ought to be, bears in itself its unmistakable, never denied token.

(6.) An essential difference of opinion still exists about the road to this goal and the secondary conditions which insure its attainment, which we can not thoroughly discuss here (this was done in our previously mentioned works), and in regard to which, therefore, it is sufficient to explain which of the two alternatives we choose. These are vital questions of such far reaching importance, that an exhaustive discussion of them would require comprehensive expositions. If one may be allowed to refer to such, then he has the right to give a summary decision, without having to fear the reproach of superficialty or unnecessary arbitrariness.

Some one speak of human, self-conceived morality, either acquired or based upon instinct; of its being entirely independent of religion and pious emotions, and not in the least influenced by the religious emotions of fear or hope; and that it is self-sufficient and in itself its own reward, as it is only the involuntary expression of a noble nature full of humane feeling. We shall not omit to consider the claims of this view.

(7.) If any are not satisfied with such sober morality, planted in mere unconscious impulses, and instinctive emotions, they must remember that this morality, with all its forms and expressions, still continues upon the natural plane, has not risen to the form of conscious "character," alone worthy of man. They are the still dark and sporadically working unenlightened impulses of the originally present (à priori) idea of good, but which, mixed with other impulses as changeable, can offer no picture of conscious, therefore in itself certain, morality. Therefore, because it is wanting in continuance, this form of morality is a very frail dowry for life, and it can not in the least give to man the inner satisfaction which religion yields him. Therefore, they further assert, with very good reason, that the perfected morality which is clearly conscious in its motives, the "ethos" upon the plane of character, can only be won within the pale of religion. For the will first frees itself from all wavering variance and deviation upon the plane of religious morality, because in each moral achievement, even down to the single deed, it seeks to satisfy only the one idea of goodness, (or as Kant more formally expresses it, "duty for duty's sake"). We have thus become one with the eternal will of goodness, and its instrument, at least in intention and conscious sentiment. This conception is here decisive, because it first fully explains the whole fact of conscious morality. That an eternal will of goodness is in God we experience in ourselves, when we are truly moved by that moral enthusiasm which transforms our self-will. For this reason morality has

become religion, not so that it alternates with religion or supplants it, but in this, that it perfects itself in religion by receiving from it the clearest and highest discernment of its own true being and with it, the feeling of sincerest self-certainty.

(8.) True religion or piety in its culmination is nothing more than the continually present consciousness of the true source out of which we draw our moral strength, and through which, alone, every moral consummation is possible. It is continual devotion to God, for it is conscious that it works only out of that highest and holy will; hence it attributes all its single achievements to him, not to itself. This is the deepest and indissoluble oneness of religion and morality. Inversely, this restores its highest value and essential truth to theoretical religion, in regard to what "faith" is, and what it is essential to teach.

On the contrary, a morality without religion is without foundation and superficial, therefore cold and barren; for it lacks its inspiring incentive. A religion without morality would be abstract and dead, a mere thing of perception, or better, an outwardly received faith, remaining a stranger to our innermost being. Both lack that enthusiasm which penetrates and sanctifies.

(9.) The foregoing hints, while they can not scientifically exhaust the matter, are still fully sufficient to conduct us, to the highest and concluding axiom, in regard to the educational question.

To rouse true piety in us, in the sense designated above, to make religious opinion the constant supporter and companion of our life and deeds, must constitute the highest aim of education, the goal of all its special achievements; for the formation of moral character, in an enduring and clearly conscious manner, is only to be attained by true piety.

Hence, the religious sentiment in the pupil should not be nourished incidentally and sporadically, but every thing in perception, emotion and will should awaken this sentiment, confirm it and help to found it in the right way. But this is only possible when religion wins a universally *humane* form, when it harmonizes with and is confirmed by all the most reliable researches of science, and by the noblest fruits which art and human culture are able to offer.

(10.) The greatest injury however—and this pedagogical mistake ought, first of all, to be removed—is when the young deeply sensitive mind is expected to receive doctrines of faith which are unintelligible, indeed wholly unapproachable by it, and which afterward—this is the unavoidable result—must be denied by his maturer judgment, and reckoned the trumpery of an obsolete religious culture. Thus, in the most important questions in regard to which man needs clear conviction from the beginning of his cultivation, doubt and discord are sown, where peace and the strongest confidence should be implanted. It is scarcely to be surveyed in detail how much has been missed or overrated by wiser religious teachers, in the well-meant, but short-sighted fear of deviating from old traditions. But that the results are most un-

profitable, is shown by the inefficiency for after life of the religious culture thus received. And indifference, dull listlessness are not the worst results of such a mistaken, wholly unpedagogical treatment of the most important subject. In stronger, more resolute spirits, disinclination and disgust are the natural results!

We acknowledge, that it is one of the most difficult problems in the religious reform of our time—and no sensible person will deny the need of such a reform—to form something new and eternally valuable out of what is old and superfluous, gradually, and in such a way, that no offense shall be given to pious spirits, while what is superfluous shall be less and less valued. Perhaps it will be the best practical means of leading the older part of the community to a freer, sincerer and clearer view of Christianity, when they see the wholesome workings of the same upon their children. Numerous attempts at an improved religious instruction have been made in Germany. None have been found reliable, and thus the subject has remained an open question. But it must be solved, because of its urgent importance. A thorough, enduring reform can also here first come from above; the future preacher should be allowed a free philosophical theological culture, he should be released from all dogmatical compulsion, and freedom should be afforded him to proclaim unhindered his religious conviction as his own—as we have seen philosophers and naturalists, who have done this, have particular effect upon believers also, because their word, bursting forth out of their independent convictions, just as convincingly worked—and from this renewed and deepened religious life at the head of the parish, a better and more effective introduction into the Christian faith may be expected also for the growing believers.

It is desired that the old faith of our ancestors may be restored to us. We share in this wish with our most fervent convictions; we also are not willing to miss any of the power and blessings of this faith. But it can no longer be forced upon us with the old means; no road leads backward. The new period must, in accordance with its collective culture, reconstruct it out of the eternally flowing spring of religion; this new form does not therefore reject what is historical in it, but wins it again in a full historical sense. And this is not merely an indefinite wish, a vain effort; the process of this "discernment of faith" has already begun. One must resign himself to it, only gazing forward and trusting to the indestructible power of religion.

V. THE IDEA OF NATIONAL EDUCATION ACCORDING TO THIS PRINCIPLE.

From this outline of universal principles, and the highest goal of all education, we may claim the right to decide the practical question also; where, in the present, is the only correct starting point given, from which to remodel education and instruction in accordance with the higher demands of our time?

We can expect before hand, and our fatherland may be exceedingly

proud of it, that this most important, not only national, but universally human question will first be solved in Germany, where it was first proposed. Just as the church reformation could only proceed out of the religious depths of the German spirit, so the two most important problems of the present: a new reform of the church, growing out of a continuously developed theology, and a national education which is also destined to be the elementary culture of the whole race can only be expected from the energy and depth of the German mind. Both problems, however, the ecclesiastical as well as the pedagogical, are more interiorly connected than may seem at a glance. We have learned that all education finds in the cultivation of religious sentiment its final goal and firmest support. A more effectual and thorough religious education will be satisfied only with a spiritually renewed church, and inversely, religious education can go hand in hand only with a settled religious reform. For the best understanding must exist between the liberal pedagogue and the church believer, if it is to go well with the religious culture of the parish. We will leave it to unprejudiced observers to judge if this harmony already exists. In both respects we are referred to the future, but to a future whose commencements are already given.

Pestalozzi—Intuitional Method.

As regards the pedagogical part, we have already proclaimed at the beginning of our article, and we believe we have thus asserted nothing new or objectionable, that we recognize that memorable starting point in Johann Heinrich Pestalozzi, because he has discovered the only correct foundation for the elementary education of the child. It may be still less known in all circles, what in his intended educational and instructional reform is eternally true and should be consistently developed. We consider it not yet superfluous to return to Pestalozzi's fundamental thought, in order to judge of its scope, and where something else, partly supplementary, and partly corrective, can be added.

What we hold to be the really memorable deed of Pestalozzi, what through him is forever won for human culture—is the simple truth, that a systematic development of the child's earliest consciousness must precede all real instruction—an achievement full of infinite blessings, not only in its direct pedagogical operations, but also in the incidental, subordinate result, that it has opened the way for a physical care and hygiene of childhood, more in harmony with nature. And just here, Friedrich Fröbel, his highly deserving follower, inaugurated his plan of reform. He has decidedly promoted that educational art of childhood, and if we do not err, completed it. But there remains an unlimited amount of work to be done for the realization and propagation of this educational idea. There have been but few beginnings made and these are really sporadic and incidental, the varied, highly important work is not yet, as a whole and in the intrinsic parts, a national question. It must be raised up out of the sphere of mere personal and private efforts, it

must be given to the legal organs of state government, to be put into execution. In what way, and within what limits, we shall here show.

Pestalozzi has confessed, with a touching conscientiousness, that numerous partially unsuccessful attempts were necessary, before he could see clearly into the fundamental thought of his educational reform. As it was merely a starting point which he won, and indeed only one of the starting points, as will be shown; as further he and his followers held the one for the whole: so it will be understood, how it could be spun out to such a superfluous and helpless breadth, that there was danger that the principle might be forgotten or overlooked. Pestalozzi designated the old style of instruction as the "monkish-gothic" educational indolence, congealed in superstitiously honored formulas. We may have shaken off the "monkish-gothic," but not the countless remnants of superfluous trumpery, which every new educational method carries with it, as lifeless dregs, and from which its representatives, through indolence or habit, expect the real success.

Every educational method is in danger of this ossification, this diffusion into an unnecessary breadth, if it prematurely mistakes its details for generalities, the mere beginning for the end, the part for the whole. In this case what is unessential, changeable and indifferent will be overrated, and an illusory value attached to it, which gives the opponents an unfailing opportunity to declare the whole principle to be false and worthless. We must remark already that Fröbel's theory appears to have arrived at the same dangerous point which, in the beginning, threatened the method of his predecessor, Pestalozzi, and a chief design of the following discussions is to free it from this danger.

Pestalozzi speaks with decisive clearness, in one of his later works, of the principle of his educational and instructional method, at the same time indirectly designating its limits.

"When I look back and ask myself what have I accomplished for the progress of the human race, I find I have placed the first principle of instruction in the recognition of intuition, as the absolute basis of all knowledge, and by the rejection of all single theories, sought to discover the essence of the theory (of learning and teaching) and the primal form, through which nature itself must determine the culture of our race." By "nature," Pestalozzi means here, as the sense of the whole requires, not the outwardly objective, but the interior nature of man, his original capacities. These and only these should be roused to self-consciousness, in order to discover the "primal form" of their culture.

He expresses very clearly what he means by the cultivation of the "theory of intuition," by the "art of intuition." The "intuition," from which all knowledge must proceed, to which it must be referred, or through which it must be controlled, does not consist of passive acquiescence, but of self-active reception. From the tenderest age, the child must be practiced in attentive observation, in discerning between what is accidental and essential, and must be guarded against all merely play-

ful inspection. At the same time, the pedagogical intuition, by means of certain psychologically arranged exercises, must become the "art of intuition" which afterwards draws into its circle, moral, æsthetic and intellectual intuitions.

Out of the "intuition" of the thing, won in this way, its "name" arises. (The child should hear no name which must remain for him empty word-sounds, which he can neither see nor understand; a highly important unexceptional form of all instruction, which we still utter, as a warning, for all teachers of morality and religion.) After naming it, we should proceed to designate its qualities; the definition, the distinct "conception" of the thing, is developed from its clear description. "Definitions without intuitions create a baseless, fungous wisdom which quickly dies under a cloudless sky, sunlight being the poison of its existence." How true is this last remark of the immature and unfinished wisdom which is furnished to the child!

It is well known that Pestalozzi first developed this art of intuition from the simplest geometrical forms, from numbers and speech; hence numbers, form and speech are the elementary objects of an analytical dissection which he has most extensively cultivated. Unfortunately for his method, it was long ago condemned, and not on its own account is it mentioned here, but only to warn against a similar fault in the present case. A method, fundamentally inspiriting and influential, can, by pausing too long at the beginning, work itself into an empty, burdensome formality which detains the pupil wearisomely upon the lowest plane. That which can and should enliven, has then just the opposite result, it becomes a deadening mechanism. Also what is unessential and incidental is easily stamped as essential and characteristic. Finally, unintellectual mediocrity takes hold of it, makes these unessentials the peculiar domain of its efforts, and caricatures a noble thing.

What Pestalozzi, in the depth and originality of his conviction meant, and what has become the kindling spark, indeed still more what it can become, now and for all time, is the thought that only that can become the true and intellectual property of the child and also the man, which he has raised to transparent intuition *i. e.*, thought through and through, and in free perceptive activity, brought forth out of himself. It is then for the first time one with his consciousness, his conviction, which he can commmand theoretically and practically every moment of his life.

And it was this also which J. G. Fichte has greeted as the memorable deed of Pestalozzi, constituting an epoch, as the only means of healing an age sunken in dead traditions. A national education, based upon this principle, and continued energetically through several generations, must awaken a new popular spirit; even more, must place man in this latter period of his existence, "for the first time, upon his own feet." Verily, the often lamented, idealistic, extravagant boldness of this assertion, does not consist in this, that the thought is in itself false, or controvertible—it is rather perfectly evident—but essentially because

its execution is not impossible, but subject to very mediate, preliminary conditions; hence that, in its intelligible operations, it can become visible only gradually and late. Fichte wanted immediate results; he wished the instant rise of a new generation through that means; and in that he erred, or rather—in order to expose the essence of his reasonings—he wanted to fulfill a clearly recognized duty, to place that goal before all eyes, unconcerned, or leaving it undecided whether that goal could be reached through his suggestions or not.

And yet neither Pestalozzi nor Fichte have spoken in vain. They flung the ferment into futurity; the claims of a national education are universally admitted, and its commencement established; but its accomplishments must be continually sifted and improved, by constant reference to the principles on which it rests.

VI. WHAT THE PRESENT HAS ACCOMPLISHED THROUGH PESTALOZZI, STILL MORE THROUGH FR. FRÖBEL.

But this principle itself first needs to be supplemented and underlaid by a deeper lying, two-fold element. We must here consider two things, namely:—

First, The earliest spiritual life of man, of the child, does not by any means consist chiefly in the appropriation and independent working up of the "intuitions," but intuition is preceded by sensations, involuntarily accompanied by "feelings" of comfort and discomfort, of acceptableness and offensiveness, whose collective contents must first be sifted, and separated into distinct groups, out of the obtrusive confusion with which they burden awakening consciousness.

The child lies in a dull chaos of such sensations and feelings, which ceaselessly change and urge him on with them. How does he ever raise up out of this confusion any thing single and certain; still more, how does he himself rise out of that flood, and "give birth to himself as I," as Fichte designates it, and in which he correctly finds the first germ of all that is specifically human?

Surely this "growing I," this self-birth of I, can still less be given him from without, poured into him, than any thing else which he is himself to become. His own inner power must raise him to it. But the birth can be lightened, forwarded, the whole beginnings of consciousness contained in it gain an advantage in clearness and energy, which will place the pupil, thus cultivated, a grade higher in his general spiritual ability.

This first transition of man to "I," to a more conscious, energetic,

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* In a pamphlet hitherto little esteemed, written in 1807 for a particular occasion, "The Patriots," two conversations issued before the Address to the German nation, he makes the following retort, in answer to the inquiry "whether he really hoped to persuade those who stand in the high places of the nation so much as to grasp the idea of a national system of education, not to mention the resolution to incur the necessary expense of such a system?"

"As I have already stated, I do not care to make up my mind as to what is or is not to be hoped; and among all the obscurities which may exist in my knowledge, this is the only one which I am well content to endure, and which I do not wish to have cleared up."

finally inseparable self-comprehension, in opposition to all outwardness (all not I); this absolutely epoch-making transition (for human existence), must not be left to chance or the unsystematized operations of the child's first surroundings, but education must strive to guide him by psychological art, if he is to become conscious of his correct beginning.

This is done, in the first place, by clearing up the earliest consciousness as to its elementary sensations, according to a firm rule and a gradation in which the consciousness itself develops. The child must first be made capable of deciding whether he is hungry or sleepy, whether he tastes or smells, etc. Out of this the discrimination between the various sensuous regions must develop, and the elementary sensations within the same, the fundamental colors, simplest figures and proportions of sound, fundamental tastes, and whatever else in this region of sensation and feeling is found capable of culture, must be brought to plainly discerning consciousness; and what is inseparable from it, be designated by fixed signs.. Here is the true beginning of the "theory of words," and not, as Pestalozzi thinks, in the naming of already finished objects, burdened with complicated qualities, in order, as he says, "to make the pupil acquainted as early as possible with the whole compass of the word and names of familiar things." This, on the contrary, plunges the pupil immediately into the misty world of opaque, unintelligible and thence, for him, empty ideas, and imparts to him the first sample of all later superficiality of discernment; he is satisfied now, as well as later, with transmitted words, instead of really recognized objects. All that the pupil upon this plane can really understand and consequently designate, is the world of sensations and feelings which he has lived; it is also for him, that which is first evident and irrevocable, in which he can first experience the highly important, even through dim consciousness of conviction, according to the decisive canon of all education and all human culture, that, only that has become our conviction, which we have inwardly experienced and thus embodied in our consciousness.

This then, is the first foundation which should be laid under Pestalozzi's theory. The "A. B. C. of intuition" which he gave in his "Book for Mothers," should be preceded by an "A. B. C. of sensations and feelings," which should be the very first book for mothers. It will be shown what has been done toward such an one. But we must remark that in just these beginnings of education which are to be left to the mother, or family surroundings, the execution will always remain most defective and insufficient. What mother is in the position, even though she were intellectually sufficiently cultivated, to devote herself to the youngest child, aside from the others, so as to make its sensations and feelings clear to it, and to keep its first attempts at speech in continual and exact relation to these sensations and feelings!

And this is the perfectly coinciding objection which can be made to the introduction of such exercises, particularly when they strive after a certain systematic thoroughness, as indeed has already been attempted.

Hence, though we hold fast to the general thought, we must nevertheless still declare such systematic breadth theoretically superfluous, practically even wearying and weakening; for it is not necessary, for the pedagogical aim, to experiment with the child through the whole system of human senses and sensuous feelings, but rather to waken it to a consciousness of what is nearest and most obtrusive, and within this compass at least, accustom it to give close attention.

Notwithstanding this, or perhaps on this account, it is necessary for a complete system of pedagogics to designate this problem, at least in its general outlines, and to call attention to its fundamental significance for the life of childhood, leaving to a detailed practice to use what it can of it. We will show later what Fröbel has done in this direction. But the nature of man is by no means merely theoretical, least of all the nature of the child. The impulse of self activity is just as originally awake in him; and, as in his later life, his actions and knowledge must continually harmonize, so also must that inherent impulse of activity be early developed in the child, led into regulated paths, and also be made the earliest element of his cultivation. By these means, the real central point of the intellect, the inner unit of its inseparable theoretical and practical forces is first touched; for in reality, there can be no knowledge which, through its involuntarily accompanying feeling, does not call forth a fixed practical conduct, just as, inversely, each practical fulfillment must be guided by theoretical activity (thus involuntarily awakening attention and judgment) upon the development of knowledge.

First, and this is the second, still more important supplement which Fröbel—for he must be referred to again here—has added to Pestalozzi's method. He has gone back to the original impulse of activity in the child ("impulse of play"), and has made a fruitful ground of varied preparatory cultivation out of this previously neglected, barren or rankly-growing spiritual element. This is what is new and memorable in his pedagogical accomplishment. But we are first able to appreciate this, when we understand the fundamental thought of his system.

We also believe, we should not consider ourselves obliged to follow all of Fröbel's propositions, directions, and precepts. To us, these seem often to be lost in trifles and peculiarities, even in extravagances or absurdities. And these externals which have been seized and cherished by his common followers, have obscured the great importance of his pedagogical principles, or at least have prevented their universal recognition. Instead of such externals, we must obtain possession of the deeper lying, fundamental thought which is capable of most varied and heterogeneous cultivation, and adapt the practical application of the same to the given circumstances.

Fröbel is the psychologian of the life of childhood. With rare individuality and instinctive comprehension, he has thought himself back into the beginnings of the child, and, permeated by the deeply religious and humane belief that primitive human nature can contain nothing false

or delusive, seeks only to develop its inherent capacity, gradually, and in every direction. This is the collective work of earliest education.

Therefore, this education, at first, must offer nothing new to the child, plant in him nothing alien; neither can it do it, it can only call forth what was already concealed and present in him. For the young, growing, human being will yet wish, even though unconsciously, for what is best in itself and for him, and moreover, in the appropriate form which he feels he has the capacity, power and means to produce as can be explained by analogous examples of animal life. Hence, every active, prescribing, determining and encroaching theory, instruction or education, must necessarily operate destructively upon the normal human being.

This fundamental thought which Fröbel continually enjoins in all its variations, leads to a deeper one which has also not escaped his notice. He expresses this only axiomatically indeed, in the following form.

"In every thing there rules and operates an "eternal law," which is always expressed with equal clearness, outwardly in nature, inwardly in the spirit, and in life, which is the union of the two. An omnipotent unit underlies this omnipotent law—God. The Godlikeness reposes, operates and rules in all things. And all things exist only through the Godlikeness which operates in them, and the Godlikeness operating in every thing is the essence of this thing.

"Therefore the destination and the vocation of every thing, is to develop and represent its essence, its Godlikeness, to manifest and reveal God, through outwardness and transitoriness.

"The particular destination, the particular vocation of every perceiving and reasonable human being is to become himself, fully conscious of his essence, his Godlikeness, to win a vigorous and clear insight into it, so as to practice it, self determinedly and freely in his own life, and to make it effectual in all the directions which are prefigured in his inner capacity.

"The awakening (the treatment of man as a being of growing consciousness) to the inviolate representation of the inner law, of the Godlikeness, with consciousness and self determination, and the supplying of the means for it, is the education of man."

"The aim of education is the representation of a dutiful, pure, inviolate and therefore holy life; the Godlikeness in man, his essence, is to be developed and raised to consciousness by edueation, and thus he is to attain self knowledge, peace with the world, and union with God."

Thus, for him, the whole human culture culminates in religion. It is for him at the same time the starting point, eentre and goal of all true, successful education. But this religious education urges immediately to industry. "As early culture is highly important for religion, so is it just as important for genuine industry. Early labor, its inner significance judiciously directed, enhances and confirms religion. Religion without industry is in danger of becoming empty dreaminess; just as labor without religion makes of man a beast of burden and a machine. But

religion and labor should not only operate outwardly, they should also react upon the interior man. Thus abstinence, temperance and economy will be produced. Where religion, diligence and sobriety work in union, there is an earthly heaven, there is peace, joy, grace and blessing."

The fundamental condition of all this, however, is, that each shall really find in life his appropriate vocation, the destination which his being demands, or at least, that education shall prepare him for it, and thoroughly capacitate him for the fulfillment of such vocation.

But the practical application of these pedagogical principles shows immediately a highly important result. Where education really permits an unhindered, inviolate development of the original capacities, there the inherent diversity among individuals becomes instantly visible, in consequence of which, each child, even though only in the germ, is distinguishable from other children. It follows from this, that the correct, conscientious education must never generalize, but instead, must be calculated for the individual capacity.

But this result is not less important for the psychological view of man, than for pedagogism. It is the actual proof won by careful pedagogical observations: first, that each otherwise healthy and normal human being, a fixed variety of spiritual capacities and impulses unite in the unit of essence, through which it is distinguished from all the rest of its kind; secondly, that these capacities and their peculiar union do not, through education or artificial culture, enter into him from without, but that they are present in him, as an original dowry, before his consciousness develops, and are the conditions of the development of that consciousness, are what may be called the "Godlikeness" speaking after Fröbel's manner, and according to our own definition, the "genius" or individuality of each mind.

Branching off a moment into philosophical definitions, we express it in other words: Fröbel found, through pedagogical insight and personal experience, the same thesis which the psychological study of man shows, as its highest and deepest result. It is what we have called the "universal prevalence of genius" in the human race.

That nevertheless this only scientifically recognized truth, if it should become universal conviction, if it should enter into life with all its practical consequences, would cause a complete transformation of our civil and social affairs, would open to us a kingdom of freedom "by the grace of God,"—this assertion will not seem extravagant, when we have learned what the root of all the misery, discontent and moral corruption of the human race really is; the stinting, the restriction, even the attempted extermination, of its original capacities.

We must leave this path of ever increasing depravity; and in this simple demand, all the various social problems of the present can be summed up. And it also includes the solution of the religious problem, that the spirit of Christianity, become for the first time, a complete truth.

Neither is it necessary to show how immeasurably important education is for this process of the restoration of humanity. The first obligatory condition of return lies in it, and it is able to prove through its successful accomplishment, that such a return is possible. What man in his "obscure strivings" is capable of becoming, he perhaps will finally become upon earth we do not yet know it, because the correct all-awakening education could never yet reach him, or only rarely and exceptionally, and even then imperfectly—an education which no single arrangement will ever be able to vouchsafe, which can be completely successful only in a highly cultivated commonwealth. Therefore, it is the next, most urgent and most indispensable problem of this commonwealth, this state, to pledge every thing for a thorough reform of the educational system. The states of the present period, at least those of German lineage, generally recognize this duty, but are on the whole very far from applying the right means for its fulfillment. They seldom advance beyond an experimental, blind groping, whose unavoidable results are mistakes, even retrogressions, and the spoiling of otherwise healthy beginnings. In the foregoing we referred to examples of this kind, which are based upon a thorough misunderstanding of the real needs and the appropriate means.

VII. THE EDUCATION OF CHILDHOOD ACCORDING TO FRÖBEL.

In the foregoing, the highest criterion was found by which to judge, not only of the value of education, but also of the only correct educational method. According to these premises, we can scarcely be accused of over-valuation, if we find in Fröbel's theory, the only correct starting point for the national education of the present time. Not however, the peculiarity of the propositions and arrangements on which Fröbel first stamped his principle, but his principle in itself, has that value for us; for it possesses a fruitfulness and power of development, which might be made effectual in directions as yet untried. We shall show still more definitely what we mean to say by this.

First, we must recognize Fröbel as that educator of the newer time, who has succeeded, with full consciousness and clearness as to the consequences contained therein, in paving the way for a system of education which completely corresponds to the maturer insight of modern psychology, indeed alone forms its pedagogical supplement. As we have also proved—no matter if this is every where effectively recognized, or not—that the real and eternal, fundamental truth of christianity lies in that higher, merely humane recognition of the being of man; so this educational theory then, is the only one which corresponds to the true spirit of christianity, and consequently will be equal, wholly and completely, to the demands of the Christian era of the future, even though this future may not yet be fully understood, in that spirit, either by the educators or by our present civil rulers.

Fröbel's essential and exclusive service is in having perceived more

deeply the nature and needs of the child, on its first plane of life, than any one before him, and in having found the means to meet these needs.

The means which he devised, are manifold and ingenious; but they are not artificial; they are drawn out of the child's own nature. They can all be reduced to the highest law of all education. Frōbel called it "the law of the mediation of opposites," thus recalling too generally and too strongly, the formulas of the then ruling philosophy. Perhaps it would more clearly designate Frōbel's achievements to call it the law of the continuous, even development of the child's consciousness out of its own activities. Madame Marenholtz, who has a deep understanding of Frōbel's, idea concentrates this thought very happily in the three phrases, "freedom of development, labor of development, and connection of development."

Accordingly, Frōbel demands that bodily and spiritual development shall be united from the first, and that this development shall begin with the beginning of childhood. He thus continues and completes what Jean Paul in his Levana began by single hints. He has thus founded an educational system for the infant and supplied a deficiency which Pestalozzi left untouched. The entire nature of the child upon this plane, consists in being the appropriating eye. Hence he must receive the first, simplest, sensations as powerfully and as completely as possible, and never in a confusing mass. He must be early accustomed to a certain order and consistency, that he may dimly feel that he is subject to a higher, beneficent power. In this way the germ of the desire of ruling, the principle of "selfishness," which exists in every child, for the protection of its helplessness, will be led from the start in the right direction and grow into a habit of subordination and grateful obedience. "It is highly important for the present and future life of the human being, that it should imbibe upon this plane, nothing sickly, low, coarse, nothing doubtful or bad. Therefore, the glance, the expression of the persons surrounding it, should be pure, and calculated to awaken and cherish confidence; all surroundings of air, light, space, should be pure."

The first feeling in common which unites the child with its mother and brothers and sisters, is the earliest germ of genuine religion. Dimly anticipating, the child gains thus, and also through the habit of wholesome obedience, the feeling of being supported by an all-embracing, saving, beneficent power; and thus the healthy germ is planted in his mind, which will bring him nearer and in the only right manner, to the idea of God. If father and mother wish to furnish their children with this never-wavering, never-vanishing hold, as the highest dowry for life, then parents and children must always appear united, if they feel and recognize themselves in union with their God and Father, whether in their silent chamber, or under the blue heavens. No one need say that the children do not understand it; they understand it, not in the definition, but in their interior being. The religiousness, (sincere union with God), in all circumstances and situations of life, which does not grow up with the

human being from childhood, will later, seldom rise to a full, strong vital force; as also, a germinated and cherished religious sentiment will win the victory against all the storms and dangers of life."

These are Fröbel's essential educational principles for the first epoch of the child's life, but in regard to which, it must be mentioned that he has unavoidably presupposed much which belongs first to the following stage of consciousness. This is also true of what he says about the earliest cultivation of the religious feeling. We admit however, indeed we repeat emphatically, that he has in general, designated the only correct starting point for the development of the child's religious consciousness. It would be well to consider the reform of the religious instruction from this point also.

If it is considered necessary to hang balls in the cradle for the earliest cultivation of the child's intuitive capacities, that it may gradually be impressed by the most perfect geometrical figure, the sphere; further, if these balls, of the box with six balls, according to the "first play-gift," are to show alternately the three primitive, and the three mixed colors, arranged in prismatic order, and to teach him, as is hoped, "the discrimination of colors, and the law of opposites, when between two primitive colors the mediation is placed;" these, like many other things which a playful system has further devised, are things of disputable value, whose application must be treated as an open question. Opponents, as well as disciples must be careful not to seek in such things the real spirit of the method, and the typical sign in which its being is clearest and most evident. It is high time in our judgment we went beyond this.

Fortunately, we do not stand alone in our view of the subject. One of the most judicious advocates of Fröbel's theory, Bertha von Marenholtz-Bülow, whom we can designate as the best living representative of his educational work, insists in her lectures and writings, that we must grasp the fundamental thought of his method, selecting freely out of what he has proposed for the execution of the details. This excellent lady, filled with the noblest enthusiasm for the cause, has to wage a double battle: First, with the prejudices which rise up from without against the principle, and Second, with the members of her own party, who make the broad spinning out of details their chief object, and thus react upon the spirit of the method, paralyzing it, and causing it to be misunderstood. With reference to this point, she expresses herself thus; "Fröbel's mind selected and arranged the matter, the forms, colors, and tones, in the elementary simplicity in which they can penetrate the child's soul, without disturbing the stillness of its budding life, without awakening it violently or artificially out of its slumber, and without stifling the glimmering spiritual spark in the ashes of materialism. He found the rule under whose guidance the motherly instinct can proceed safely and freely, in order to find the right."

With the appearance of language, the nursling period ceases and that of childhood begins. This is the child's essential playtime; and here we

meet one of Fröbel's happiest and peculiar inventions. He has organized play and developed it to a complete system of practice of the child's power and self-activity; every where making use of the impulses and instincts of the child, and what is not less significant and worthy of recommendation, keeping the child as much as possible in intercourse with visible nature, and teaching it to observe nature's regular transactions.

Hence Fröbel says correctly, in this sense; "Play is the purest intellectual production of the human being, in this stage and also the model and copy of the entire human life, of the inner, secret, natural life of man. It gives birth therefore, to peace, freedom, satisfaction and quiet peace with the world, inwardly and outwardly, the sources of all good repose in the child, and proceed out of him. A child who plays capably, with quiet self-activity, and perseveringly until overcome by physical weariness, will become (if later education does not destroy the foundation thus laid), a capable quietly persevering man who self-sacrificingly promotes his own and others' good. The plays of this age are the heart-leaves of the whole future life, for the whole man is visible in them, in his finest capacities, in his innermost being." We think this is excellently said; in the instinct for a certain kind of play and sphere of play, the child's inherent capacities and intellectual tendency, upon the correct knowledge of which the succeeding education has to build, betray themselves earliest, most involuntarily and therefore, most reliably.

We do not think it necessary to go into the details of this system of plays. In this field, Fröbel has elaborated with skillful and exhaustive perseverance, all forms of play, in order not to disregard any part of the child's capacity and need of cultivation. That the symbolical-didactic meaning of these plays may not be overlooked, he has furnished each with a commentary of short verses accompanied by a song.

He must have intended to work more upon the parents and educators with this didactic accompaniment, than upon the children. For we think he mistakes entirely the nature of the child, when he declares it capable, while playing, or through the play, of becoming conscious, even with only half a reflection, of its particular design or its higher significance. It is absorbed, as it should be, in the interest of the pure activity of play; therefore, only those kinds of play can be recommended which develop without any secondary meaning or reflection, the physical or intellectual capacity, as the "play of motion," little gymnastic exercises, "the building plays," "the braiding plays" that practice them in forming and inventing, and the highly important and emphatically to be recommended "garden plays," in which the children are led to cultivate the beds of their common garden, one of which each child should own and care for. Flowers, fruits and vegetables are raised here, and these serve, by watching and examining, to make the still course of nature's laws clear to the child's apprehension in actual results, "if he can not go out into the fields or woods, in order to watch nature there in her workshop, to learn to sing from the birds and to observe the insects."

"The child should grow up under the influences of nature. There it

should gradually learn that laws underlie all organic formation; should, through the loving care of animals and plants, prepare itself for the loving care of human beings, should, in imitating the works, find and love the great Master as the Creator of nature, and its own Creator, should breathe in the peace which rules in nature and in the occupations with it, before the noise of the world and sin enter its breast."

These are indeed, eternally true principles of education and capable of endless application; the Kindergarten has only to strive more and more after their realization, to be certain of its blessing. But it must avoid what is superfluous and small, or where this has already crept in, throw it overboard as injurious ballast, so as not to compromise and injure the idea. And if Frœbel's example should only prevent the crowding of the children into small, close city buildings, and send the infant and other schools out into gardens, or garden surroundings, he would have accomplished a very important work. Also the crowding together of children is one of the most prominent evils, because it prevents all pedagogical individualization and paralyzes educational activity. Frœbel wished to limit the number of children in one Kindergarten, to thirty or forty, so that one teacher could completely oversee and lead them. All these evils and hindrances to success can only very gradually be removed. But it is our next duty to pave the way for their introduction and diffusion by a growing understanding of the subject.

These important aims and their consequent, but slowly spreading results, however, can for this very reason, no longer be left to the single or temporary activity of benevolent, private persons and private societies. A durable, all-embracing systematically-progressive organization should be secured to them, and this can be accomplished only by the state and the communities. But Frœbel's educational precepts must henceforth become the altogether controlling principles of state pedagogism; and the Kindergartens in which a part of these ideas has been carried out, must, as we shall also demand for the Krippen (crèches), be introduced into the system of the educational institutions of the state and the commune.

The suitable point of connection already exists. The need of so called 'child-saving institutions' for children from three to six years of age, is universally acknowledged, and in the richer communities of our cities and villages is supplied as far as the means allow. To raise these 'saving institutions' already existing, or yet to be erected, to those higher organized "play-schools," should be the next step, and is not too difficult, if we can find suitable teachers.

This however, calls for the solution of another question of our time, which also belongs to the most urgent; to open new spheres of calling and branches of labor for the female sex. We will speak again of this part of the pedagogical question.

The fear, that all these reforms will heap financial sacrifices upon the state and community, which, with the present taxes, are scarcely able to secure a scanty income, to the already existing teachers—this continually repeated consideration must not be a reason for detracting

from the well founded right of such demands. It is, on the contrary, one reason more why this many sided provisional condition in which we live, in civil intercourse and in social arrangements, can have no duration, and should be shortened by all lawful means. It would be extremely inconsistent to wish to postpone the necessary reforms to a better future, with the oft repeated excuse that they are impossible or even presumptive, or revolutionary. What is proved to be necessary is never revolutionary, but rather truly conservative. And that can not be pronounced impossible, whose first preparatory grades already exist, and are easily recognizable. Nothing more is necessary, than a correct beginning and persevering progress upon the chosen road. It is variously shown, also by this opportunity, that the only right commencement for the improvement of the people's condition, is in educational reform.

VIII. THE KRIPPEN-DAY NURSERIES.

Fröbel left a gap in the starting point of his educational theory, which the present trial has fortunately filled. And the means is planned so entirely in his spirit, that it can be consistently inserted into the system of educational institutions projected by him.

The earliest period of childhood, as its own nature and general custom require, should be passed in the family circle. Here, the mother is every thing at once; she nurses it, rears it and waits on it, and what is most important for the child and what repays her best, she cherishes the soul of her child. But how few among the mothers of the working classes in the country and in cities, are in a position to fulfill this vocation even approximately! And those who could do it (outwardly), do it only imperfectly, either diverted by other cares or interests, or they lack the intellectual ability, whilst a mass of ineradicable prejudices and false habits rule them, and thus often make a very doubtful nurse out of a mother whose duty it is to bestow the best care upon her children. Hence a normal school for mothers, which is not theoretical but practical, which shall teach by example, is an important, almost indispensable element in the system of popular education.

Accordingly, here, as in the higher grades of instruction and education, the universal family, the community, should furnish the assisting supplement, by erecting an asylum in which mothers can leave their nurslings under a conscientious, rational oversight, without however withdrawing their care from them entirely, or becoming in the least alienated from them. For it should be the rule, that children should be received only through the daytime, and taken home again by their mothers in the evening. The double significance of this arrangement is not to be mistaken; the tenderest age of the child is cared for sufficiently without loosening the family ties, and the mothers witness a model of rational childish training, whose value is established by experience. They learn, and are themselves indirectly educated by it.

This aim, the public protecting institutions for children, called "Krippen" (crèches), in memory of Christ's manger and the latest creation of

pedagogical benevolence seek to fill. In their limited peculiarity, they received their perfection first in Paris, while we must mention, that protecting institutions for children, from their third year, were introduced into Germany and in England, much earlier. It was the humane Princess Pauline of Lippe Detmold, who erected the first children's protecting institution which soon spread over all Germany, and latterly, was particularly fostered by the "inner mission." In England, it was the great socialist Robert Owen, who incited by a plain man of his village, J. Buchanan, first founded a children's protecting institution and school. The example worked more slowly there than in Germany, because its first appearance seemed united with ideas of socialism, whose impracticability could not be ignored. The clergy, particularly, opposed obstinately and effectually all these efforts. So it happened, if we are not mistaken, that this important member of a system of popular education, has not been energetically developed, that it is still left sporadically and accidentally to the care of benevolent individuals and associations.

In France, in Paris, as we have already mentioned, the system of protecting institutions for children, has been completed and perfected, by this important, even indispensable member. Marbeau, member of a committee for children's protecting institutions in Paris, first grasped the idea of such an institute, in order to displace by it, the institutions for nurslings, which, as the enterprises of private speculation, beyond the reach of public control, operated injuriously, rather than usefully. He proposed to remove these evils by forming public societies; his plan was supported, and thus under the protection of the Duchess Helene of Orleans, the first "Krippe" was erected in Paris, 14th November, 1844. From Paris, this institution spread over France, Belgium (where in Brussels a model Krippe exists), Germany (Vienna, Dresden, Munich, Stuttgart since 1868), England (London, Manchester), etc. A model Krippe in the exhibition at Paris, 1867, excited the attention of thousands of visitors, and was the cause, as our informant says, of banishing many false judgments and many an apparently well founded doubt.

The arrangement of the Krippe is essentially the following. Every week-day, the mother brings her child to the institution in the early morning hours and goes after it again in the evening. She either pays nothing for it, or a small contribution—in Paris from six to twelve sous, in London three pence, in Vienna, three kreuzers per day; the child is taken care of, fed, bathed, busied with the first classified attempts at play (preparations for the "Kindergarten") and generally dressed. Every institution is under the constant care of a regular physician, and the further control of a voluntary committee of ladies. On Sundays and holidays, the institutions are closed, because there is no urgent need of them, and also, so as not to wean the children from family life.

The results which, according to the report of the committee, through Mons. de Malarce, the Krippen show as the fruit of their long existence, are favorably portrayed and seem very credible; for they correspond to what was expected of them. Weakly, neglected, sickly children have

recovered rapidly; also their morals were thoroughly improved. Irritability, self-will, restlessness, which had made them burdensome to their parents, particularly to the father, disappeared gradually, under uniform, quiet, patient treatment. They grew daily better behaved, and thus dearer to their parents; an important promoter of family discomfort thus disappeared forever, and the parents, particularly the mothers, received the wholesome instruction how children should be trained, how human beings should in general be treated, in order to work favorably upon them. My informant comprises all in this; "that the "Krippe" is not only to be considered as the asylum of unprotected children, but, if it is carried out in the right spirit, and under conscientious superintendence, it can attain the next and just as important double aim; to become the earliest school of cultivation for children (école du prémier âge), and a normal school for parents, especially for mothers (école normale des mères), in which they can learn how to treat their children physically and morally." For all these reasons, he demands their general introduction into the systems of public institutions for popular education.

With this, he touches a subject which deserves the most urgent consideration; for just this is the junction, where all the most important interests of the family and state unite. It is a wide-spread complaint, that the mortality of children in the first period of their lives, is frightfully great. It is well known that its cause is to be sought in the mistaken care, or entire want of care of them, often the result of unsettled family life; and thus the cause of the mortality of children, is closely connected with the uncultivated condition of our people.

Here, at the origin of the evil, the first lever of remedy must be applied. This is also the first, most practicable and most direct means. The social question of the present can not be solved, before the pedagogical problem of the care of unprotected childhood is solved. The social problem is ramified, highly complicated, and scarcely to be grasped in its whole extent. It is divided into a series of the most difficult propositions of a political, financial, ethical and pedagogical nature, and no civil wisdom has yet shown itself equal to the task. Its solutions perhaps, belong to a distant future. It is different with this important, partial proposition. The energetic introduction of "Krippen," of protecting institutions for early childhood in general, is not dependent upon preparatory intermediate grades. It can immediately follow, when it has become, as it deserves, the object of the general public care. By the obligations, under which the state and the community are, for the fostering of youthful culture, and by the increasing greatness of the evils which are to be combated, it can be demanded henceforth, from state and community, that every where, where regulated instruction exists, protecting institutions for earliest childhood shall be added. The monied sacrifice, necessary for it, can not be considered, for it would be barbarous and shameless, for parents to wish to escape this duty. The opposition of irrationality or habit, wherever it appears, must be broken down; this belongs to the indisputable "guardian" duties of the state.

The judicious proposals of the medical authorities whom we have mentioned above, show us how every thing is already prepared for the realization of this highly important aim, how the means need only to be organized, in order to make with them an effectual beginning. In regard to this, I quote the the following:—

"The pastor, as the shepherd of his parish, whose physical and spiritual weal are dear to him, will find this subject worthy of his attention, and ecclesiastical and also municipal authorities will realize how closely the same is connected with the physical and moral well-being of the community. There are two classes of vocations, pre-eminently in whose power it lies, to work beneficently, or to breed mischief; the surgeons who are nearest the people, and their first advisers in matters of health, and the midwives who, beside their care of the new-born babe, wield and are called upon to wield a great influence upon its later nurture. Both should well preserve the good which they have learned in their schools, realize it for the general good, and not sink back into the prejudices of the people, or, in order to please them and win their favor, support them in error. Both these classes should also closely observe the limits where their authority and capacities stop, in order not to do injury by encroaching upon the medicinal province lying beyond their vocation.

"A broad field is here opened for individuals and societies, in the sense of humanity and good works. So much is said about the care for the physical and moral well being of the working people; prizes have been bestowed for it in the Paris exhibition. In addition to other things may the new born children of the workmen be cared for, and the example of a factory owner in Alsace be imitated, who allowed his working women, six weeks after the birth, to cherish and nurse their children and also later, allowed them at certain times of the day, to nurse them without lessening their wages. In England, ladies' societies exist, which make it their business to spread by word and deed ideas of a reasonable nurture of the infants within their circle. Where only two or three in one place unite and take hold rightly of the matter, there, their labor will be salutary. An object of particular attention should be the illegitimate children who are put out to board, and whose lot is the worst, and whose mortality is the greatest. Further, the Krippen, as benevolent institutions belong here, in practical, simple and inexpensive abodes, for the protection and nurture of infants, through the day, while their parents are absent from home at work."

It is clear, that in all these cases the support of mothers, particularly, and of the female sex generally, must be relied upon. But we must not stop half way, leaving it to ladies, unorganized and unprepared (because unacquainted with the true nature of their duties,) of the higher "cultivated ranks," to form a committee which alternately, or occasionally shall oversee the nurture of the children, which, in the main, is trusted to inferior salaried persons. With this, one seldom rises above a very injurious dilettanteism which allows room for secondary interests and thoughts, and the deep earnestness of the work is mistaken, the contin-

uous conscientiousness of its execution neglected. We find it only sufficient for the importance of the subject, that women, deeply moved by the holiness of their vocation, should consecrate themselves to it, with undivided interest, and that they should have passed through a preparatory school for it.

The point of connection for all this already exists,—the "inner mission" has made the nurture of children one of its works. But it has been done only singly, and more as an experiment, than as a perfectly organized execution, also with almost invisible operations, in view of the immense greatness of the need. The state, the community have not met it half way, have not yet supported and enlarged the single attempts; much less, received the whole institution into the organization of popular education whose starting point and foundation it must become.

The time has now arrived for these demands. The work is great, but possible; for in small ways it is already performed, and the preliminary conditions of a greater execution lie every where ready. The zeal and devotion of private individuals is insufficient; they must join larger societies, or call them forth. But above all, the state is called upon, because it alone holds all the threads in its hands, and controls all the factors whose united operations are necessary; viz., the pedagogical and the medical powers of the land, and chiefly, the influence of the state upon the communities. And as the necessary means, so at least, the German Chambers have never refused to allow the state the sum necessary for purposes of popular education; they have often granted even more than was wished or asked for. Where is there a more evident obligation for the state, a more urgent need for the people and the community, than to provide for the protection and first education of childhood, every where, where the care of the family is insufficient.

A law for the introduction of Krippen and Kindergartens in every community of the land, would surely meet with objection in no German Chambers, from no political party; for this is no party affair, but the people's affair, in the noblest and most peculiar sense.

In conclusion, we will mention another aspect of the subject which must be considered here. It has often been felt and also publicly expressed, that woman's social position must be different in the future, more independent for herself, more important for the community. Hence, new vocations have been sought after, so as to provide the unmarried and the needy with a secure and respectable position in life. Inappropriate palliatives have been proposed, to place girls in railroad and telegraph offices, or to employ them in subordinate services in the law department. It is not disputed, that they are capable for these positions; just as little also, should this appropriate occupation be grudged.

INTERNATIONAL EDUCATIONAL CONGRESS

AT BRUSSELS IN AUGUST, 1880.

THE BELGIAN EDUCATIONAL LEAGUE, a national association of the progressive teachers and school men of Belgium, which has held monthly meetings for papers and discussion on the organization, administration, instruction, and discipline of schools of every grade, public, private, and ecclesiastical, in Belgium, has made arrangements to hold a General Assembly of Teachers and Educators in Brussels, from August 22d to the 29th inclusive—under the honorary presidency of the Minister of Public Instruction.

The Executive Committee, appointed by the League, is composed of men of eminent practical ability, of which H. Augustus Couvreur is President, and M. Charles Buls, Secretary-General.

The original call, issued more than a year ago, was signed by many prominent educators from all the states of Europe, and the recent Circular of the General Committee bears the names of some three hundred individuals connected with the Ministry of Public Instruction, the universities, the normal schools, and other institutions and the Public Press in their several countries.

The programme of proceedings issued by the General Committee contains over ninety subjects, on which special papers or discussions are invited, and in the main provided for. These subjects are assigned to six sections, viz.: (1) Primary Instruction, including Creches', Kindergarten, infant schools, etc.; (2) Secondary Instruction; (3) Superior Instruction; (4) Special Schools, professional, technical, agricultural, commercial, normal; (5) Adult Education; (6) School Hygiene. Each section has a secretary, and will hold sectional meetings, and certain topics belonging to each section will be presented in written papers, and for discussion in the general meeting of the whole congress.

The congress is composed of regular and associate members. All may take part in the deliberations who register their names, thereby agreeing to the general regulations. Regular members will pay a fee of twenty francs, and will be entitled to a copy of the printed transactions, and to three ladies' tickets to the meetings of the congress. Certificated male and female teachers, and professors of secondary schools may become regular members by paying a fee of ten francs.

Educational Societies and corporations can send delegates.

Speakers and contributors of papers can use any language they prefer—and if not in French, the substance of the speeches and papers will be translated by officers of the congress.

For circular giving the topics to be discussed and other information, address Commissioner John Eaton, Bureau of Education, Department of the Interior, Washington, who will forward any correspondence of those who wish to become members for the purpose of attendance, or to receive the reports.

HENRY BARNARD,
Member of General Committee.

*Proceedings.**

The delegates, and their associates from different countries, representing every class and grade of instruction from the Kindergarten to the University met in the Hall of the Athénée Royal, the great Secondary School of Brussels, on the morning of August 22, 1880, and were welcomed by the president of the General Committee, and the Minister of Public Instruction, "to the open deliberations of a Congress called to advance the intellectual, material, and moral progress of mankind."

Volume of Preliminary Reports.

Each member was presented with a royal octavo volume of 962 pages entitled *Rapports Preliminaires*, made up by the Executive Committee out of the Reports which had been forwarded to the Corresponding Secretary, in response to assignments made by them six months in advance, of topics representing the principal phases of the educational problems of the present time, and which could or might be presented for written or oral discussion in the several sections to which the different subjects were distributed. It is a volume of great permanent value to all educators, and if it were the only result of the Congress, would justify the originators in calling such a Congress together. The volume or volumes of the regular proceedings of the Sectional and General Meetings of the Congress have not yet come to hand.

Section 1.—*Primary Education.*

The Section devoted to Primary Education was organized in two Divisions, A. and B. In Division A. the Educational System of Froebel was largely considered, its originality and value universally admitted, and the position taken that every elementary teacher should give evidence of having mastered its principles and methods. The necessity of a Transition Class between the Kindergarten and the Primary School was shown, as well as some modifications in the classes and instruction of the latter, by which the intuitional teaching of the former, and individual development began under Froebel's system could be continued through the entire course.

Of the *Rapports Preliminaries* in the Section of Primary Instruction devoted to the Froebel System and the Kindergarten we shall publish those by Jules Guilliaume, Brussels; M. Fischer, President of the Vienna Froebel Society; M. Sluys, Director of Model School of the Belgium League; Madame de Portugall, Instructress of Infant School in Canton, Geneva, and Miss Caroline Progler, Directress of the Special Course for Kindergartners in Geneva.

* See American Journal of Education, Vol. xxxi; p. 1-8.

FURTHER DEVELOPMENT OF FROEBEL'S SYSTEM.

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QUESTIONS PROPOUNDED FOR THE BRUSSELS CONGRESS..

Has the Fröbel system given any ground for well-founded criticisms?

Is there need of a special normal training for Kindnergartners?

Is it proper to apply the principles of Fröbel in primary instruction, and by what means can this be done?

No system of education has had as many partisans and adversaries as that of Fröbel. If this fact does not furnish the best demonstration of the practical importance and extraordinary scope of this system, still it deserves a thorough examination on account of the bitter and constantly repeated attacks in the hope of overthrowing it, and of the courageous and persevering efforts of its partisans to confirm and secure it. The bases of this work are already indicated in the question mentioned above; we shall find them in the fact that Fröbel's system needs ulterior developments, but also that it is in the highest degree susceptible of them.

Whoever has taken the trouble to learn the principles of Fröbel in his works, and to penetrate into the spirit of his system, must have found that we are obliged to recognize in this pedagogue the true psychology of the life of childhood. Long before his day, the importance and necessity of an educating influence in the first period of life had been felt, but no one had discovered the means of conducting and hastening the development of the mind and body in the earliest years. Comenius and Pestalozzi had preferred to pursue the development of the first ideas by the education of the senses, which was to precede all instruction, properly so called. We know very well all that Pestalozzi did to reform teaching in general, by the recognition of intuition as the absolute foundation of every notion. As the "Book for Mothers" points out, he wished to exercise the child from its tenderest years in attentively examining, in distinguishing what is only accidental from what is the very nature of the object; he wished, by determined psychological exercises to fashion the intuition by the art of examining. Yet as man cannot be considered merely as a being seeking to know, but also as a being of sensibility; since we cannot consider him complete except with the two faculties, we must also take into account his need of activity as soon as he enters into relation with his fellow mortals. Pestalozzi considered knowing without aptitude as the most fearful gift which a malevolent genius could bestow upon man. But in spite of all his investigations he did not find the simplest means by whose assistance art can educate the child from the cradle up to the sixth year. It is consequently no small merit in Fröbel to have recog-

nized better and more profoundly than all his predecessors the nature and wants of the child, and to have found at the same time the means of satisfying these wants. If, in spite of the diversity of the plays and occupations imagined by Fröbel, in spite of the ingenious mode of their arrangement for the kindergartens, in which they have been exclusively used until now, the latter are still struggling to make known their utility; the reason of this is to be found less in the system of Fröbel than in the broad development of his fundamental ideas, in the mixture of what is chimerical and merely accessory with the important and truly valuable things, and finally in the practical application of his ideas by his successors.

CRITICISM ON FROEBEL SYSTEM CONSIDERED.

In the first place Fröbel is indefinite; on one side philosophic reflections serve as a basis for the application of a simple game, that of ball, with which children have been amused from time immemorial without racking their brains about it; on another side they are lost in puerilities, oddities and absurdities. These external appearances have obscured his magnificent pedagogical principles, and have prevented many people from seeking their more profound and diversified uses, and giving them the desired scope. This is especially the case with the plays on which Fröbel discants in a striking manner, although with emphasis in certain passages in his works. He seeks and finds in every play of the child unity and correlations and influence upon its future years. But the child imitates in his way what he sees adults do, and does not wish, as Fröbel thinks, to have a presentiment of his future years in his plays. He lives in the present and the present furnishes the aliment necessary to his need of imitation and representation. To give an aim or a more profound meaning to the play is, to injure its direct and immediate utility and thereby to annihilate all the child's pleasure. When in the movement plays we direct the child's attention to what he is doing; if we lead him to reflect upon the happiness and innocence of childhood; if we force him to sing the beauties of nature, the peace and concord that reign in the village, the play loses all its savor, all the seasoning which give it a charm in his eyes.

A second defect consists in the form of Fröbel's poems. Certainly he is fully in the right in considering poetry an essential means in the education of the child, and in wishing to utilize it as such. Is not childhood itself the age of poetry? And cannot every mother, every educator convince himself of the salutary effect of appropriate poetry upon the child? But let it all be poetry and not insipid prose, however moral. How many rhymed platitudes, void of meaning, we find in the "Mother Songs?" When the defenders of the cause justly think that Fröbel in this part of his poetry only wished to show mothers in what way they were to exercise the minds and limbs of their little darlings, but did not intend to constrain them as to the form, and that he never offered himself as a model, we can but ask them why they have pre-

served this form which they deem insuitable, thus injuring the reputation of their master without use to the cause itself? Is it not nonsense and want of reflection to put into the mouths of older children the songs Fröbel composed for the mothers so that they might sing to their infants? When for instance the baby of the kindergarten sings "Does my child know how to turn his little hand?" It is the same with the ball plays. In the "100 ball songs," most of the songs are beyond the reach of the child, and are to be counted among the most injurious ones because they accustom the children too easily to what is ordinary and destroy the joy that belongs to the true plays. If the mother, however, can use any of these common-place things, with her infant, when every sound from her mouth, every intonation of her voice has a fixed meaning, when each one of her words awakens the child's life, it appears unnatural to let these rhymed allegories and personifications be sung in the kindergartens. Where could we see the demonstration of a natural development when the impressions that the form and color of the ball make upon the child are sung in the following manner: "Let me see it on the right and on the left, let me turn it this way and that, it still looks like a round ball on every side?"

Or thus: "My dress is blue like the sky, mine is green like the meadows in spring," etc. And yet these phrases are pointed out as coming from the personal observation and experience of the child. The ball may and ought to preserve its rights in the kindergartens as at home and in the streets; but let the children play ball as they have been accustomed to do in the company of their little comrades, and let them practice the exercises which their strength permits and not constrain them by systematic motions.

It is the same with the other gifts of Fröbel. Is it natural to initiate the child at two years of age into the notions of time and space, as for example, when the mother sings: "The ball occupies its place, so where it is the cube cannot be?" Or this sentence: "He who desires much very easily loses what little belongs to him."

We acknowledge in general that songs are an important means in education, especially for the heart, we only speak here of their abuse.

In the first place, singing is a magnificent means of teaching children speech. In singing they are constrained to articulate the words; singing therefore is an excellent way in which to correct many a defect which children show on their entrance into the kindergarten in relation to language and the volubility of speech. So singing facilitates the execution of different plays (plays of the ring and marching), in which it is important for those who are playing to observe an equal movement regulated by the exactitude of the measure. But we must not abuse this gift of the Creator. Fröbel does this when he wishes every play and every occupation to be accompanied by songs. There is a little song for every ball play; they sing when building, when arranging the little sticks, before, during and after their work.

Is there any need of proof that this unnatural method is injurious to the development of the child in more than one point of view? We know that in the best kindergartens every thing is not accompanied by singing, but in the different collections of songs published by the partisans of kindergartens, we find little unformed and insignificant songs and we have a right to suppose that they are put there for some other reason than the literary interest they may inspire. Then let us remove these purely didactic songs which are unsuitable for children, and replace them by true children's songs set to national music.

The occupations, partly imagined, partly found by Fröbel in the world of childhood, but which he brought together with the aim of making them serve for a systematic development of all the powers, exercise the internal and external senses of the child (sight, hearing, touch, the senses of form, color, size and number), in order to hasten the exact perception of objects, their signs and their properties, and to put children in a condition to translate immediately all these appreciations by external representation and thus to strengthen their observing faculties. But here, Fröbel has not known how to keep a certain moderation. He wishes to neglect no side susceptible of perfectibility in the child, but he uses many things that are too fatiguing for children of such tender age, too much above their reach, and uses precious time in these mistaken ways. He thus misses the aim of education. There is one very important point of view, too little seen heretofore, which the following considerations will touch upon.

Each occupation must answer to the individual degree of development of the intellectual and physical strength of the child, and we must carefully set aside all those whose execution requires a greater skill or the use of implements with which the child might hurt himself; we must observe the characteristics of each mode of representation, for without severely setting the limits of each of these modes, the sense of form would not be assisted, but falsified. In the discussion of the occupations we must then keep rigorously to the limits indicated by the intelligence of the child. Let the free activity of the child have full scope; every occupation we offer him is as welcome to him as the assistance kindly offered him; but after every demonstration let him have the opportunity to try his own experiment; that will ensure the best success, as every thing does which is acquired by one's self. Finally, as the kindergarten is not exclusively to serve the children of well-to-do families, as it is to be made an institution for the education of the children of the people, it must take into view the practical value and utility of an occupation for future use.

According to these principles, the following occupations are to be used in the kindergartens: building; making forms with little planes and sticks; the use of rings, small shells and stones; folding and weaving of paper; braiding, embroidering, drawing, modeling. In all these occupations certain limits are to be observed in regard to the

separate exercises. Every exercise that consists in tying knots or pricking is to be rejected entirely; paper-cutting and pea-work should be reserved for the oldest pupils just before they leave the kindergarten for the school.

Building gives the child a free career for his activity, which inquires and fashions at the same time. The first two building boxes are sufficient for this, the box containing eight equal cubes, and the one containing eight equal bricks. For older children may be added a few round or quadrangular columns, a few arches and forms for roofs necessary for the representation of buildings, bridges and porticoes. We have special regard for the architectural forms; we prefer them to the constructions sometimes made in representation of such objects as bottles, kegs, etc., whose forms contrast too much with the angular projections of the materials, thus sinning in favor of the lively fancy of the child who finds the most distant analogies between objects; but it is something else to permit the activity of the child in free invention, and intentionally to falsify his judgment.*

The conversations upon the forms of construction should be limited to what is immediately before the operator. Every useless fact should be avoided as well as the songs that accompany every form, and the mathematical considerations for which the children are not yet ripe. The building exercises may be used throughout the whole course of the kindergarten instruction, if due regard is had to the degree of intelligence in the children.

The *laying of planes* will well exercise the senses of form and color. The little planes should be painted for this end, and each form (quadrilaterals and different kinds of triangles) should have two colors. In laying the geometric forms, as well as the artistic ones, care should be had to arrange the colors in a truly æsthetic manner, so that each color should be opposite its complimentary one. This occupation should be given to children already somewhat developed, those for instance who are five years old, to whom can be left the individual invention of the forms.

The laying of little sticks, preferably the square sticks, is particularly adapted to develop the sense of form and the faculty of representation. As these little sticks represent only the outlines of forms, their use

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*Mr. Fischer does not justify himself for this departure from Fröbel's series of forms. Why not use the fifth and sixth gifts in building, which furnish roofs and columns sufficient for all purposes, while the things he interpolates cannot be coördinated with the rest of Fröbel's building material, all which has its relations to forms used in other occupations? Why destroy the wonderful unity of design which is one of the characteristics of Fröbel's materials? Mr. Fischer goes a little too far in the direction of others who have endeavored to improve upon Fröbel in this country, to suit genuine Fröbelians, while in his previous modifications he has not lost the spirit of the great master, but only vindicated Fröbel's own broadness of view, for Fröbel wished every teacher to use his judgment in the distribution and assignment of the material.—*Tr.*

is an excellent preparation for drawing. It is well to have these little sticks of different colors. By their aid the children can also get a clear idea of numbers. It is also one of the favorite occupations of the youngest children. Hitherto the most absurd forms have been attempted with these little sticks, such as flower-pots, carrots, ponds for fishes, carriages, etc. The little stiff stick is absolutely out of place in the representation of all curvilinear outlines, even when cracked, which does not destroy its rigidity. The imagination of forms should not be falsified in such a way. The contours so made are unnatural. A child naturally taught, whose judgment has not been falsified by any constraint, would sooner take up some clay in order to represent a flower-pot or a turnip. The representation of letters and figures with these little sticks also is an injury to the æsthetic sense, and anticipates in an inexcusable manner what belongs to the school. It is like "Lina's" learning to read and write when six years old with little sticks, instead of sitting before the reading tablet with a pencil in her hand.

We must avoid also going too far in counting. It is enough for the children in a kindergarten to know how to count as far as ten or twelve; let them go so far, as the clock strikes twelve times, and let them know the elementary combinations of the numbers, as 2+2 etc. Geometrical notions should be developed only to a very moderate degree.*

The *laying of circles* and semi-circles only allows the formation of æsthetic forms, which always contribute to the development of the æsthetic sense; some common forms can also be represented by the combination of rings and little sticks. To trace contours by the assistance of fragments (fractions) of circles is a very good manual exercise, but not before the children have reached the age of 5 years. The preliminary exercises with 1 to 3 fragments are too tedious for little children; a definite form can only be formed with 4 fragments.

With *little stones and shells*, which children can collect themselves in abundance, many simple and graceful forms can be made. This occupation deserves more attention than it has hitherto received.

Folding, which necessitates a certain skill in the fingers, and great accuracy in laying the papers exactly, had better be put off till the age of 5 years. For a long time this exercise should be confined to the reproduction of known forms, like letter envelopes, fish, salt cellars; the representation of more complicated forms should be very gradually attempted and also a few artistic and geometric forms.

Weaving and *embroidering* are well known and favorite occupations in

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*For the earliest development of geometrical notions, nothing is better than to draw a circle upon the blackboard, and by degrees divide it, first by a diameter into semi-circles, another time make another diameter perpendicular to the first one, thus showing the four right angles, and subsequently show acute angles of various sizes, and lastly an obtuse angle. Such a circle standing permanently on the corner of the blackboard will frequently be found useful in a kindergarten for reference about angles.—*Tr.*

kindergartens. In these works the cultivation of the æsthetic sense should never be lost sight of; it has hitherto been too much disregarded. It is falsified by combinations of incongruous colors and by tasteless forms, such as that of the harlequin, for instance.* Here we take occasion to repeat that in the choice of occupations, along with the value of the culture, we must never lose sight of the use which the child can make of them in the future.

We are entirely in accord with these who object to choosing the occupations of the kindergarten solely in reference to their future economical value, but the weaving of straw as well as of paper has an educational as well as pecuniary value, and may be introduced into the people's kindergartens.

Fröbel himself described the merits of *drawing* for the kindergarten in the following words: "Drawing is one of the most important means of development for early childhood, because by the aid of drawing the simplest materials and the smallest effort of physical strength are sufficient to enable one to recognize quickly and easily what a child is capaple of doing by himself." True and exact as is this thought, wisely considered as Fröbel's guide to drawing is, the reproach which we have uttered before, condemns its indefinite extension. Fröbel, in imitation of Pestalozzi, introduces the canvas for drawing; first upon a squared slate, later upon a paper canvas, the child learning to trace straight lines from one square (or other given unit) up to five in length; these lines are at first vertical, then horizontal, and afterwards oblique. They are studied in all combinations, in angles, in combined angles, and in closed figures. That is certainly a long and tedious way to reach an end that can be reached in a shorter and more interesting way by drawing forms of common use; then artistic forms, as soon as the children have acquired some skill in drawing straight lines.†

We might also make some important objections, some hygienic remarks against the use of slates in the first drawing exercises; but for largely attended and feebly endowed kindergartens, these objections will have to yield for a long time to economical considerations.

The *modeling work* (towards the end of the 5th year) will only be upon the ball and objects derived from it with slight modifications, such as the cherry, the apple, the nut, etc. Later the cylinder and its applications, the flour-bag, sausages, carrots, etc; it is only toward the end of the attendance at the kindergarten that they should attempt tools or images of organic objects.

The *paper cutting* and *pea-work* we have already spoken of as occupations which can only be given to the older pupils, because in the paper-cutting a good deal of judgment is required in the use of the scissors, and the pea-work demands an already patiently acquired skill,

*Let children be saved as long as possible from contemplating grotesque forms or caricatures.—*Tr.*

†Miss Moore's modification of Fröbel's drawing school may be referred to here.—*Tr.*

which can only be met with in children of quite advanced physical and moral development. But even for such pupils, Fröbel's paper-cutting must be given up. We can only begin by cutting forms that have been drawn beforehand. In the pea-work we must limit ourselves in the kindergarten to certain common forms, and to the cube and its simplest applications.

Although it is not our intention to describe everything in the kindergarten and its incontestable means of development, we will discuss two things; the observation of nature and the cultivation of speech.

In order to observe nature, Fröbel puts the child into the garden of the establishment. There the child not only receives an impression of the beauty and sublimity of nature which leads him to the idea of God the Creator, but he also strengthens himself in the exercise of duty by an attentive examination of plants and animals.

The value Fröbel attaches to the spoken or chanted word is the theme of innumerable passages in his works. He says of story telling: "To tell a story is to the mind of the child like a strengthening bath; it is an exercise for the soul and for the judgment, a school of trial and examination for the appreciation of self and of personal feeling." Fröbel looks upon the story especially as a means of culture for the intellect and the character. The culture of thought and speech is attached to all the plays and occupations. If we cannot approve of the instruction specially called *intuitive* in the kindergarten, we do not consider superfluous the conversations upon real subjects, whether models or images, in the interest of material and æsthetic education.

If, for example, real objects or models of them are best for giving an exact idea of things, it does not follow that the representation of these objects by pictures has no educational value. We cannot always see things near enough, we cannot always be present at the scenes we wish to represent, and among these last, historical scenes or the situations drawn from a story are particularly invisible. From this it may easily be seen what should be, according to our ideas, the images represented in the kindergartens; scenes from story or history, pictures of natural history or of human activity. Upon one and the same picture should be found only subjects of the same kind, or scenes which are intimately related. Consequently everything should be avoided of a foreign or distant kind, and especially everything that requires a degree of imagination and experience such as children cannot have acquired. Baby stories, little tales and poems are particularly suitable to develop character, speech and the religious sense.

From all that has been said, it results that kindergartens must not be looked upon as schools, but as a preparation for schools. Every school study, every work which bears any resemblance to a trade, everything which might injure the normal development of mind and body, must be excluded. Everything is to be based upon the intellectual and physical education without the child being made to feel any constraint,

without his aspirations being checked by the order that nevertheless is necessary; he is to be led gradually into the habit of serious work, into perseverance with all work that has been begun, and into a taste for useful occupations. For this, the instructor must know accurately how to manage all the material and be able to prepare the children for school. We must listen, we ought to listen attentively to the contradictory opinions of teachers; while some think the pupils from the kindergartens too light and frivolous and dissipated in mind, others complain because the kindergartens infringe too much upon the domain of the school, and thus are robbed of their peculiar charm. These claims are founded and these complaints justified only where the children have the misfortune of passing the age which precedes the school period under the direction of persons who have not understood their mission, or were insufficiently prepared for it.

II. SHOULD KINDERGARTNERS HAVE A NORMAL TRAINING?

This leads us to treat of the second question; have the teachers of kindergartens any need of a special normal training? and to this we reply without hesitation in the affirmative. If kindergartens are expected to supply the place of the paternal home, or to complement its work when the numberless hardships of life, or the want in the mother of an intelligent understanding of her holy mission, or of the knowledge and means necessary for its performance make the home worthless to the child, so much the more is it necessary that those who take the mother's place should not also be lacking in this intelligent understanding. The deepest feeling can never completely supply the want of intelligence, but in many cases the mother, full of true maternal love, will by instinct treat her children judiciously. But let us beware of thinking that feminine sensibility or tact alone can be sufficient for this task, any more than a certain practically acquired dexterity for bringing up and suitably occupying a large flock of strange children. If it is now undoubted that in the career of instruction especially, a special education besides natural gifts, is necessary, these conditions exist in an equal degree for the instructress of a kindergarten, as well as for one who has to do with older children. Our ideas upon the formation of teachers for the kindergartens are chiefly the same as those which have served as a basis for the creation of the normal institutions in Austria. Our government should be credited with the great merit of having regulated by law the foundation of institutions for the education of the children who have not yet reached the school age, and also the formation of those who will be called upon to labor in such institutions.

As natural gifts, we require of every kindergarten teacher a clear understanding of the life of childhood, and a consistent character which shall combine a certain seriousness, patience and amiability. Consequently, care must be taken not to receive very young girls who have

hardly reached adult age and yet require oversight themselves, or persons already aged and soured by sad experiences. It is impossible to fix an age for the candidates for normal training; but the regulation of the Austrian minister of public instruction requires that they shall have reached the age of seventeen years.

They must also have an agreeable exterior, irreproachable morals, a musical ear and correct voice, the same conditions as are required for admission into other normal schools. In a normal course in Fröbel's method, the qualities specially necessary to work successfully in a kindergarten are a clear understanding of the nature of childhood, knowledge demanded for that end and skill and trustworthiness for the accomplishment of the duties of an instructress. The branches of teaching in the normal course in Austria are: 1, the pedagogy and theory of the kindergarten; 2, the exercises practiced in those establishments; 3, instruction in the mother tongue and notions about common things; 4, drawing with a free hand; 5, the work of forms; 6, singing; 7, gymnastics.

This plan, drawn up by ministerial regulation, forms only one year of study and leaves much to be desired. We will make our observations upon it based upon experience.

The education of kindergartners is triple; pedagogic, scientific and musical.

The pedagogic education must be both theoretic and practical.

The first embraces the principal precepts of general pedagogy, based upon anthropologic (physiologic and psychologic) principles, and special ideas besides of the theory of kindergartens. If we wish the kindergartner to pursue the physical and moral development of her pupils with a clear consciousness of what she is doing, she must learn the laws of that development, not in a scientific form, but in a popular form. Moreover, it is desirable that she should know the history of pedagogy from Comenius to the present epoch. She should know that Fröbel's system has proceeded out of the earlier pedagogic systems, and how it has so proceeded; that its creation was only possible by the successive efforts of such men as Comenius, Rousseau, Basedow, Pestalozzi and Fichte. She will then be enabled to seize clearly the principles of Fröbel, to understand the numerous adversaries the system has raised up, and in what the progress realized by those pedagogues consists.

It is hardly necessary to add that together with the knowledge of Fröbel's method, she must also acquire great practical skill to be a good kindergartner. As the plays and occupations of the method rest very much upon mathematics, it is indispensable that a kindergartner should become acquainted with the elements of geometry. By assiduous and well chosen reading, and by numerous exercises in the art of expressing her thoughts *viva voce* or in writing, the kindergartner should acquire a skill in the use of her mother tongue, which will make

her capable of developing and forming the faculty of speaking to her little pupils by means of conversation and story-telling.

She should also have some notion of the natural sciences, particularly of natural history. The exact understanding of Frœbel's principles, which recognized the laws of the individual and those of nature as identical, is impossible without the knowledge of these latter laws.

An acquaintance with the principal animals and the most useful indigenous plants would furnish the kindergartner with materials for conversations on subjects and pictures of natural history.

Without this knowledge she can never venture to give such lessons without preparation. How many times, without this knowledge, she may find herself unable to name an insect, a plant, a mineral, found by one or the other of her pupils, during their stay in the garden, or in a walk in the country! The study of the natural sciences will elevate her general education, and in every situation of life be the source of pure and noble joys.

A kindergartner must not neglect her musical education, at least to a certain degree. It is not enough that she has studied the melodies adapted to the movement plays, and that she knows how to sing them perfectly. She should be able to read an easy song at sight, with confidence and sure intonation. If she knows how to play a little upon the piano or violin the study of the kindergarten songs will be much facilitated. She will also gain in reputation and be able to ameliorate her position pecuniarily.

The teaching of drawing in the normal course for kindergartners should not be limited to drawing in the net, but as the Austrian plan of study requires, it should comprise the free-hand drawing of figures, and an understanding of the wants of kindergartens in this respect.

In gymnastics it is of special importance that the future kindergartner should learn to direct the movement plays with precision and to watch the carriage of her pupils when they sit down, rise up, or walk, in order that she may avoid everything that might be injurious to their growth or the normal development of their limbs.

If we consider that besides this theoretic education which represents the minimum of what may be required of a good kindergartner, one recommends a certain practical skill as soon as she takes up her employment, a skill which she can acquire only in the normal course, the necessity will be clearly seen of extending the duration of her normal studies to two years.

KINDERGARTNERS SHOULD PREPARE FOR SCHOOL.

As one of the principal parts of the task of the kindergartens, we have indicated that which consists in the preparation of the children for the school.

But if we wish that the efforts made in the kindergarten shall bear their full fruit, and that the end proposed shall be fully attained, the kindergarten must be included as an organic member of the education

and instruction protected by the government, and it must be put in relation with the primary schools in which its action will be continued.

This demand is not new; it is based especially upon the fact that the teaching in many cases would acquire a more intuitive form by means of the activity of the kindergartens, and that this activity would receive a new impulse by the adoption of the work of forms.

It is extraordinary that the recognition of this fact has not penetrated everywhere; that in spite of the fact that ever since Comenius, all the educationists of any note, particularly the pietists and philanthropists, Pestalozzi and Fichte, find in practical work an important means of education, even in our times many voices among the instructors and the partisans of Fröbel's method, have been raised against the introduction of works of form in the school. Many pedagogues who had come forward as defenders of Fröbel's method wished to trace a line of separation between the kindergartens and the school, and have thought it their duty to protest against the continuation of the work of the kindergarten in the primary school. We should be carried too far if we should enumerate all the advantages which would result in a very short time both for the primary school and the kindergarten if they could be put into complete relation with each other. We will only say, in a few words, that the development of the faculty of representation, the supreme end of the kindergarten, is only a mode of application and can be only that; that notwithstanding this, the applications acquired lose their effect only too soon, and even lose all traces in the actual state of the relation between the two establishments; that the modern school will never completely fulfill its task as long as it will persevere in its traditional point of view, which is to impart empty knowledge and to fill the heads of the pupils with a fixed quantity of notions which the school alone can not make really valuable.

The new pedagogy demands the harmonious development of the forces of man. There can be no question that if we furnish the true aliment indispensable to this necessity of creating and forming which shows itself in every healthy child, the occupations of Fröbel are the true means of attaining this end, even in schools; as we have already said, they can only be begun in the kindergarten, but they will find their continuation in the school.

We will instance in the first place *the laying of the little sticks*. This exercise can serve in the school as auxiliary in the teaching of drawing, in the study of geometrical forms and in calculation. While in the elementary class of the primary school the child represents the outline of things by the help of the little sticks, he very quickly makes use of the opportunity to fix the representation by drawing, and soon succeeds in it after the drawing exercises in the net, which he has executed in the kindergarten; for the position of the little sticks as a material line facilitates his perception of form. By different and often repeated representations, we may also in the simplest manner in-

culcate upon the child the notion of vertical, horizontal, of the angle, the quadrilateral, the triangle, etc. In short, the little sticks which have served in the kindergarten for the intuition of numbers, can serve in the lower class of the primary school as the most instructive counting implements, because the pupil has them in his hands.

Folding can be conveniently used as an auxiliary means of teaching mathematics. If we look for a moment at the simple folding leaf, it shows us immediately lines, angles, figures of all kinds, on which depend the intuitions of form and size, from which we can show, according to the intelligence and degree of development of the child, the most simple geometric laws. The frequent folding of the primitive form of the paper and the continual repetitions of the proportions, prepare the children for the higher steps of geometric and mathematical demonstration, in such a manner that the rules and laws will present nothing strange and difficult to their apprehension. The folding rightly used serves as an auxiliary to the teaching of drawing.

The *paper-cutting*, combined with *pasting*, may be divided into geometric cuttings, and the cutting of various forms. This last is subdivided into special cuttings from given outlines, free cutting without preliminary drawing, and fancy cutting, that is, cutting from the child's own fancy, unaided. The cutting of forms is not only a good preparation for drawing for children from seven to eight years of age; it has another real value, for if at that age drawing cannot be carried so far as to the representation of animals, this specialty becomes important and even necessary in cutting. While cutting the forms of plants and animals, flowers and leaves, these are strongly impressed upon the memory of the children.

Geometric cutting is easily distinguished from the cutting of drawings by the difference of character. This character no longer gives outlines of objects, but interrupted surfaces in which the parts of the figures are to have an exact relation to each other and to the whole. It follows that the understanding of geometric forms immediately awakens the sense of harmony and symmetry. The cut forms are then to be pasted upon the colored paper, regard being had to the exact adaptation of colors. In this manner our children will form groups of forms which will still give them pleasure when a long time after they attend school.

Embroidering, which in the kindergarten is an occupation for both boys and girls will continue to be such only for girls in the school for whom alone it can have any practical application; in this sense it constitutes, in the exact perception of colors and their shades, an exercise of taste for the ornamentation of divers articles made by women.

Embroidering has this advantage over cutting, that it occupies itself not only with mere outlines but with the great lines that represent objects. The principal features which designate the parts and members of the organized forms, are more vigorously salient than in the drawing, because they appear one after the other and thus claim special attention, and also because they are detached in relief, and thus are clearer.

The combination of little sticks by peas, little bits of cork or little balls of clay or wax can be made as interesting as instructive in the school. With these materials, the children reproduce mathematical forms and the forms of crystallization which by their transparency are understood more clearly than in any other representation. Here the different axes of the mathematical solids allow themselves to be clearly seen, while in any other way they are invisible. The mathematical solids may be used as patterns for drawing and for modeling in clay. Besides this, many common forms, like houses, churches, etc., sometimes in connection with folding, sometimes with cuttings in imitation of household utensils, or garden tools, constitute a very advantageous preliminary exercise for the acquisition of skill and technical dexterity.

The clay modeling may be considered a preparatory study for the plastic arts, and offers the opportunity to bring out in all its juvenile brilliancy that sense of form which has already been cultivated in different ways in the kindergarten. Most people occupy themselves with the effects which may result from the transposition of forms. For all these an early education of the taste cannot but be advantageous. Certainly by so instructive an occupation, the natural disposition of some future artist may be increased to a shining light, for it is especially by the free reproduction of isolated forms that we can judge whether the child possesses any such native tendency. The representative domain of modeling is a very extensive one; nature, art, industry, the family, everything furnishes subjects for modeling in clay, which may also be perfectly utilized for the reproduction of mathematical forms. Box making is particularly useful in reference to these last solids. In the beginning, the materials consist only of card-board which is easily cut and managed, and which changes by degrees with the help of a very liquid paste. The art may be begun by making little boxes for seeds, etc. Later, larger boxes may be made for keeping caterpillars or for the preservation of their cocoons; then may follow portfolios for collecting and preserving plants. All these should be covered with colored paper, or narrow bands of different colored papers should be pasted on the edges.

As a consequence of all that has been touched upon here, upon the principle of concentration, all the works that have been designated as suitable for the primary school must be put into relation with the other branches of instruction and be introduced as auxiliary to these. In this way that objection will fall to the ground which is so often repeated, namely, that the modern school embraces too many topics for it to be possible to add any new branches, for the instruction properly so called, gains in intuition and practical value what it may lose in time by the introduction of these new branches.

[Mr. Fischer closes with the remark, that the occupations proposed for the school do not necessitate special place and tools, and are adapted to girls as well as boys. He also attaches great value to school-gardens.]

FURTHER DEVELOPMENT AND ADAPTATION OF FRÖBEL'S SYSTEM.

BY M. JULES GUILLIAUME.

QUESTIONS BEFORE INTERNATIONAL CONGRESS.*

What are the developments and adaptations of which Fröbel's system is susceptible?

Is it suitable to apply Fröbel's principles to Primary School Teaching, and by what means can it be done?

The questions thus formulated by the International Congress of Education are of the highest importance. It cannot be concealed that there is not only disparity, but antagonism, between the kindergarten and the school: in the one we see regulated liberty; the teacher meets the curiosity of the child, provokes its questions, urges it to incessant activity and motion, and play: in the other, constraint dominates; silence and perfect quiet are the rule; the child has not the right to make itself heard; the monotony of interminable lessons is scarcely allowed to be broken by even automatic exercises (rise, sit down, clap your hands, etc.). The result is that the wide-awake, curious pupils, —the best pupils who are from the kindergartens,—are homeless in the school where they with difficulty escape the detentions, double tasks and other punishments calculated to make them feel that work is a punishment imposed upon men since the remotest antiquity; the obtuse and sleepy scholars, on the contrary, who need to be excited by stimulants, are generally considered the good pupils, made examples for their wisdom and docility, and crowned with green laurels to the sound of trombones. In all the countries where Fröbel's method has been planted, the children who have been subject to it are marked as the most intelligent, but at the same time the most refractory to the discipline of the school. The antagonism duly verified, it remains to examine how far it is in the nature of things, and to investigate whether Fröbel's method, which is still a blind alley, can become a path of communication to conduct the child to its destination. First we must take account of the thought of its inventor and inquire if he did not perceive that there was a solution of continuity between his creation and that of his forerunners, and if he has not done something to effect a transition between the two stages of elementary instruction.

I. THE IDEA OF THE KINDERGARTEN UNIVERSAL.

The name of Fröbel is inseparably connected with the organization of kindergartens. The education of early childhood is, in general opinion, the special, unique and exclusive work of Fröbel, the mark of his individuality. Until his time it had been thought that this stage

* Congrès International del' Enseignement, Bruxelles, 1880, *Rapports Préliminaires*, xlvi+304+98+94+112+112+216=982. Translated by Mrs. Horace Mann.

of education belonged to the mother who did the best she could, or to the nurses who had learned by milking cows how to educate children! Fröbel, starting from the principle recognized by other pedagogues, who came before him, that the education of man begins at the moment of his birth, had the original idea of subjecting him to a rational method, instead of abandoning him to chance. But after the seventh year he occupies himself no longer with the child; he delivers him bound hand and foot to the school, leaving to the latter the care of replacing the maternal milk by a more substantial nourishment. Such is nearly the idea of those people who take the kindergartens for nursery schools where children are instructed by mere play.

Fröbel's Education of Man.

Is it necessary to say that nothing is more false than this conception? Before he became the creator of kindergartens, Fröbel was and always remained the author of the *Education of Man*, his *Didactica Magna*, unfortunately unfinished, which embraced, like those of Comenius and J. J. Rousseau, the whole period of the growth and development of the human being, from his cradle till after he leaves the university. The first volume, the only one published, leads him till beyond the first childhood. Far from admitting that there are gaps between the periods designated by the names of nursling and child, boy or girl, young man or girl, man and woman, old man and matron, Fröbel proclaims on every page the necessity of the unification of education in order to arrive at the unification of life: "All the operations of the mind," he says in the beginning, "having for their condition as phenomena in the end, a chronological series, a consecutiveness, a succession, it is absolutely necessary and inevitable that if man has neglected, at any epoch, however near or distant, to produce his strength, to raise it to the condition of work, or at least to display it in view of a work *or an action*, he will one day be sensible of some imperfection growing out of this neglect; he will not be what he might have been if he had faithfully wrought out his vocation by utilizing his forces."

The mother-idea of the book is the organization of a vast scheme of education in which all sorts of knowledge, instead of being scattered and parceled out, are presented to the child serially and co-ordinated, then brought back to a higher principle, unity. Long before Fröbel, his precursor Comenius had already traced out the plan of an institution in which each stage of instruction should form a whole which should be reproduced in each of the following stages; he directly offered to the pupils an encyclopedia of what they had to learn, which was to be developed more and more: "Let all knowledge," he said, "be given first in a broad and coarse sketch, without isolating the different parts. Every language, every art is to be taught first from its own most simple rudiments, then more completely by rules and examples, and at last systematically with the addition of anomalies, etc."

Fröbel proceeds equally by way of stratification. As he never ceases

to repeat, his principles as well as his educational processes apply not only to the kindergartens but to every subsequent stage of the instruction; not only to youth, but to manhood; and it is with reason that one of his disciples* required as a primary and essential condition of the playthings of the child, that they should be and should remain in their detail and in their totality, his elements of education in all the stages of his development, or, in other words, that the pupil should constantly discover new properties in them, according to his age and his faculties.

If this is true, if the materials of the kindergarten are sufficient for the school also, the questions in the programme of the Congress are very nearly answered; for it is no longer the question to seek, by means of mutual concessions, compromises and half-measures, for the means of reconciling two contrary things; and, in fact, it would be of no use to say, for example, that the school will tolerate a part of the liberty which reigns in the kindergarten, if we did not point out at the same time how that could be put in practice without order having to suffer for it; nor to take the love of work as the sole motive power without also having the means of making the work interesting. It is clear that the adaptation of Fröbel's principles cannot be made except with the views and means which he has himself indicated. From the moment that he is no longer looked upon merely as the founder of kindergartens, but as the creator of a system of education of all degrees, the question is only to assure one's self that the expedients proposed by him are as suitable for the school as for the kindergarten; everything is reduced consequently to a simple verification based upon an exact acquaintance with his plays and occupations.

In the *Education of Man*, Fröbel, although still glued to the formulas of Pestalozzi, gives us the general plan of his own conception; afterward, and to the very end of his life, it is to the *Education of Man* that he refers, "although," he says, "for a quarter of a century and more that it has been written and published, it has been rounded out and simplified in different ways in its methodology." It is at this fountain that we must seek for his own exposition of the generation of forms of which the different plays of the kindergarten are only the applications.

II. DEVELOPMENT OF FORCE IN NATURE.

Force appears to be the first principle of all things, and of every manifestation in nature; it is force which effects the separation of objects and thus produces their individuality.

Every individuality, all diversity claims, besides force, a second necessary condition of form, which is substance.

Matter and force constitute an undivided unity; one does not exist without the other; properly speaking, one cannot be conceived without the other.

*A. Köhler, Kindergarten und Elementar-Klasse, 1861, no. 4.

The principle of the transformation of matter, even in its least particles, is the originally spherical effort of imminent force, which tends to radiate spontaneously and equally from all parts. When force develops itself freely in all directions, the material manifestation in space, which is the result, is the sphere. It is thus that the spherical form is the first and the last form of nature, that of the cell, and that of the great celestial bodies, that of water and of all liquids, that of air and of all gaseous forms. It appears as the prototype, the unity of all physical forms, diverse and irreconcilable as they may seem. It contains them all, under the relation of their essence, of their conditions and of their law. No point, no line, no surface predominates in it, and yet it contains all the points, lines and surfaces of other bodies.

The action of force in different directions, and the relations of these directions to each other, have for their immediate and necessary consequence, the heterogeneous and the symmetrical division of matter; it is for each particular case the essential principle of every definite form and figure.

Force, starting from a center, and diverging in straight lines, acts necessarily in two opposite directions in the same line. The preponderance of three double directions, which cross at right angles and remain in perfect equilibrium, gives birth to the *cube*, each of whose eight angles shows the equivalence and rectangular direction of three double directions which meet in the interior, while the twelve edges (3 times 4) indicate four times each of the same directions, whose six faces present the six extremities at their center.

In this, the most elementary form of crystallization, the unity of the sphere is replaced by isolated surfaces, definite points or angles, distinct lines or edges. The points, in their turn, seek to develop into lines and surfaces, the lines again seek to condense themselves into points, or to extend themselves into surfaces, the surfaces to transform themselves into lines and points; the three double preponderating directions already imagined in the midst of the six cubic faces endeavor to manifest themselves externally by producing themselves as edges. The result is a solid, the regular octohedron, which counts as many surfaces as the cube has angles, as many angles as the cube has sides, and the same number of edges as the cube, but in intermediate directions.

Each of the three double fundamental directions of force produces itself in the cube by three couples of sides or faces; in the octohedron by three couples of angles or points. There must necessarily exist a solid in which the same directions will be represented externally by three couples of edges or lines; the regular tetrahedron presents us, indeed, in its edges, the six extremities of its three double directions.

The spherical action of force manifests itself thus in three bodies terminated by straight lines and plane surfaces:

The cube, whose three couples of faces
The octohedron, whose three couples of angles
The tetrahedron, whose three couples of edges

} represent the three couples of equivalent and fundamental directions.

In each of these three bodies, the axis coincides with one of the three principal directions and is confounded with it. The cube rests in a stable manner on one of its faces; the octohedron is supported upon a summit, the tetrahedron upon an edge, and thereby the two last mentioned bodies tend to fall upon one of their sides. Their equilibrium upon a larger base brings about a displacement of the axis, which then no longer coincides with one of the three principal directions, but cuts them all three at equal angles. In this new position the elements grouped before by twos or by fours, appear to be grouped three to three, (3 and 3 sides, 3 and 3 edges, 3 and 3 summits). The six faces of the cube no longer are seen as squares, but as lozenges. The principal form of this system is the rhombohedron, whose derivatives, in their turn, constitute several definite series determined by a principal form intimately allied to the primitive form.

The two systems represented by the cube and the rhombohedron offer differences of length between the three fundamental directions; or rather the direction which coincides with the axis is alone greater or smaller than the two others, or the principal directions are all three unequal among themselves. Such is the origin of the six crystalline types generally admitted by mineralogists.

All these forms, of which the sphere is the creative unity, present this peculiarity, that their members are multiples of two or multiples of three, to the exclusion of the numbers five and seven, that is to say, of combinations of the numbers two or four with the number three, and the forms which result from them, which are only produced in the condition of disordered or accidental forms.

It is otherwise in the organic world, in which the spherical form becomes predominant; life there is subordinated to matter (vegetables), or matter is subordinated to vital activity (animals). Vegetables still obey the numerical relations of solids; plants are for the most part in limbs of 2 and 2, or 3 and 3; where the number 5 appears, it is in consequence either of a separation, a division of the fundamental directions of the parts limbed by 4 or by 2×2 $(2+2+1)$, or by a contraction of the fundamental directions in the plants limbed by 3 and 3.

The number 5, the combination of the numbers 2 and 3, characterizes the force which has risen to life and movement; it is the essential attribute of the hand, the principal limb of man, his principal instrument in the employment of his creative faculties.

This legality of nature, this manifestation of unity in diversity, Fröbel considers not only to be found in forms, he discovers it in sounds, in colors, in language, as well as in forces and substances.

It is upon this vast synthesis that he builds his whole system of education, and he demands that the child shall be accustomed early to contemplate nature as a whole, developing of itself in each point; for without the intuition and cognizance of unity in the action of

nature and of the diversity which is derived from it, there exists no true science.

III. DEVELOPMENT OF FORCE DEMONSTRATED.

The gifts of Fröbel to the child are nothing but the working out of his theory. After having presented him with the ball in his first gift, as the primitive form from whence issue all the others, he offers him the cube in the second gift, the primitive form of crystalline action; the two contrasts are connected by the cylinder, which participates of both.*

Just as the swelling of the soap-bubble, and the fall of a stone in the water, furnish the child with a clear intuition of the production of the sphere and the circle by the symmetrical radiation of force, so the perforation of the cube and the introduction of a little rod through two opposite surfaces, edges and summits, show him from the first the displacement of the axes and their change of direction. Another phenomenon not less important, presents itself, when the cube, resting by turns upon one face, one edge, or one angle, is suspended to a double cord or a thread one of whose extremities passes through one of the eyelets, and whose two halves are thus twisted together; the whirling of the cube in a different direction from the twisting impresses the child with a rotary motion, which is made more and more rapid by pulling the two ends of the cord so as to remove them from each other; in consequence of the persistence of the impression upon the retina the edges are thus softened and effaced, the angles become pointless and rounded.

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*It is not without importance for the history of the development of Fröbel's ideas to remark that originally the second gift comprised only the ball and the cube. The first exposition which Fröbel made of it in the *Sonntagsblatt* of 1838, Nos. 8—12, makes no mention of the cylinder as an intermediate form. Does this mean, as his biographer Hanschmann supposes, that the fundamental law of the connection of contrasts, upon which Fröbel established his whole system of education, is not found formally expressed in any of his writings antecedent to the year 1840? This is far from the fact; from 1826 we see it perfectly formulated in the *Education of Man* in these terms: "It is well to call the attention of the pupils immediately to one great law, which dominates in nature and thought, namely: that between two things or two ideas relatively different there always exists a third which unites the two others in itself, and is found between them with a certain equilibrium." And in his first description of the second gift, in 1838, Fröbel already gives himself to the search for an intermediary between the ball and the cube; he thinks he discovers it in a ball somewhat elastic, which can affect the form of the cube and be easily restored to the form of the ball.

Later, in his "Complete Exposition of the Material of Occupation in the Kindergarten," Fröbel does not keep to a single intermediary between the ball and the cube; he introduces a second, the cone. "As the cylinder," he says, "excludes the intuition of corners and the fixed rotation upon one point, it calls for and commands in its turn, a body intermediary between the three others, that is to say, uniting the properties of the three; corners (points), edges (lines), sides (surfaces), plane as well as curved; it is the revolving cone" In this new conception, the second gift then comprised, beside the cube, the three round bodies, technically speaking. The cone is, indeed, the intermediary between the sphere and the cube for the series of pyramids, as the cylinder with the two parallel faces is the intermediary for the series of prisms.

The child discovers the relation that exists between the prism and the cylinder, the pyramid and the cone, or in a more general manner, between the many-sided and the round bodies.

Fröbel justly considers it very essential thus to give the child, from its earliest age, a norm to which he can attach the other objects which circumstances will present to him in too great a quantity to be all studied and analyzed in detail. When in the midst of typical and fundamental intuitions or representations, he has understood the ball and the cube, he possesses a scale for the appreciation of all other bodies, and what is infinitely more precious in view of his education, he discovers how diversity, plurality and totality result from unity, and how, after having issued from it, they return to it and reduce themselves to it. The symbolism of Fröbel, the most fruitful of his innovations in the theoretical domain of pedagogy, has especially for its object to teach the child early to consider a single thing under a great many points of view, several things under a single relation, and to discover what there is common in different individuals, to discern what is essential from what is accidental, what is permanent from what is variable.

"When the child," says Fröbel, "considers these three bodies under their different aspects, what have you shown him and taught him? The intermediary cylinder furnishes us the answer:

"What is round would unite with what is straight, what is straight with what is round; from this reciprocal effort proceeds the union of the ball and the cube, the cylinder.

"Thus: the points seek to become lines and surfaces, the surfaces to become lines and points; in short, each endeavors to form and produce all the rest, everything which is another.

"From the law, apparently external, of contrasts and their intermediary, we in this way see result the internally organic and living law of transformation, of development."

The second gift thus constituted, forms the pivot of the materials of occupation proposed by Fröbel; the other gifts and plays are only derivatives of this gift with the parallel translation of bodies into surfaces, lines and points, by the aid of tablets, folding, box-making and cutting,—weaving, little sticks, rings, thread, laths, interlacing, drawing, —pricking, etc.

The following gifts present us, indeed, with simple divisions of primitive bodies; Fröbel indicates them in the following manner:

Divisions of the cube, { in dice or cubes, 3d, 5th, 7th gifts,* / into bricks, 4th, 6th, 8th gifts.*

*The 7th gift is derived necessarily from the 5th; the cube appears in that to be divided three times each way, either in 4 times 4 times 4 or 64 dice, some of which are divided into equal parts with slanting surfaces ½, ⅓, ¼, 1-6, whose arrangement in relation to a common center permits the representation of the principal regular polyhedrons, the octohedron and the dodecahedron, as contained in the interior of the cube and developing themselves from that. This game is very important as showing

Divisions of the sphere,
1. Parallel to the periphery (or curved surface) either in half balls or in balls one inside the other;
2. Parallel to a great circle, that is in zones;
3. Through three great circles cutting at right angles, or in eight equal spherical triangles.

Divisions of the cylinder,
1. Parallel to the cylindrical surface, consequently into cylinders of different sizes;
2. Parallel to the base of the cylinder, or into equal zones;
3. Through the two planes, cutting at right angles;
4. Into circles or rings of No. 1.

Divisions of the cone,
1. Parallel to the curved surface; (or small cones);
2. Parallel to the base, in zones;
3. Through the two planes which cut at right angles in the axis;
4. Into conic sections.

The child thus learns the *a b c* of things, which Pestalozzi was seeking all his life, and which it was reserved for Fröbel to discover. He traces the march of nature; the divisions of the cube initiate him into the forms of the mineral kingdom; those of round bodies introduce him fully into the vegetable world. The concentric divisions of the cylinder give him a presentiment and glimpse of the law which presides over the growth of the tree as plainly as the divisions of the cube enabled him to discover the different systems of crystals; from the pith to the epidermis the force develops, following the direction of the axes; every year adds a new zone more or less thick; the roots radiate as they plunge into the earth, the trunk radiates as it rises toward the sky, the branches ramify in their turn. Everywhere the same spherical action of force shows itself.

IV. PRESENT PRACTICE DOES NOT REALIZE THE THEORY.

The practice of the kindergartens is still far from realizing the conception of Fröbel; in general it has kept to the first six gifts and their dependencies. The round bodies of which glimpses are attained by the rotation of the cube attached to a double cord, and in a still more marked manner by the aspect of the cylinder in the condition of an independent body, are immediately abandoned; they are no longer met in the building plays which are limited to some of the divisions

how the external form of these bodies is determined by their center. "By the side of the 7th gift is presented the 8th, which bears the same relation to the 7th that the 6th does to the 5th, and that the 4th does to the 3d." (Fröbel, *Complete Exposition of the material of occupation in the kindergarten.*)

and sub-divisions of the cube at rest (3d, 4th, 5th and 6th gifts). All these divisions affect the prismatic form to the exclusion of the pyramidal series, explicitly pointed out by Fröbel in his description of the 7th gift, and probably comprised in his thought for the constitution of the 8th gift. The only elements which result are prisms whose surfaces offer us only the square, the rectangular parallelogram, and the isosceles right angled triangle. But when we pass from the bodies to the surfaces represented by the tablets, the material of the plays in use presents us, besides, with the equilateral triangle, which is evidently one of the faces of the octohedron constructed by means of the 7th gift, and the scalene triangle which has its origin in the diagonal division of the brick of the 4th gift, a new element which Fröbel, according to all appearances, introduced into the 8th gift.

As to the forms terminated by curved lines, they exist in a permanent manner neither in bodies nor in surfaces. They only appear in the play of the rings published by Madame Fröbel as a complement to the little sticks, in Fröbel's school of drawing, and in the cutting. It is necessary then to go as far as the line to meet with forms which, in Fröbel's idea, were to exist equally as bodies and consequently as surfaces.

The elimination of a whole series of bodies and the intrusion of surfaces which are attached to no solid, are not simple questions of more or less; they are actually breaches into the system imagined by Fröbel. The occupations of the kindergarten form in their totality and in their details, a chain which starts from the sphere and returns to it by three different routes; the hexahedron passing through the surfaces, the octohedron passing through the angles, and the rhombo-dodecahedron passing through the edges. Suppress one or the other of these bodies, and the child no longer comprehends the origin of the cube, its relations with the ball, or the relations of the different solids to each other. Suppress the intermediary forms, (the cubo-octohedric and the cubo-dodecahedric) he no longer seizes the relations between the cube and its derivatives. It is then an important matter to fill up all the gaps which still exist in practice. The creation of the polyhedrons whose principal axes are rectangular and equal, their opaque representation, by means of clay or other ductile substances, and their transparent representation by means of the little sticks connected by peas, and comparison of each of them with the cubes and the other bodies terminate the exercises of the first stage. The child has seen diversity proceed out of unity, the invisible from the visible, the exterior from the interior; he knows that the same form may exist under different volumes, the same dimension may be invested with different aspects; the laws of size and form (mathematics) have been revealed to him by the doing, by simple transformations, without any other reflexion, without the least word of explanation. He then may leave the kindergarten; he is on the threshold of the intermediate school.

What edifice is to rise upon these foundations? Have we here, have

we at least, as for the kindergarten, a plan traced by a master hand? or as we often hear it said, has Fröbel left only vague indications upon what is now called primary instruction, and what should more exactly be called the second stage of instruction?*

The *Education of Man* has already answered this question. Fröbel in his pressing haste, set himself particularly to dig the foundation for his work. But it is easy to demonstrate that in order to erect it at least up to the first stage, he bequeathed to us not only the plan, but most of the materials.

V. FRÖBEL'S LAST THOUGHT.

Besides the *Education of Man*, we possess in effect the last will and testament of Fröbel, the letter which he wrote a month before his death to one of his pupils, Emma Bothmann. One might say that at the moment of setting out for that assembly at Gotha where his method was to be consecrated by the acclamations of the German instructors, the "juvenile old man" had a presentiment of his near end and wished to leave to the world his last wishes and instructions. He had organized the kindergartens and could now say, *Exigi monumentum.* The question now was to solder it to the school proper, "the full school." That is what is perfectly done in that letter, dated from Marienthal, May 25, 1852. Fröbel traces in that very exactly the line of demarcation between the first two stages of instruction: "In the kindergarten, the question is only of intuition, of conception, of doing, of the exact designation of a small number of objects by the appropriate word, but not yet by recognition and cognizance so to speak, detached from the object. The object and the cognizance, the intuition and the word are still under many relations, an intimate unity like that of soul and body in man. This stage of education is, then, to be limited in a very rigorous manner, by the kindergartners. It entirely excludes pure abstract cognizance, independent thought, which it is to be the object of the intermediate school to prepare for."

There is nothing arbitrary in this recommendation and programme. Nor do they result from a preconceived system, but on the contrary from a very exact and attentive observation of child-nature, and the physiological laws of the development of the human being. It is between the sixth and seventh year that the preponderance of the brain over the spinal marrow is established for good; before that time the cerebral mass is not only smaller but softer and less deeply furrowed in its convolutions. It is generally towards the end of the seventh year that the child begins to analyze and to elaborate the impressions he has received before, and which hitherto he had confined himself to

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*The division established by Fröbel was:

1. Kindergarten.
2. Intermediate class or school.
3. School of instruction and reasoning.
4. School of vocation and life; professional school.

accumulating; his superficial questions take a more reflective character; he now manifests his inclination for more serious occupations, and his desire to learn, to acquire information, except indeed when a premature constraint has extinguished and stifled in him all curiosity; for nature avenges herself at every age for the violence that is done to her. The beginning of the eighth year, the critical epoch of the second dentition, marks, among well constituted children, the aptitude to receive instruction, properly so called, in as definite a manner as the swelling of the breast and other symptoms announce later the approach of puberty. There is a solstitial point of physical and intellectual development that ought to be taken into consideration for fixing the school age, although in reality there no more exists an age for school than a stature for school; the moment of the passage from the kindergarten into the intermediate class or into the lower section of the primary school depends upon the preparation which each child has received, just as the change from one class to another in the school is regulated neither by the age nor the stature of the pupils, but by their degree of maturity.

Difference between Kindergarten and School.

Fröbel thus characterizes the difference between the two stages of elementary teaching: "In the kindergarten the essential thing is *the child*, his nature, his growth, his development, his education. In the school it is the opposite; the essential thing is the object, its nature, the knowledge, intuition and understanding of its properties and its relations, its designation, etc.; the education that results from it is the accessory, the accidental; the principal thing is the comprehension of the object by the thought, the internal representation, the stripping off of the body, the abstraction. The intermediate school thus forms the transition between the real, sensuous intuition and the abstract conception. "The key of the arch of the occupations of the kindergarten is the transformation of material, and therefore the cognizance of the relations between the different solid (crystalline) forms, their derivation and the connection of each of them with the initial unity. The kindergarten occupies itself but little with drawing, because the fingers are still too weak; the place of it is supplied on one side by the little sticks, and on the other by that favorite occupation of little children, which consists in making "rounds" upon the slate, and which may be perfected to the execution of simple leaves and flowers. Add to that the introduction into life, at first by the movement plays, and then by the cultivation of little garden beds, and you will have the kindergarten in all its extent. "You see," he adds, "upon what basis and with what amount of living germs the child passes from the kindergarten into the intermediate school. The preparatory direction fails him at no point; the impulse has been given for all ulterior progress. All that asks only to be developed from the unconscious to the conscious, and it is the task of the preparatory school of which the kindergarten is the first stage.

"What path does the intermediate school follow? It attaches itself very intimately to the acts, to the phenomena and to the intuitions of the kindergarten; but it gives to the observation of each individual a general significance, an intellectual character, and a form of thought; for example: 'This way, that way, goes my ball; up, down, forward, back (intuition of the kindergarten). I can imagine everywhere in space, three lines, three directions, which cut each other at right angles, in a point (conception of the intermediate school). A whole has two halves; two halves make a whole (intuition of the kindergarten). I can divide a whole into two equal parts and join these two halves to make the whole again (intellectual and general conception of the intermediate school).'"

Then again, the child playing with the parallel tablets in the 5th gift has had more than one opportunity to convince himself that if he places them in a square against each of the equal sides of the isosceles triangle, he uses as many tablets as he would need to make a square upon the third side. He has repeated the same experiment with the rectangular scalene triangles; the school will only have to resume these impressions and to generalize them in order to deduce the theorem of Pythagoras.

Exercises in Language.

The designation of the object by the word and by the sign, and notably writing, with reading for a corollary, belong evidently to the same phase of the child's development.* In the *Education of Man* already Fröbel assigned to the exercises of language the study of the word itself, entirely separated from the object it expresses, and treated *speech* as a substance. He indicated by that the path to follow in instruction, and traced the outlines of his subsequent pamphlet: "How Lina learns to write and read," that is to say, the decomposition of words into syllables, the dismemberment of the syllables and the analysis of the parts that compose them (vowels and consonants), and in the last place their graphic representation by the means of conven-

*In his monograph: "How Lina learns to write and read" (and not to read and write), Fröbel fixes in a precise manner the age which is suited to learning to read; he puts this occupation in the last year of the kindergarten. He supposes that Lina has attained the age of six years, and that having observed the joy of her father at receiving a letter, and his eagerness to answer it, she has conceived the most intense desire to learn to write. But it must not be lost sight of that the little girl had been educated without suspecting it, in a perfectly normal manner, or as Fröbel expresses himself *in an all-sided unity of life:* before thinking of writing a letter she had learned to execute a multitude of things with the most simple playthings, to build beautifully with the cube and its derivatives; to make pretty designs with tablets of different forms and colors; as well as with the little sticks, etc. Lina then was a precocious child, and the age at which she begins to instruct herself cannot be taken for a rule, when the question is of children who have passed months in knitting a garter very badly, and years in making a stocking which a machine does infinitely better in a few minutes. Such children become adults without going out of leading strings. Fröbel attributes, in a great part, the imperfection of our schools and our teaching to our instructing our children without their feeling the want of it, and even after having extinguished that want in them.

tional signs. "When the scholar shall be familiarized with the visible manifestation of every understood word, enunciated or simply formulated in the thought, we will seek a great choice of expressions which she will write, or indeed, if she desires it, she will be allowed to write words or little phrases herself. The correction is made by the pupil under the direction of the instructor. This method of teaching naturally leads to the knowledge of orthography, which is confounded with that of writing; she thus spares the pupil that dry study, so long and difficult when it is presented to her in an isolated form. She already knows how to read, according to the first notion which is attached to that word, and while formerly she only spelled with great effort at the end of a year of study, she now learns to read without fatigue or trouble, after only a few days' application."

Number.

The process used for the word applies equally to number; for the method is a key which opens all doors; number is treated according to its constituent elements, decomposed and recomposed, analyzed into its parts (equal—unequal, binary series and ternary series), and finally represented by the figure, distinct from the number itself. Here again the child arrives without difficulty at numeration and ciphering.

The tracing of the signs representative of speech and number has for its first condition the study of drawing; by means of the stereotyped netted paper, the child is enabled to reproduce all the forms he has had a glimpse of before, by reducing them to combinations of lines the length of from 1 to 5 squares of the net. The instruction does not go beyond that for the moment, because all the subsequent varieties of number are already given or at least indicated by the number 5.*

Form and Dimension.

For want of time and space, Fröbel limits himself to sending his pupil to the *Education of Man* for what touches upon language and number; and for what regards form and dimension, to the exposition and lithographs of the 5th gift and to the forms of knowledge made with different triangles, "which are with the works in wood the most important means of connection and transition between the kindergarten and the school, while passing through the intermediate class." He advises him to develop what the kindergarten has given him, to set out

*The impossibility of finding the exact relation of the diagonal to the side of the square led Fröbel to adopt for the practice of drawing a sort of compromise, analogous to that which the musicians use, in order, by a toleration of the ear, to put their gamut in unison with that of the physicists; the side of the square being 5, he takes the very approximative ratio 7 as the length of the diagonal. By this process, as simple as it is ingenious, the child, after having drawn the square and the isosceles right angled triangle, which serve as types to the binary series of the 5th gift, translates them without the assistance of the compass, into circles and semi-circles. As soon as this expedient has become familiar, he feels no difficulty in constructing the hexagon and the equilateral triangle, principles of the ternary series of the 6th gift, any more than he does the ellipse, a curvilinear translation of the right angled parallelogram, which belong to the same series.

from the cube to decompose it into its isolated parts by rising to general intuitions and to descend thus from the cube to the square tablets and the surfaces, from the edges to the lines and the little sticks. "You may," he said, "pursue the study of numbers, setting out from the knowledge of isolated numbers and their differences, up to the teaching of relations and proportions, from the stage of intuition up to that of intellectual conception." The same material is thus taken up again as a sub-work and treated in a different point of view.*

Material for the Intermediate Class.

Fröbel, however, does not restrict his materials to the gifts for the earliest childhood; he reserves for the second period of childhood a whole collection of new playthings contained in a box with 14 solids which he sent to his pupil as the support of his exposition. The object of this collection is to give the child the intuition of the derivatives of the cube with their intermediate forms, an intuition which the school in its turn will still later fathom and generalize. It plays the same part, in the intermediate class, as the second gift does in the kindergarten. It is also very closely allied to the kindergarten. The ball, the cylinder and the cube under its double aspect (first as a pure, mathematical cube, then as a cube perforated, and adapted, therefore, to different transformations), form the first four of fourteen solids which are arranged in two parallel series; one comprises the forms which go from the cube to the ball, the other those between the ball and the cube; two lateral compartments contain the complementary parts that serve to reconstruct the cube-type; they may be used for new combinations, and thus furnish material for an infinity of plays; Fröbel himself points out as an excellent recreation the recognition of the different bodies by touch, with the eyes closed.

To these four bodies of the kindergarten, succeed first the octohedron, the rhombododecahedron and the tetrahedron, with their intermediates, then the prisms and oblique pyramids. "These fourteen solids," says Fröbel, in closing his letter, "introduce you into the whole kingdom and domain of nature and bodies in their three principal series of development, according to the modifications suffered by the surfaces, edges or angles. The formation of the bodies here closes; but the development is pursued by means of the forms of plants and animals, as well as by the forms of thought."

The determination of the solids by the direction, number, size, union or separation of surfaces, edges and angles, is a constant provocative to the abstract and comparative study of all the relations of extension, and consequently an initiation into the knowledge of space, form, number and dimension.

The intermediate class thus prepares for the study of crystallography and its laws, in the same way that the kindergarten gave the intuition

*The geometrical paper-folding of Köhler offers one of the happiest appropriations of the exercises of the kindergarten to the school.

of bodies. The school will have but one step to take to teach its pupils that salt crystallizes into cubes, alum into octohedrons, etc., in order to lead them to mineralogy on one side, and to chemistry on the other.

Observations of Nature in Excursions.

The intuition and conception of form, dimension and number lead anew to the intuition, the conception and the knowledge of the external world. Here, again, Fröbel refers to the *Education of Man*, in which he recommended to the school-masters to take their pupils at least once a week into the country, "not like a flock of sheep nor a company of soldiers, but as children with their father, younger brothers with the elder, making them observe what nature offers them at every season. Do not let the village teacher say in reply to this: 'my pupils are in the country all day; they run about all the time in the open air.' They run about in the open air, it is true, but they do not live in the country; they do not live in nature and with it. They are like the inhabitants of a beautiful situation, where they were born and have grown up, but who have no suspicion of its beauty." Fröbel meets another objection. "Father, instructor, educator," he says, "do not say 'I, myself, know nothing of that;' the question here, is not to communicate acquired knowledge, but to arouse new knowledge. You will make observations, and you will provoke your pupils and yourself to the consciousness of what you shall have observed. To know the energetic legality of nature and its unity, there is no need of conventional denominations of objects of nature or of their properties, but only a pure conception and definite designation of those objects, according to their essence and the essence of language. The knowledge of the name already given to the object and in general use, is of very little importance; nothing is essential but the clear intuition and designation of the properties not only in particular but in general. Give the object of nature its common local name, or if you absolutely know no name for it, give it the one suggested at the moment, or what is infinitely better, make use of some substitute or circumlocution until you discover, no matter where, the name generally adopted, and thus put your knowledge in harmony with the general knowledge.

"This is why, when you lead your pupils into the country, you should not say: 'I have no knowledge of the objects of nature, I do not know their names.' Should you have only the most elementary instruction, the faithful observation of nature will bring you infinitely more elevating and profound knowledge, external or internal, more living knowledge of individuality and diversity, than the ordinary books you would be able to acquire and to comprehend will teach you. Besides, this supposed superior knowledge commonly rests upon remarks which the simplest man is able to make, often upon phenomena which the simplest man, with little or no expense, sees better than the most costly experiments will show him, provided he always takes his eyes with him to see with."

Fröbel attaches the natural sciences to this contemplation of the external world in a circumference more and more extended, and particularly as a germ and point of departure, the science of botany. With botany is connected, in an entirely organic and living way, the knowledge of the surface of the earth, "for certain plants are companions of the water, and grow on the border of the stream or river; others prefer the carpet of the meadows and valleys, or the fresh and balmy air of mountains; others still were brought from distant countries. Therefore plants are excellent guides for the study of geography. Also botany always seconds the education of the sense of color and form, by the reproduction of leaves and flowers in drawing or painting."

Such are the suggestions left by Fröbel, in view of establishing a bond between the two degrees of primary instruction, between the concrete and the abstract. They are amply sufficient if not to the elaboration of the complete programme of the school proper, at least for the immediate organization of the intermediate class or the lower section of the primary school. By carrying back to unity the intuitions and knowledge which have come to the child by fragments; by restoring the principle of action that animated antiquity, so as to combine knowing and doing in their industry, Fröbel gave a real basis to education. It cannot be denied that there still exists in the realization of his gigantic work more than one gap and more than one want of equilibrium. But he has traced out the plan, surveyed the ground, and collected the materials; it is for the men of initiative and of good will to do the rest.

PUBLIC LIBRARIES IN CONNECTICUT.

INTRODUCTION.

NOAH WEBSTER, in his "*Miscellaneous Remarks on Divisions of Property, Government, Education, Religion, Agriculture, &c., in the United States,*" written at Hartford in 1789, after pointing out the wisdom of the founders of Connecticut and Massachusetts in establishing public schools and colleges, and in making the business of teaching respectable, by employing for this purpose only young men of character and education, calls attention to the favorable influences of parish libraries. "They are procured by subscription, but they are numerous, and have made the desire of reading universal. One hundred volumes of books selected from the best writers, read by the principal inhabitants of a town or village, on ethics, history, and divinity will have an amazing influence in spreading knowledge, correcting the morals, and softening the manners of a nation. I am acquainted with parishes where almost every householder has read the works of Addison, Sherlock, Atterbury, Watts, Young, and similar writings, and will converse handsomely on the subjects of which they treat." In visiting every part of the State in 1838 to 1842, we noted the existence of over fifty of these libraries prior to 1800, and could in nearly every instance follow the results of reading created and fostered in the families of their members, by the larger number of college graduates in such parishes, and the many persons who had become influential in the professions and public life from these parishes and towns as compared with others where such libraries had not been established. Wherever libraries existed it was found that newspapers were more largely taken and read, and a much livelier and more intelligent public spirit prevailed. Men of influence in the political affairs of the Colony and the country were sure to spring up in such communities. The representative men of the time must be looked for in towns where the press makes itself felt through books and newspapers.

These library associations took different names, but their members were generally of the same parish. Durham had a Book Company in 1733; Lyme a Social Library in 1735; Guilford a Parish Library in 1737; and prior to 1800 upwards of fifty were in operation.

In 1803 the first Youths Library was established in Salisbury, by a donation of books from Caleb Bingham of Boston; in 1838, the first School Library; in 1838, the first of the class of institutions known as Young Men's Institute, and in 1839 the first Library of Reference (in the Connecticut Historical Society's Collections founded in 1825), by the benefaction of David Watkinson of Hartford in 1857.

United Library Association—1740.*

Miss Larned, in her History of Windham County, devotes a chapter to the "United Library Association," and "The Wolf-Hunt," which together give to Pomfret an enviable position in the History of Connecticut. Of the former—the first library association in Eastern Connecticut—we give a condensed account:

Public libraries were then very rare. Books were costly and money scarce. A small library had been collected at Yale College. Library associations were formed in Lyme and Guilford in 1738, but Hartford, New London, Norwich and other leading towns had made, as yet, no provision for supplying the public with reading. In Massachusetts, associations for procuring books were becoming very common, and thence spread into the border towns settled by that Colony. A grand Union Library Association, embracing the citizens of Woodstock,† Pomfret and Killingly, was projected, perhaps by Colonel John Chandler and the Rev. Messrs. Williams and Stiles, all distinguished as the warm friends of learning and literature. A meeting for this object was held September 25, 1739, at the house of Mr. Ebenezer Williams. Very great interest was manifested. Many prominent men from the north part of Windham County were present. Colonel Chandler was there, as fresh, vigorous and eager in promoting intellectual improvement as when fifty years before he taught the Woodstock children how "to write and cypher." The ministers of the respective towns and parishes were present—Williams of Pomfret, Stiles of Woodstock, Fisk of Killingly, Cabot of Thompson, and Avery of Mortlake. Woodstock was further represented by John May, Benjamin Child, and Penuel Bowen; Pomfret by Abiel Cheney, Ebenezer Holbrook, Joseph Dana, Joseph Bowman, Ephraim Hide, and her two physicians; Mortlake by William Williams; Thompson by Hezekiah Sabin, and Joseph Cady, the richest man in the parish, together with William Chandler and the much-tried Samuel Morris from the banks of the Quinebaug. The Hon. John Chandler was appointed moderator, Marston Cabot, scribe, and a most elaborate Triplicate Covenant formally adopted. Each individual covenanted, under his own hand and seal, to pay a certain specified sum, "to be used and improved to purchase, procure, or buy a library, or number, or collection of such useful and profitable English books as the said covenanters by their major vote taken and given . . shall be agreed and concluded upon, and for no other use or purpose whatever—which said Library shall be called and known by the name of The United English Library for the Propagation of Christian and Useful Knowledge, and the covenanters or proprietors thereof shall be called and known by the name of The United Society or Company for Propagating Christian and Useful Knowledge; in the towns of Woodstock, Pomfret, Mortlake, and Killingly and west part of Thompson Parish, as aforesaid."

The original articles of regulation and agreement were then agreed to by the following original members of the "United Society or Company for Propa-

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* History of Windham County, Connecticut. By Ellen D. Larned. 1874.

† Col. John Chandler, one of the original proprietors and settlers of Woodstock, was requested, by the townsmen in their first town-meeting assembled in 1690, "to teach and instruct children and youth how to write and cypher," in advance of the establishment of a public school. This he did in his own house for several winters. He was town clerk, and treasurer, and foremost in all public affairs, military, civil, and ecclesiastical. He died Aug. 12, 1783, in the 79th year of his age. The Boston *Gazette*, in chronicling his decease, says: "He was in the Commission of Connecticut forty years; one of the Council seven years, which offices he served with much honor and acceptance. He was a gentleman greatly delighted with conversation; of a most generous and hospitable disposition. He loved to promote everything that was decent and orderly." Two of his sons graduated at Yale College.

gating Christian and Useful Knowledge"* in the northeast corner of Connecticut:—

John Chandler, Esq., twenty pounds.
Abel Stiles, clerk, thirty pounds.
John May, gentleman, fifteen pounds.
Benjamin Child, gentleman, ten pounds.
Penuel Bowen, pelt-maker, twelve pounds.
Thomas Mather, physician, fifteen pounds.
Abiel Cheney, blacksmith, ten pounds.
Ebenezer Holbrook, yeoman, twenty pounds.
Joseph Bowman, yeoman, twenty pounds.
Joseph Dana, yeoman, ten pounds.
Ephraim Hide, yeoman, fifteen pounds.
Ephraim Avery, clerk, twenty pounds.
William Williams, yeoman, twenty pounds.
Ebenezer Williams, clerk, forty pounds.
John Fisk, clerk, twenty pounds.
Marston Cabot, clerk, twenty pounds.
Joseph Cady, Esq., sixteen pounds.
John Hallowell, physician, sixteen pounds.
William Chandler, gentleman, fifteen pounds.
Samuel Morris, Jun., trader, ten pounds.
Hezekiah Sabin, yeoman, ten pounds.
Noah Sabin, yeoman, twenty pounds.
Edward Payson, yeoman, ten pounds.
Joseph Craft, yeoman, ten pounds.
Timothy Sabin, yeoman, ten pounds.
Jacob Dana, yeoman, ten pounds.
Isaac Dana, yeoman, ten pounds.
Darius Sessions, twenty pounds.
Seth Paine, ten pounds.
Samuel Perrin, fifteen pounds.
Nehemiah Sabin, ten pounds.
Samuel Sumner, ten pounds.
Benjamin Griffin, twenty pounds.
John Payson, ten pounds.
Samuel Dana, ten pounds.

Books to the value of £418 12*s.* were ordered from London by Rev. Mr. Williams.

Among the books belonging to the library, we noticed, *Jacobs'* Law Dictionary, *Chambers'* Dictionary, *Rapin's* History of England, *Burnet's* History of his own Times, *Calmet's* Dictionary of the Bible, *Bentley's* Sermons, *Locke* on Government and Education, *Quarles'* Emblems, *Prideaux's* Connections, *Watts'* Logic, Astronomy, and other publications.

In 1745, it was found necessary, on account of the distance of the members from a common centre, to resolve into two organizations.

After the death of Colonel Chandler, a separation was deemed advisable. At a meeting of the "United Company for Propagating Useful and Christian Knowledge in Pomfret, Woodstock, &c., met at the Rev. Mr. Williams', June 7, 1745":

"*Voted*, That the society do agree to divide ye books into two parts, viz., one part to Pomfret and Mortlake, and the other to Woodstock and Killingly, according to the interest that the respective proprietors in said towns have therein, and to hold their property according to the abovesaid division, any vote to the contrary notwithstanding."

Thirty-nine volumes were then assigned to Woodstock and Killingly, and the remainder allowed to Pomfret and Mortlake. The residents of the latter

* The name was doubtless suggested by the London Society for the Propagating Christian and Useful Knowledge.

towns at once renewed the covenant, obliging themselves to keep that part together which belonged to the towns in which they lived as a United Library, and to remain under the same regulations and restrictions in general as the former company, with these additional conditions :

"1. That the said Library shall be governed by votes, according to ye interest which the several persons or members have therein.

2. That no member be allowed to d'spose of his right out of said towns at all; nor in said towns, but with the consent of the majority of ye proprietors.

3. That each proprietor have liberty to dispose of his right upon his decease, to any one of his heirs living in said towns.

4. That no member be admitted out of said towns.

5. That, inasmuch as the Library is diminished by ye division, the several proprietors shall take out books in proportion to their subscription, or else all shall be obliged to come up to what a twenty pound subscription paid; which addition shall be expended for purchasing more books—and that the Rev. Mr. Williams, Mr. Avery, and Deacon Holbrook be a committee to lay out the money that shall be paid for this end in such books as they shall see fit.

6. That a twenty pound right shall take out two books at a time, though but one of them a folio.

7. That an octavo shall be returned in two months, a quarto in three months, and a folio in four months.

8. That if any book be abused in the hands of any one of said company, he shall be obliged to make it good.

9. That that article in the covenant which speaks of three of ye same tenor being necessary to be kept, be revoked; one being kept by the scribe and recorded, being sufficient.

10. That Eph. Avery be scribe of said company till otherwise ordered; and shall call meetings on occasion agreeable to ye covenant.

11. That the comm ttee before mentioned shall have power to admit new members in the room of any old ones or such as were never members before, as they shall think fit; *i. e.*, within the towns aforesaid; but no new member shall be admitted without paying equal to what a twenty pound subscription paid.

12. That Mr. Samuel Sumner be keeper of said Library till the company shall agree otherwise—and that Mr. Williams accordingly deliver him the books, together with ye case made to keep y^{m} in."

"The United Society or Company for Propagating Christian and Useful Knowledge in the towns of Pomfret and Mortlake," now numbered twenty-one members. Ebenezer Grosvenor, Nathaniel Holmes, Nathaniel Sessions, and Joseph Holland had been previously admitted. Ephraim Hide now resigned his right to Abiel Lyon. The usefulness and popularity of the Library were greatly augmented by its restriction to more convenient limits. New books were from time to time added, less theological and polemic in character, and many residents of Pomfret gladly availed themselves of its privileges. The affairs of the Company were well managed by a faithful and efficient committee, and its membership in time embraced all the leading men of the township. Pomfret's Library became one of her most cherished institutions, and maintained and extended her reputation for intelligence and culture.

Just one hundred years after the establishment of the "United English Library," the editor of this *Journal* visited the towns of Woodstock and Pomfret, and had the satisfaction of handling several of these old volumes, which bore evidence of much, and yet careful, usage. It was still more satisfactory to recall at their ancestral hearth-stones the names of individuals in different States eminent for professional and public service, the germs of whose influence could be traced back to the early schools and libraries of Pomfret and Woodstock—the Chandlers, Dwights, Hydes, McClellans, Putnams, Larneds, Notts, Sumners, &c.

Common School Libraries.

The earliest library connected with a Common School in Connecticut, selected in reference to teachers and pupils, as well as the graduates of the school, was founded by Henry Barnard;* and the first legislation on the subject in this State was suggested in his Report as Secretary of the Commissioners of Common Schools in 1839:

There are but six school libraries in the State. These, with two exceptions, are the contributions of public-spirited friends of schools. The testimony of teachers and committees in favor of their happy influence is uniform in the districts where they have been introduced. Who can estimate the healthful stimulus which would be communicated to the youthful mind of the State—the discoveries which genius would make of its own wondrous powers—the vicious habits reclaimed or guarded against—the light which would be thrown over the various pursuits of society—the blessings and advantages which would be carried to the firesides and the workshops, the business and the bosoms of men, by the establishment of well-selected libraries, adapted not only to the older children in school, but to adults of both sexes, and embracing works on agriculture, manufactures, and the various employments of life.

In an act concerning schools passed by the Legislature in 1839, in pursuance of the suggestions of the above Report, and drawn up by Mr. Barnard, there is the following provisions respecting libraries:

Any school district, in lawful meeting warned for this purpose, is hereby authorized to lay a tax, not exceeding thirty dollars the first year, or ten dollars any subsequent year, on the district for the purpose of establishing and maintaining a Common School Library and apparatus for the use of the children of such district, under such rules and regulations as said district may adopt; and any sum of money thus raised, shall be assessed and collected in the same manner as other district taxes.

In his Report for 1841, Mr. Barnard recurs to the subject, in connection with the District Library System of New York:

"The returns of school visitors show that but few libraries have been established during the past year in the several school districts of the state, and that the whole number in existence does not exceed twenty. These are all the donations of individuals.

"In the state of New York, during the same period, $106,000 were appropriated, and $94,998.58 actually expended in the purchase of libraries for every one of her ten thousand school districts. One half of the money was derived from public funds, and the other half was raised by direct tax. The whole number of books in all the district libraries at the close of 1840 was 422,459. At the close of 1843, $530,000 will have been expended in the purchase of more than two millions of volumes, accessible to every family and every individual.

"'Although an injudicious choice of books,' says Governor Seward, in his late annual message, 'is sometimes made, these libraries generally include history and biography, voyages and travels, works on natural history and the physical sciences, treatises upon agriculture, commerce, manufactures and the arts, and judicious selections from modern literature. Henceforth, no citizen who shall have improved the advantages offered by our common schools, and the District Libraries, will be without some scientific knowledge of the earth, its physical condition and phenomena, the animals that inhabit it, the vegetables that clothe it with verdure, and the minerals under its surface, the physiology, and the intellectual powers of man, the laws of mechanics and their practical uses, those of chemistry and their application to the arts, the principles of moral and political economy, the history of nations, and especially that of our own country, the progress and triumph of the democratic principle in the governments on this continent, and the prospects of its ascendency throughout the world, the trials and faith, valor and constancy of our ancestors, with the inspiring examples of benevolence, virtue and patriotism exhibited in the lives of the benefactors of mankind. The fruits of this enlightened and beneficent enterprise are chiefly to be gathered

* Mr. Barnard's way of getting up libraries was to offer to give a certain number of books for this purpose to any district that would build a school house after a plan which he should approve.

by our successors. But the present generation will not be altogether unrewarded. Although many of our citizens may pass the District Library, heedless of the treasure it contains, the unpretending volumes will find their way to the firesides, diffusing knowledge, increasing domestic happiness, and promoting public virtue.'

"'It is impossible,' remarks the Superintendent of Common Schools, in his last annual report, 'to contemplate the fruits already realized from this part of our system of public instruction, without the highest gratification. The circulation of half a million of valuable books among our follow citizens, without charge and without price, is a greater benefaction to our race than would be the collection in any one place of ten times the number of volumes. And when we reflect that in five years there will be two millions of such books in free and constant circulation among those who most need them, and who are most unable to procure them, whose minds will thus be diverted from frivolous and injurious occupations, and employed upon the productions of the learned and wise of all ages, we find ourselves unable to measure the mighty influences that will operate upon the moral and intellectual character of our state.

"'No philanthropist, no friend of his country and her glorious institutions, can contemplate these results, and the incalculable consequences they must produce upon a population of nearly three millions of souls, without blessing a kind Providence for casting our lot where the cultivation and improvement of the human mind are so eminently the objects of legislative care, or without feeling that every citizen in his station is bound to forward the great work, until we are as intelligent as we are free.'

It is impossible to add anything to the force of the above example or remarks, or to soften the humiliating contrast presented in the simple statement of the facts as they exist in the two states. It is to be hoped, however, that Connecticut, with a population much more compact and homogeneous, and with avails of public funds set apart for the education of every child, more than four times as great as is similarly provided in New York, will hold out some inducements for school societies or districts to provide themselves with libraries of well-selected books for the older children and teachers of the school, and for the inhabitants generally. If $12,000, or twice that amount, of the undivided income of the school fund for the past year could be set apart as 'library money,' to be drawn by school societies or districts, as the public money is now drawn, on condition that a like amount be raised by tax, or individual subscription, and both sums expended by the school visitors in the purchase of suitable books, it would give an impulse to the schools, and diffuse a permanent interest and intelligence through the community, which a much larger sum, expended as at present, can never accomplish.

"Should any appropriation be made, it is worthy of consideration whether it would not be better to have the whole sum expended in the purchase of a society library, and the books placed in as many cases as there are districts, each to pass in succession through them all, instead of buying as many distinct libraries as there are districts. By the latter course there will, almost of necessity, be many books of the same kind in the different districts, the range of selection in each district will be limited, and the interest of novelty be soon lost. By the former, each district will at any one time have access to as many books as under the other plan, and, in the end, to all the books in the several districts; and the interest of the readers will be kept fresh by a constant supply of new authors. By local regulations, the cases could be returned to the librarian of the society every six months for inspection, as well as exchange, and thus the books be more likely to be preserved, and any damage or loss assessed to the proper district." Barnard's *Report for* 1841.

Mr. Barnard recurs to the subject in his Report for 1842: "Some assistance has also been rendered to districts in purchasing and procuring libraries and apparatus. More than three thousand volumes have been added to the former, and more than one hundred articles have been supplied in the last ten years. Some further legislation is necessary to induce every district to supply itself with a library of useful books, and with some indispensable apparatus."

FEMALE EDUCATION IN ENGLAND.

THIRD ARTICLE.

MARY ASTELL AND HER COLLEGE FOR YOUNG LADIES.

Mary Astell, an early and able champion of the rights of her sex to a better education than could be got in any considerable number of the homes and schools of England in her day, was born in Newcastle on the Tyne, in 1668, where her father was engaged in trade, and gave her exceptionally good opportunities of study, which she promptly improved. Her uncle, a clergyman of the Church of England, perceiving her aptitude and diligence, taught her philosophy, mathematics, and logic, to which she added the Latin language, and thoughtful reading of the best English authors. Her publications show sound mental discipline, ready wit, and clear, logical reasoning; and she deserves to be held in grateful remembrance for what she did by her pen and life for female education and social advancement.

Rev. A. G. L'Estrange, in his highly interesting *Chronicles of Chelsea*, devotes a chapter to Mary Astell, who resided in Chelsea from 1690 to 1731, when she died, in the sixty-second year of her age.

Mary Astell was herself a learned lady of the older pattern, understanding mathematics, logic, and philosophy, and being familiar with the writings of Plato, Xenophon, Epictetus, Cicero, and Seneca. The decline in female education, during the past hundred and fifty years, had been considerable, and she looked back with regret to the days of Katherine Parr, Elizabeth, and Jane Grey, if not aspiring to the intellectual Elysium of the ancient philosophers. At the same time, she did not advocate the acquisition of a variety of languages, or the perusal of a large number of books, but rather the careful study of a few well-selected treatises, being more anxious to instruct her pupils in the truth according to the best light of the age than in the refutation of the errors of bygone centuries. In thus recommending concentration upon what was practically useful, she rightly indicated the objects of a sound education.

But how was her excellent advice to be carried out amid the distractions of the world, in a frivolous age, when young ladies were surrounded by gay sparks and flatterers, and tempted "to think more of their glasses than of their reflections!" She herself was so frequently interrupted in her studies by the intrusions of gossiping idlers that it was a joke against her that, when she saw certain people approaching her door, she would throw up her window and call out, "Mrs. Astell is not at home." Such was her anxiety that her sisters might escape from "the vanities and impertinencies of the world," and from the contamination of the coarse literature of the times, that she proposed to form a select community, "to make seraphic celibacy popular and honorable among English ladies." With this view, she wrote, in 1694, an essay entitled, "A Serious Proposal to the Ladies for the Advancement of their true and greatest Interest. By a Lover of the Sex." In this, she says that her aim is "to fix beauty and make it lasting, permanent, and secure, and to place it out of the reach of sickness and old age, by transferring it from a corruptible body to an immortal mind." She wishes her pupils to be not

only as lovely, but as wise as angels, and asks them how they can be content to be like mere tulips, "to make a fine show and be good for nothing." They should rise to a high moral and spiritual life, not build upon humor and inclination, which are sandy foundations, nor think that being often on their knees will atone for the shortcomings of their conversation. The college which Mary Astell proposed to found was to be both a place for temporary study and a retreat in which ladies might permanently reside. It was to be a "paradise without serpents." "Here heiresses may be kept secure from the rude attempts of designing men; and she who has more money than discretion need not curse her stars for being exposed a prey to bold and rapacious vultures." Such an education, she observes, "will, perhaps, save many a girl from being married to some idle fellow, and having to support him and a race of beggarly children."

After reading these sentiments, we are prepared to find that another of Mary Astell's works was "Reflections upon Marriage." Not exactly an advocate for what are called "women's rights," she admitted that none of the softer sex could compete with the ablest men in power of mind, any more than in strength of body. But she spoke of her sisters as being oppressed, could not believe that one half of the community were born to be the servants of the other, and says that the duty a woman owes to a man "is only, by the by, just as it may be any man's business to keep hogs; he was not made for this, but if he hires himself out for the employment, he is bound to perform it conscientiously." Although she is fond of calling wives "female slaves," she advocates entire submission to their husbands. Obedience is to be strongly inculcated in her educational system, and is to be carried so far that, although a wife knows her husband to be a fool, she is to regard him as wise and good, and as, in all respects, the best of men. She who cannot arrive at this is not fit for matrimony. And although, under these circumstances, marriage may not be altogether desirable for a woman in this world, it may benefit her in the next; for, where the husband is unkind, the wife will have more opportunities for the exercise of virtue, will find affliction her sincerest friend, and her living martyrdom will be acceptable to God.

Why, she asks, is there such eagerness to enter the married state? What woman is even taught that she should have a higher design than to get a husband—an acquisition thought so very valuable by both sexes "that scarce a man that can keep himself clean and make a bow but thinks himself good enough to pretend to any woman." Men also make their selection injudiciously. "He that does not make friendship the chief inducement in his choice, does not deserve a good wife. To marry for wit or beauty is as bad as for money; the prolific cause of unhappy unions is that men think first of a lady's property; though it is true that many who marry for love alone will repent their rash folly, and become convinced that there was no real kindness in making each other miserable."

Mary Astell tells us that these "reflections" were suggested by the case of the Duchess of Mazarin, who had lived in the same row with her at Chelsea—a lady she considered not to be so much endowed with sense as with wit and beauty. But it has been said that the subject was chiefly brought before her owing to her having been disappointed in an engagement with an eminent Divine.

We are told that "a great lady" very much approved of her scheme for a college, and intended to give ten thousand pounds towards the foundation of such an establishment. Some have supposed that this lady was Queen Anne; but there can be little doubt that the person in question was Lady Elizabeth Hastings, one of Lord Huntingdon's daughters, who was not only a munificent patroness of many charities, but occasionally augmented Mary Astell's narrow income by presents of as much as eighty pounds at a time. The design was not, however, destined to succeed. Miss Astell had spoken of the institution as "a place of religious retirement, and this idea was to be carried out by daily cathedral services

and the observance of the fasts.[1] She was a High Churchwoman, and Bishop Burnet condemned her proposals as savoring of Popery.

A less scrupulous attack was made upon her from another quarter. She had opposed plays, romances, and frivolous works, and said that "a few airy fancies, joined with a great deal of impudence is the right definition of modern wit." Thus she had thrown down the gauntlet, and justly concluded that "the beaux and topping sparks of the town would ridicule her." Her high aspirations became known to Swift, and he could not resist the temptation. He saw that he could raise a good laugh against this promoted old maid, and the "Tatler," with which he was connected, wanted light skirmishing articles, aiming shafts at anything either above or below the ordinary level. So he set to work in true Yahoo style, and, after representing a man as in a sad state of perplexity, owing to his having fallen in love with a Platonne, says that a few years ago a clique of ladies of quality gave out "that virginity was to be their state of life during this mortal condition," and joined to establish a nunnery; but before long a party of rakes gained admission to this sacred retreat, and meeting Madonnella (Mary Astell) made themselves so agreeable to her, that soon the whole company were walking round the garden hand in hand, the final results being just the opposite of those originally contemplated. This lampoon is marked as having been written by Addison; but he was then in Ireland, and there can be no doubt that it was really the work of the more scurrilous man.

In a later number of the "Tatler," Steele treats Mary Astell with more courtesy, as "Mrs. Comma, the great scholar," and in another place represents her as "the forewoman of the jury, a professed Platonist, that had spent much of her time in exhorting the sex to set a just value upon their persons, and make the men know themselves." In the same periodical, Congreve speaks in high commendation of the philosophic Aspasia; and Addison, in the "Spectator," is supposed to allude to Mary Astell as "Leonora." But the latter described the lady's library as one where book-cases alternated with ornamental jars and tea-dishes, and piles of pamphlets were surrounded with china lions, monkeys, and scaramouches. He, however, considers her to be more valuable than those of her sex who only employ themselves in fashionable diversions. These sketches would seem rather to refer to some lady of rank, and we know that many were influenced by Mary Astell's teaching. It was probably through her instrumentality that Lady Catherine Jones, Lady Coventry, Lady Elizabeth Hastings, and others, founded in 1729 a school in Chelsea for the education of poor girls whose fathers were, or had been previously, in the Royal Hospital, and perhaps this early institution may have conduced in some degree to the foundation of the present magnificent Asylum.

Among Mary Astell's works were "An Enquiry after Wit," in which she opposed some of the unorthodox views of her contemporaries, Locke, Lord Shaftesbury, and the Illustrious Society of Kit-Kats." There can be no doubt but that she exercised a refining influence upon her age, and did more good than those who scorned her. She was by no means ambitious of fame, and always wrote anonymously, which led to her "Reflections" being claimed by "an Ingenious Gentleman," and her "Christian Religion as professed by a Daughter of the Church" being attributed to Atterbury. Lord Stanhope writes to the Dean, "You have fathered a mighty ingenious pamphlet on one Mrs. Astell, a female friend and witty companion of your wife."

The following letter from Dr. Atterbury to Dr. Smallridge, an old Westminster schoolmate, gives an interesting description of this lady:

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[1] She wrote: "A fair Way with the Dissenters and their Patrons, not writ by Mr. Lindsay or any other furious Jacobite, whether clergyman or layman, but by a very moderate person and dutiful subject to the Queen."

Friday Noon (1706).

"Dear George,—I happened about a fortnight ago to dine with Mrs. Astell. She spoke to me of my sermon, and desired me to print it, and, after I had given her the proper answer, hinted to me that she would be glad of perusing it. I complied with her request, and sent her the sermon next day. Yester night she returned it, with a sheet of her remarks, which I cannot forbear communicating to you, because I take them to be of an extraordinary nature, considering they came from the pen of a woman. Indeed, one would not have imagined a woman had written them. There is not an expression that carries the least air of her sex from the beginning to the end of it. She attacks me very home, you see, and artfully enough, and under pretence of taking my part against other divines who are in Hoadly's measures. Had she as much good breeding as good sense, she would be perfect; but she has not the most decent manner of insinuating what she means, but is now and then a little offensive and shocking in her expressions; which I wonder at, because a civil turn of words, even where the matter is not pleasing, is what her sex is always mistress of—she I think is wanting in. But her sensible and natural way of writing makes amends for that defect; if, indeed, anything can make amends for it. I dread to engage her; so I may write a general civil answer to her. I leave the rest to an oral conference. Her way of solving the difficulty about swearing to the Queen is somewhat singular."

The Dean had probably in view some particular passage in Mary Astell's letter when he spoke of her want of courtesy, for her language in her printed works is far more temperate than that of most of her contemporaries. Between her and the Atterburys there seems to have been a constant interchange of hospitalities; but Swift never mentions her during his sojourn at Chelsea. Probably after the attack in the "Tatler" she did not wish to receive him. She was accustomed to mix in the fashionable society of the day, but disliked the levity and conceit she found in it, telling the be-wigged beaux of the period, who quoted St. Paul against her, "that the woman was made for the man," that they would do better to consider that he also said that "if a man wear long hair it is a shame unto him."

Mary Astell was ascetic in her habits, and, we are told, often, for a considerable time, her daily meals consisted of only a crust of bread and water, and a little small beer. Poverty was, perhaps, sometimes the cause of this meagre diet. But she never complained, and was wont to say that "the good should be always cheerful." The greater part of her life, from the age of twenty, was spent at Chelsea, where she lived in Paradise Row; and for several years before her death she walked every Sunday, without regard to the weather, to St. Martin's Church to hear a clergyman, whose preaching she admired. When she perceived that her end was approaching, she ordered her shroud and coffin to be made and brought to her bedside, so as to be always in view, that she might be constantly in a state of preparation. Her disease was cancer, and after undergoing operations for it with exemplary fortitude, she died and was buried at Chelsea in 1731, in the sixty-second year of her age.

Defoe, in his Plan of an Academy for women, in his *Essay upon Projects*, published in 1696, refers, without naming the author, to the "method proposed by the ingenious lady in a little book, called *Advice to the Ladies*, as impracticable, although possessing "a very great esteem for her proposals, and also a high opinion of her wit. Women are extravagantly fond of going to Heaven, but the levity, which is a little peculiar to them, at least, in their youth, will not bear the restraint of a nunnery." "The academy I propose should differ little from a public school, wherein such ladies as were willing to study should have all the advantages of learning suitable to their genius and their quality; and, in particular, music and dancing, and the French and Italian languages."

ADMIRAL LORD COLLINGWOOD, ON THE EDUCATION OF HIS DAUGHTERS,

To his Daughter.

OCEAN, AT MALTA, *Feb.* 5, 1809.

I received your letter, my dearest child; and it made me very happy to find that you and dear Mary were well, and taking pains with your education. The greatest pleasure I have amidst my toils and troubles is, in the expectation which I entertain of finding you improved in knowledge, and that the understanding which it hath pleased God to give you both, has been cultivated with care and assiduity. Your future happiness and respectability in the world depend on the diligence with which you apply to the attainment of knowledge at this period of your life; and I hope that no negligence of your own will be a bar to your progress. When I write to you, my beloved child, so much interested am I that you should be amiable, and worthy of the friendship and esteem of good and wise people, that I cannot forbear to second and enforce the instruction which you receive, by admonition of my own, pointing out to you the great advantages that will result from a temperate conduct and sweetness of manner, to all people, on all occasions. It does not follow that you are to coincide and agree in opinion with every ill-judging person; but, after showing them your reason for dissenting from their opinion, your argument and opposition to it should not be tinctured with anything offensive. Never forget for one moment that you are a gentlewoman,—and all your words and all your actions should mark you gentle. I never knew your mother—your dear, your good mother—say a harsh or a hasty thing to any person in my life. Endeavor to imitate her. I am quick and hasty in my temper; my sensibility is touched sometimes with a trifle, and my expression of it sudden as gunpowder; but, my darling, it is a misfortune which, not having been sufficiently restrained in my youth, has caused me much pain. It has, indeed, given me more pain to subdue this natural impetuosity than anything I ever undertook. I believe that you are both mild; but if ever you feel in your little breasts that you inherit a particle of your father's infirmity, restrain it, and quit the subject that has caused it, until your serenity be recovered. So much for mind and manners; next for accomplishments.

No sportsman ever hits a partridge without aiming at it; and skill is acquired by repeated attempts. It is the same thing in every art; unless you aim at perfection, you will never attain it; but frequent attempts will make it easy. Never, therefore, do anything with indifference; whether it be to mend a rent in your garment, or to finish the most delicate piece of art, endeavor to do it as perfectly as it is possible. When you write a letter, give it your greatest care, that it may be as perfect in all its parts as you can make it. Let the subject be sense, expressed in the most plain, intelligible, and elegant manner that you are capable of. If, in a familiar epistle, you should be playful and jocular, guard carefully that your wit be not sharp, so as to give pain to any person; and before you write a sentence, examine it, even the words of which it is composed, that there be nothing vulgar or inelegant in them. Remember, my dear, that your letter is the picture of your brains; and those whose brains are a compound of folly, nonsense, and impertinence, are to blame to exhibit them to the contempt of the world, or the pity of their friends. To write a letter with negligence, without proper stops, with crooked lines, and great, flourishing dashes, is inelegant; it argues either great ignorance of what is proper, or great ignorance towards the person to whom it is addressed, and is, consequently, disrespectful. It makes no amends to add an apology, for having scrawled a sheet of paper, of bad pens,

for you should mend them; or want of time, for nothing is more important to you, or to which your time can be more properly devoted. I think I can know the character of a lady pretty nearly by her handwriting. The dashers are all impudent, however they may conceal it from themselves or others; and the scribblers flatter themselves with a vain hope, that, as their letter cannot be read, it may be mistaken for sense. I am very anxious to come to England, for I have lately been unwell. The greatest happiness which I expect there, is to find that my dear girls have been assiduous in their learning. May God Almighty bless you, my beloved little Sarah, and sweet Mary too.

Extracts from Letters to Lady Collingwood.

This day, my love, is the anniversary of our marriage; and I wish you many happy returns of it. If ever we have peace, I hope to spend my latter days amid my family, which is the only sort of happiness which I can enjoy. After this life of labor to retire to peace and quietness, is all I look for in the world. Should we decide to change the place of our dwelling, our route would, of course, be to the southward of Morpeth; but, then, I should be forever regretting those beautiful views, which are nowhere to be exceeded, and even the rattling of that old wagon that used to pass our door at six o'clock in a winter's morning, had its charms. The fact is, whenever I think how I am to be happy again, my thoughts carry me back to Morpeth, where, out of the fuss and parade of the world, surrounded by those I loved most and who loved me, I enjoyed as much happiness as my nature is capable of. Many things that I see in the world give me a distaste for its finery.

How do the dear girls go on? I would have them taught geometry, which is, of all sciences in the world, the most entertaining: it expands the mind more to the knowledge of all things in nature, and better teaches to distinguish between truths, and such things as have the appearance of being truths, yet are not, than any other. Their education, and the proper cultivation of the sense which God has given them, are the objects on which my happiness most depends. To inspire them with a love of everything that is honorable and virtuous, though in rags, and with contempt for vanity in embroidery, is the way to make them the darlings of my heart. They should not only read, but it requires a careful selection of books; nor should they ever have access to two at the same time; but, when a subject is begun, it should be finished before anything else is undertaken. How would it enlarge their minds if they could acquire a sufficient knowledge of mathematics and astronomy, to give them an idea of the beauty and wonders of the creation! I am persuaded that the generality of people, and, particularly, fine ladies, only adore God because they are told it is proper, and the fashion to go to church; but I would have my girls gain such knowledge of the works of the creation, that they may have a fixed idea of the nature of that Being who could be the author of such a world. Whenever they have that, nothing on this side the moon will give them much uneasiness of mind. I do not mean that they should be stoics, or want the common feelings for the sufferings that flesh is heir to; but they would then have a source of consolation for the worst that could happen. . . .

Do not let our girls be made fine ladies; but give them a knowledge of the world which they have to live in, that they may take care of themselves when you and I are in heaven. They must do everything for themselves, and never read novels, but history, travels, essays, and Shakspeare's plays, as often as they please. What they call books for young persons are nonsense. The memory should be strengthened by getting by heart such speeches and noble sentiments from Shakspeare or Roman history, as deserve to be imprinted on the mind. Give them my blessing, and charge them to be diligent.

HANNAH MORE, b. 1745,—d. 1833.

HANNAH MORE, whose name was prominent in English literary history of the last century, and is entitled to respectful recognition in the annals of education both for what she wrote, and for what she did in a neglected portion of the field, was born in Stapleton, near Bristol, in 1745. Her father was teacher in a small Grammar School, and gave his five daughters a substantial education for the period. The eldest, on reaching the age of twenty-one, established a boarding-school for girls in Bristol in 1759, in which she was assisted by her sisters Elizabeth and Sarah, and which Hannah and Martha attended as pupils, until they were old enough to teach. This group of maiden sisters became a notable institution of charity and education for a half century.

Hannah More, although an invalid, was a diligent scholar, and became known as an author of the religious type in 1773, when she published the pastoral drama, *The Search after Happiness*, and in the year following, *The Inflexible Captive*. These dramas attracted the attention of David Garrick and his wife, and through them of Dr. Johnson, Sir Joshua Reynolds, and others eminent in art, literature, and society. Her letters from London until she retired to quiet literary labor and charitable work to Cowslip Green (1785), and afterwards (1789) to Barley Wood, give a pleasing picture of that great literary circle. Miss Kavanagh. in her volume of *Women of Christianity*, thus describes her

Schools for Poor Children.

At some distance from Cowslip Green, and in the immediate vicinity of the Mendip Hills, lies the village of Cheddar, a decayed market town of Somersetshire. It was then in a state of barbarous ignorance; which caused Mrs. Hannah More to observe, that "while we were sending missionaries to propagate the Gospel in India, our own villages were in pagan darkness." In more than pagan darkness—would have been as correct an expression: there is something noble in the free life of the savage; though he may be criminal and barbarous, he cannot, whilst he breathes the pure air of liberty, be quite degraded. But what condition is that of the peasant who, to physical misery unknown in the savage state, unites the vices of civilization with few or none of its virtues! By law, indeed, the spiritual distress of Cheddar and its vicinity was provided for: the vicar of Cheddar resided at Oxford, and received fifty pounds a year for duties which he never fulfilled; the resident rector of Axbridge "was intoxicated about six times a week, and very frequently prevented from preaching by two black eyes, honestly acquired by fighting."

Mrs. Hannah More, and her sister Martha, who was then staying with her, resolved to go amongst those heathens of Christianity, and see what good they could do in a place where they knew not a single individual; where the literary fame of one sister was unheard of, and where the station of both was not likely to possess much influence with the few wealthy and ignorant farmers whose will was the law of the place. It possessed no gentry, and of the two thousand inhabitants by far the greater number were miserably poor. A clergymen rode over from Wells once every Sunday, to preach to a congregation of eight persons; and in the whole

village there was but one Bible, and that was used to prop a flower-pot. Hannah More and her sister began by taking a lodging in a small public-house; then, after having examined the state of things, they resolved to open a school. In a letter written by Mrs. Hannah More to a friend, we find the following account of this first attempt: "I was told we should meet with great opposition if I did not try to propitiate the chief despot of the village, who is very rich and very brutal; so I ventured to the den of this monster, in a country as savage as himself. He begged I would not think of bringing any religion into the country; it made the poor lazy and useless. In vain I represented to him that they would be more industrious, as they were better principled and that I had no selfish views in what I was doing. He gave me to understand that he knew the world too well to believe either the one or the other. I was almost discouraged from more visits, but I found that friends must be secured at all events; for if these rich savages set their faces against us, I saw that nothing but hostilities would ensue; so I made eleven more of these agreeable visits, and as I improved in the art of canvassing, had better success. Miss W—— would have been shocked had she seen the petty tyrants whose insolence I stroked and tamed, the ugly children I praised, the pointers and spaniels I caressed, the cider I commended, and the wine I swallowed. After these irresistible flatteries, I enquired of each if he could recommend me a house, and said that I had a little plan which I hoped would secure their orchards from being robbed, their rabbits from being shot, their game from being stolen, and which might lower the poor rates. If effect be the best proof of eloquence, then mine was a good speech, for I gained in time the hearty concurrence of the whole people, and their promise to discourage or favor the poor as they were attentive or negligent in sending their children."

A house in which to establish a school was procured, not without some difficulty. The poor, for whose benefit this was intended, were almost as difficult to conciliate as the rich; but patience and perseverance ultimately overcame their prejudices. The school was opened by Hannah More and her sister one Sunday morning; children attended it, and received their first lessons in the presence of their parents. On the Sundays they were taught reading, and received religious instruction; on week-days the girls learned to knit and sew. The two ladies soon had three hundred children, whom they placed under the charge of a discreet matron.

Encouraged by success, they resolved to extend the benefits they had conferred on Cheddar to other places, where it was fully as much needed. Funds were required, and were liberally supplied by their friends. Thus supported, they set about establishing schools in the neighboring districts; but everywhere the farmers opposed them; and when this obstacle was overcome, another no less serious existed in the difficulty of finding proper teachers. Mrs. Hannah More and her sister had, in the end, to teach the teachers,—a laborious and fatiguing task.

Near the summit of Mendip there existed two mining villages, noted for the depravity and ignorance of their inhabitants. The ladies were warned that constables would not venture to execute their office in this wild region, and that by seeking to penetrate amongst these barbarians, they were only perilling their own lives, with little chance of doing good. They persisted; but their reception was not encouraging: the people thought they wanted to make money by selling their children as slaves, and that if they were unfortunately allowed to teach them for seven years, they would indubitably acquire the right of sending them over the seas. Spite of this unpropitious beginning, they succeeded in securing pupils; their number ultimately exceeded twelve hundred, and parents gladly availed themselves of the instruction they had at first dreaded for their children.

Hannah More has not recorded all the difficulties, and, to a certain degree, the dangers, which beset her in her efforts at civilizing rude and degraded peasants; but the little she has said is significant. In a letter to her friend Wilberforce, from whom she derived both aid and counsel, she thus describes the opening of a school, in a spot more aqandoned and depraved than any she had yet visited: "It was an affecting sight; several of the grown-up youths had been tried at the last assizes—three were the

children of a person lately condemned to be hanged—many were thieves! —all ignorant, profane, and vicious beyond relief. Of this banditti we have enlisted one hundred and seventy: and when the clergyman, a hard man, who is also a magistrate, saw these creatures kneeling round us, whom he had seldom seen but to commit or punish in some way, he burst into tears."

The bodily wants of these unhappy people were not forgotten by the benevolent sisters: their purse was ever open in seasons of famine or sickness, and the schoolmistresses whom they appointed were the ministers of physical as well as spiritual charity. Generally speaking, the schools succeeded, and were attended with the most beneficial results. In one parish so violent a persecution was raised by the clergyman, (who had, however, been the first to invite Mrs. Hannah More,) that she was compelled to relinquish her task. Repeated attacks of ill health, and the infirmities of age, naturally restricted her labors; but she had the satisfaction of knowing that what she could not always do herself, was done by able assistants: many of whom had been educated in those schools where they now taught in their turn.*

In 1802 Mrs. Hannah More removed from Cowslip Green to Barley Wood, where she had erected a mansion large enough for herself and her sisters, who gave up their house at Bath to reside exclusively with her.

In 1787 appeared her *Thoughts on the Importance of the Manners of the Great to General Society;* in 1791, *An Estimate of the Religion of the Fashionable World*, and about the same time her *Remarks on the Speech of M. Dupont in the National Convention of France.*

In 1792 she began the publication of little tracts, with *Village Politics*, and the *Shepherd of Salisbury Plains;* of the last, two millions copies were sold the first year.

In 1799, her *Strictures on Female Education* were printed, and such was their popularity, that the author was invited to draw up a plan of instruction for the Princess Charlotte of Wales, which was published in 1805, as *Hints toward Forming the Character of a Young Princess.*

In 1809 appeared her *Cœlebs in Search of a Wife*, which had a sale of unprecedented rapidity, and in America thirty editions were printed in the life time of the author. She herself was assailed from many quarters with offers of hand and fortune, but she stood firm to her original refusal, many years before, of Mr. Turner, whose friendship she retained till his death. She was from the first known as Mrs. Hannah More.

In 1811 was published her *Practical Piety;* in 1812 her *Christian Morals;* in 1815 her *Essay on the Character and Writings of St. Paul*, and in 1819 her *Modern Sketches.* She died in Clifton, Sept. 7, 1833. Her collected works are issued by Harper Brothers in 11 volumes, and her memoir and correspondence in 2 vols.

*In 1859, R. Carter & Brothers published "*Mendip Hills;* or a Narrative of the Charitable Labors of Hannah and Martha More, in their neighborhood—Being the Journal of Martha More from 1789." On the school Miss More spent £250 yearly.

ACADEMY FOR WOMEN.

'We reproach the sex every day with folly and impertinence, while I am confident had they the advantages of education equal to us, they would be guilty of less than ourselves.' He complains that the women of his time were taught merely the mechanical parts of knowledge—such as reading, writing, and sewing—instead of being exalted into rational companions; and he argues that 'men in the same class of society would cut a sorry figure if their education were to be equally neglected.'

The soul is placed in the body like a rough diamond, and must be polished, or the lustre of it will never appear. And it is manifest, that as the rational soul distinguishes us from brutes, so education carries on the distinction, and makes some less brutish than others. Why, then, should women be denied the benefit of instruction? If knowledge and understanding had been useless additions to the sex, God would never have given them capacities, for He made nothing needless. What has woman done to forfeit the privilege of being taught? Does she plague us with her pride and impertinence? Why do we not let her learn, that she may have more wit? Shall we upbraid woman with folly, when it is only the error of this inhuman custom that hinders her being made wiser? . . . Women, in my observation of them, have little or no difference, but as they are or are not distinguished by education. Tempers, indeed, may in some degree influence them, but the main distinguishing part is their breeding. If a woman be well-bred, and taught the proper management of her natural wit, she proves generally very sensible and retentive; and, without partiality, a woman of sense and manners is the finest and most delicate part of God's creation, the glory of her Maker, and the great instance of His singular regard to man, to whom He gave the best gift either God could bestow or man receive; and it is the sordidest piece of folly and ingratitude in the world to withhold from the sex the due lustre which the advantages of education give to the natural beauty of their minds. A woman, well-bred and well-taught, furnished with the additional accomplishments of knowledge and behavior, is a creature without comparison. Her society is the emblem of sublimer enjoyments; she is all softness and sweetness, love, wit, and delight; she is every way suitable to the sublimest wish; and the man that has such a one to his portion has nothing to do but to rejoice in her and be thankful. I cannot think that God ever made them so delicate, so glorious creatures, and furnished them with such charms, so agreeable and delightful to mankind, with souls capable of the same enjoyments as men, and all to be only stewards of our homes, cooks and slaves.

The persons who enter (one of the Houses, of which there should be at least one in each county, and ten in London) should be taught all sorts of breeding suitable to both their genius and their quality; and in particular *music* and *dancing*, which it would be cruelty to bar the sex of, because they are their darlings: but besides this, they should be taught *French* and *Italian;* and I would venture the injury of giving a woman more tongues than one.

They should, as a particular study, be taught all the graces of speech, and all the necessary air of conversation; which our common education is so defective in, that I need not expose it; they should be brought to read books, and especially history, and so to read as to make them understand the world, and be able to know and judge of things when they hear of them.

To such whose genius would lead them to it, I would deny no sort of learning; but the chief thing in general is to cultivate the understandings of the sex, that they may be capable of all sorts of conversation; that their parts and judgments being improved, they may be as profitable in their conversation as they are pleasant.

In short, *I would have men take women for companions, and educate them to be fit for it.* A woman of sense and breeding will scorn as much to encroach upon the prerogative of the man, as a man of sense will scorn to oppress the *weakness* of the woman. But if the women's souls were refined and improved by teaching, that word would be lost; to say, *The Weakness of the Sex*, as to judgment, would be nonsense; for ignorance and folly would be no more to be found among women than men. I remember a passage which I heard from a very fine woman, who had wit and capacity enough, an extraordinary shape and face, and a great fortune, but had been cloistered up all her time, and for fear of being stolen had not had the liberty of being taught the common necessary knowledge of women's affairs; and when she came to converse in the world, her natural wit made her so sensible of the want of education, that she gave this short reflection on herself:

'*I am ashamed to talk with my very maids, for I don't know when they do right or wrong: I had more need to go to school, than be married.*'

HIGHER EDUCATION OF WOMEN.

By F. A. P. BARNARD, S. T. D., LL. D.,

President of Columbia College.

EXISTING COLLEGE EDUCATION FOR WOMEN.*

The condition of the College is now such as to justify the suggestion of the question whether its advantages should not be opened to young women as well as to young men.

Many considerations suggest themselves which make in its favor. In the first place, there can be no doubt that, among many of our most judicious thinkers, and possibly with even a majority, there exists at this time a profound conviction that, in the interests of society, the mental culture of women should be not inferior in character to that of men. The condemnation of that kind of female education which in past years has been too prevalent—in which the useful has been made subordinate to the ornamental, and what are called accomplishments have taken the place of solid acquisitions—is all but universal. The demand has been made, and its reasonableness has been generally conceded, that the same educational advantages should be offered to young women which young men enjoy. But when the question is raised as to how that demand shall be met, there is no longer found to prevail the same unanimity.

One obvious method is to improve the female schools. Of such institutions there are, and have always been, a sufficient number; but the fault of most of these is that they furnish the merely superficial and ornamental education of which complaint is made. Such cannot be improved except by reconstruction, for their instructors cannot rise above their own level, and their proper level is indicated by the teaching they have been accustomed to give.

Another method is to create colleges for young women identical in form with the existing colleges for young men, embracing in the scheme of instruction the same subjects in the same order, and conferring at the end of the course the same academic degrees. Examples of this kind of institution are seen at Vassar College, in this State, and at Rutgers' Female College, in this city. The objection to these is that they cannot, or at least in general will not, give instruction of equal value, though it may be the same in name, with that furnished to young men in the long-established and well-endowed colleges of highest repute in the country; and that it is unjust to young women, when admitting their right to liberal education, to deny them access to the best.

In England the reasonableness of this objection has been tacitly admitted by the creation of a college for women in the vicinity of Cam-

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*Report of President Barnard to Trustees of Columbia College, 1879.

bridge, in which the studies are the studies of the Cambridge colleges, and the teachers are the teachers of the same colleges. Girton College has now been for a number of years in existence, and of its success the most glowing accounts have been made public. So encouraging have been the results of the experiment that, more recently, the University of Oxford has been enlisted in a similar undertaking, funds having been raised for the endowment of a college for young women in the town of Oxford itself.

In more than half the colleges of the United States, young women are admitted on the same terms as young men, and attend the same instructors in the same lecture halls at the same hours. The usage is more general in the western than in the eastern States. But we have two conspicuous examples, the Cornell and the Syracuse universities, in our own State; and there is one in Massachusetts, the Boston University; and one in Connecticut, the Wesleyan. Yale College admits young women to her School of the Fine Arts. In the Michigan University, which, in numbers and in standing, ranks among the leading educational institutions of the country, out of a total of more than four hundred in the School of Letters and Science, between seventy and eighty are young women. The colleges of the country, excluding those under the control of the Roman Catholic Church, are, according to the latest enumeration, three hundred and fifty-five in number. Of these, one hundred and eighty-three are open to students of both sexes.

In many of these colleges the students are permanently resident, separate buildings being provided for the female students. The SAGE College at the Cornell University, founded by the liberal friend of education whose name it bears, is a splendid edifice erected for this purpose. In others, as at Syracuse, the students of both sexes, with few exceptions, attend at the college only during the day, and out of class hours reside at home or in private families. This arrangement relieves the instructors of responsibility for general supervision, and leaves no room for troublesome questions of discipline.

Objections are sometimes made to the plan which appeal to the reason as well as to the spirit of conservatism in favor of immemorial usage. Thus there are those who hold that the average female intellect is inferior in native capacity to that of the stronger sex, and hence infer that the association of the sexes in the same classes will have a tendency to depress the standard of scholarship.

Now it appears that at Cornell University, during the years which preceded the admission of young women, the losses during the year averaged twenty-six per cent., or more than a quarter of the entire number of the matriculates, per annum, while for the seven years that have passed since that date, the losses have averaged only sixteen per cent. per annum. During this latter period the standard of attainment for admission has been twice raised, and the term examinations have been made steadily more and more rigorous. Either of these causes might have been supposed likely to increase the proportion of losses, yet no such

effect has followed from both of them together. It has been added, in a statement by an officer of the University recently printed, that "these seven years have witnessed a marked improvement in the quality of the whole institution;" and further—a very noteworthy fact—that during the entire period "no young woman has been dropped from the rolls through failure at examination." So far as the experience of this institution is concerned, the evidence is quite conclusive that the admission of young women as students into college classes has the effect to raise rather than to depress the standard of scholarship.

Another objection to the plan is found in the assumption that the course of study prescribed in colleges is too severe to be attempted without danger to the delicate constitutions of young women. This proposition has been elaborately maintained by an eminent authority, whose views have had a wide circulation, and have to some extent impressed the public mind. So far as these views are founded on *a priori* considerations, they are mere opinions, to which the opinions of other authorities no less weighty may be opposed. So far as they are founded on observation of injurious results presumed to have followed from overtasking the physical powers by excess of study, it would be easy to demonstrate, by similar examples, that the course of college study is too severe for young men as well.

But this argument, if it proves anything, proves too much. It is not the kind of study which harms, if study harms at all, either young women or young men; it is the quantity. And certainly, valueless as the teaching in many young women's "finishing schools" may be, it is usually heaped up upon its victims to an extent not inferior to that which the college course requires. It is inconceivable that the exercise of the mind upon the solution of an algebraic problem, or the interpretation of a passage in Homer, can be more exhausting than a similar exercise over the French irregular verbs; or even so much so as the confinement of hours daily in bending wearily over the drawing-table, or drumming on an ill-tuned piano. The argument of the objector, however, begs the whole question by assuming that this is really the case, while his opponent might reply that if he has proved anything, he has simply proved that young women should not be educated at all.

Of course no one will contend that excess of study cannot but be injurious to the young of either sex. If young women in college commit this error they will suffer for it, and so will young men. We see examples of this kind occasionally in the youth of our own college; but however we may regret these, we do not consider it advisable to discourage young men from entering college on that account. Could it be proved that the studies taught in college offer to young women a more dangerous temptation to excess than those which form the substance of the more ornamental education they have been heretofore accustomed to receive, the fact might suggest the propriety of greater vigilance to arrest this tendency; but it certainly could not justify us in cutting them off from these so fascinating studies altogether.

There is one consideration bearing on the plan in question which is positively favorable, and is not without importance. The presence of young women in colleges is distinctly conducive to good order. Nothing is more certain than that the complete isolation of young men in masses from all society except their own tends to the formation of habits of rudeness, and to disregard of the ordinary proprieties of life. No degree of good breeding, no influence of social refinement in the family circle, can effectually secure a youth against this danger. It is this which explains the frequent participation of young men in college in acts which in other situations they could not be induced to countenance, and would even regard as reprehensible. Any circumstance, whatever it may be, which destroys this isolation, and subjects the youth to the wholesome influences which protect his moral tone in the ordinary environment of society, cannot but be beneficial. Such is the effect of the presence of women in college. On this point the undersigned is able to speak with the authority which belongs to knowledge experimentally acquired. As an officer of the University of Alabama, it was his custom for years to invite the attendance on his lectures of classes of young women from a neighboring female seminary, and others resident in the town of Tuscaloosa. The advantageous effect of this upon the manners of the young men was a subject of common observation, and the results were so satisfactory that the example was followed by other officers of the same institution; so that scarcely a day passed without the presence of young women in one or another of the college classes. These were not matriculated students, it is true, and they did not directly mingle with the young men; but this circumstance tended rather to diminish than to increase the influence which their presence exerted, and yet this influence was very decided.

The elder Silliman, during the entire period of his distinguished career as a Professor of Chemistry, Geology, and Mineralogy in Yale College, was accustomed every year to admit to his lecture courses classes of young women from the schools of New Haven. In that institution the undersigned had an opportunity to observe, as a student, the effect of this practice, similar to that which he afterward created for himself in Alabama, as a teacher. The results in both instances, so far as they went, were good; and they went far enough to make it evident that if the presence of young women in college, instead of being occasional, should be constant, they would be better.

But it is still objected that though the association of young women with young men in college may be beneficial to the ruder sex it is likely to be otherwise to the gentler. The delicacy and the reserve, which constitute in so high a degree the charm of the female character, are liable, it is said, to be worn off in the unceremonious intercourse of academic life; and the girl who enters college a modestly shrinking maiden is likely to come out a romping hoyden, or a self-asserting dogmatist. Those who make this objection argue rather from assumed

premises than from any facts of observation. It is sufficient to say that the experience of the high schools of the country fails to furnish ground for this impression, and that no such results have been observed in any of the numerous colleges in which the experiment has for years been tried.

There is another and final objection, less frequently urged in these discussions than those above enumerated, yet probably often in the minds of those who do not urge it, which is founded on the supposed disturbing influence which sentimental causes may exercise over the spirit of study. If young people of both sexes are associated in the same institution, and thus permitted to meet frequently and familiarly, their thoughts, it is imagined, will be likely to be more constantly occupied with each other than with their books. An appeal might here again be made to experience to show that this danger is exaggerated. And it might be said with justice that the comparative freedom of school intercourse tends far less to excite the imaginations of impressible youth, and clothe for them the objects of their possible admiration with unreal charms, than do the more constrained and less frequent opportunities of mutual converse afforded in general society.

But, however that may be, the argument is inapplicable to the circumstances of our particular case. Here no opportunities for intimate intercommunication exist at all. The students attend only during a limited number of hours daily, and during their attendance they are constantly in class and occupied either in listening to instruction, or in the performance of their own scholastic duties. No common halls of assembly exist, in which they may gather, either before the exercises of the day commence or after they are over. From their retiring-rooms, which will be entirely cut off from every other part of the building, the young women will pass directly to the lecture-rooms, and at the close of their daily tasks will retire in the same way. Throughout the entire duration of the college course they will be resident in their own homes, and surrounded by every protecting safeguard that parental solicitude can provide. If it is really desirable that the educational advantages offered to young women should be equal to those which young men have been so long permitted to enjoy, it would seem to be neither reasonable nor right that they should be excluded from the institutions where such advantages exist. If it is not desirable, of course the argument fails.

EXPERIENCE OF ENGLAND.—QUEEN'S COLLEGE.

The agitation in favor of the higher education of women in England was one of the concomitants and consequences of the remarkable quickening of the public conscience in regard to education in general which commenced about a quarter of a century ago, and has been among the most striking of the social and political phenomena of recent times in that country. It did not at first take the direction, and it is only now beginning to take the direction, of a distinct demand for the admission of women to the universities on equal terms with men;

it commenced merely in an outspoken revolt against the superficial and purely ornamental education given to girls in the so-called "finishing schools," and which was at the time the best education they could get. It was, therefore, a demand for the creation of schools or colleges for women in which the subjects of instruction should be as substantially valuable and as educationally profitable as those taught to men. The demand was resisted on several grounds; first, that the average female mind is not capable of grasping the more difficult subjects of the university course; secondly, that the average female constitution is not equal to the strain to which the severity of such a course subjects the physical powers; thirdly, that learning converts women into pedants —vulgarly called "blue-stockings"—so that its general prevalence among the sex would destroy the charm of social life; and fourthly, that a woman is not a man, and therefore, *ex vi termini*, she should not have a man's education. The advocates of reform did not neglect to reply to these arguments, but they correctly judged that the best refutation which could be given of them would be a refutation taking a practical shape. They therefore established in London, twenty-five years ago (1854), a school for girls called Queen's College, having, like many of the American collegiate schools, a preparatory department and a collegiate department, in both of which, in intention from the beginning and ultimately in fact, the course of study was made identically the same as that provided in King's College, an institution established more than twenty years before, also in London, for boys. The practical test of the success of this experiment was to be the ability of the young women trained in it to pass the difficult examinations required for graduation in London University; and it was the ambition and hope of the founders to obtain for its proficients the same degrees which are awarded by that university, on similar evidences of proficiency, to young men. That ambition has been at length gratified, the London University having since 1878 made no distinction of sex in bestowing its degrees.

University Local Examinations for Women.

The advocates of the higher education of women were not quite contented with an experiment like that of Queen's College. They were impressed with the feeling that the educational advantages offered to the sexes would never be equal until not only the subjects taught should be identical, but the teachers should be—and should be known and acknowledged to be—of equal ability; which was another way of claiming that they should be the same. A step of progress toward this consummation was secured when, about fifteen years ago, what are called the university local examinations were opened at Cambridge to women. These are not examinations for degrees; but the examiners being university men their experience in this work naturally predisposed them to look without disfavor on such further efforts to promote the higher education of women as might require their countenance and co-operation.

Girton College.

Such an effort was made a year or two later in the proposition to establish at Girton, in the vicinity of Cambridge, a college for young women, "designed to hold in relation to girls' schools and home teaching a position analogous to that occupied by the universities toward the public schools for boys;" and further, "to take such steps as from time to time may be thought most expedient and effectual, to obtain for the student of the college admission to the examinations for degrees of the University of Cambridge, and generally to place the college in connection with that university." It was further understood, and was a part of the plan, that the immediate instruction should be given in great part by professors, lecturers, and fellows of the university and its colleges, who should visit the new college daily for that purpose. The effort was promptly sustained, no difficulty having been found in securing the assistance of a sufficient number of the gentlemen of the university, and the college went into operation in a building hired for the purpose in October, 1869. Four years later it occupied a building of its own, which it has been necessary since twice successively to enlarge. From the opening of the college, up to June, 1879, eighty-six students had been admitted, of whom forty-two remained in residence during the ensuing year (1881); and of the rest nineteen obtained honors according to the university standard: six in classics, five in mathematics, four in natural sciences, three in moral sciences, and one in history; and eleven passed the examinations which qualify for the degree of Bachelor of Arts. In the examination for the more recent mathematical tripos of December, 1879, it has been announced that a Girton student ranked as eighth wrangler.

It is only a degree-standard or honor-standard, however, which is thus secured. The degrees are not granted nor the honors officially proclaimed, for the reason that the college has not as yet attained the recognized connection to which it aspires with the corporation of Cambridge University. Instead of diplomas the college gives to its graduates what are called degree certificates. In the tripos examinations for 1879, two students attained second-class honors in natural history, one a third-class in mathematics, and one a third-class in history. Of the regular instructors and lecturers in Girton College, being at the same time university or college professors, lecturers, tutors, or fellows in Cambridge, there are twelve, and in 1879 fully thirty more gave occasional instruction or special courses in their respective departments.

The success of Girton produced a profound impression in England. It did not satisfy but rather stimulated the zeal of the advocates of the higher education of women. It was soon followed by the formation of a "National Union for the Improvement of Women's Education," embracing among its members many men and women of high distinction, which established an organ for the inculcation of its views, and stimulated the erection of girls' schools for superior instruction in dif-

ferent parts of the kingdom, under the direction and control of a corporation organized for that purpose.

A more important movement having the same general end in view, but tending more directly to secure ultimately to women not merely university education, but education in the university, was the formation, about ten years ago, in the town of Cambridge, of an "Association for Promoting the Higher Education of Women." In the articles of association of this body it is set forth as its primary object, "to maintain and develop the system of lectures for women instituted in January, 1870, on the subjects of the Cambridge higher local examinations and in other branches of academic study." The president of the association is the distinguished astronomer, Prof. John Couch Adams; and in the list of its membership are enrolled most of the professors of the university. Practically under this association the same advantages were offered to young women at their homes in Cambridge, as were attainable at Girton with the disadvantage of residing away from home. In one respect it presently appeared that these advantages were really greater; inasmuch as the professors of the university began very soon and very generally to open their lecture rooms to the young women engaging in study under the auspices of the association. In consequence of this, students began to be attracted to Cambridge from a distance; and for these a modest hall was opened in 1871; but as the members rapidly increased, a building was specially erected for the purpose sufficiently spacious to accommodate upwards of thirty, which, under the name of Newnham Hall, was occupied in 1875. This building also was soon found to be overflowing; and accordingly, in the spring of 1879, it was decided to erect another in the immediate vicinity of the first, to be called Newnham Hostel, which will be ready for occupation in October of the present year. Though Newnham Hall was established for the accommodation of students coming to Cambridge to take advantage of the educational opportunities created by the Cambridge "association," the council of the hall and the association were two separate and independent organizations. For the better accomplishment of their common object it was resolved, during the year 1879, to unite the two into one under title of Newnham College.

It is stated in the prospectus of Newnham Hall that "the public lectures of thirty of the university professors are now open to women, and the permission to attend the lectures of the professors of natural science includes the privilege of gaining access to some of the natural science museums and laboratories." More particularly a letter recently received from Miss Anne J. Clough, the Principal of the College, states as follows: "Our students are allowed to attend most of the university lectures in preparation for the natural sciences tripos, and for the historical tripos. They attend some of the moral science lectures with the men, and some lectures are repeated for the benefit of the women at a different hour.

"The women are also allowed to attend some of the classical lectures, and others are repeated.* The women students have not been admitted to any mathematical lectures. They study by means of private help. Some of the Newnham Hall students have been allowed, by the kindness of university friends of the higher education of women, to have the papers on the honor examinations in classics, the mathematics, the moral sciences, history, and the natural sciences. Eighteen of our students have come out in honors, and there have been four first classes in this number, and eight second classes. One was placed in the first class by two examiners, and in the second by two. * * * These examinations are informal as yet, and should always be so spoken of. But the papers are the same as those given to the men, and are looked over by the same examiners."

Higher Education of Women at Oxford.

Oxford was nearly ten years later than Cambridge in yielding to the steadily growing demand for the university education of women. An association for the promotion of this object, formed on the plan of that of Cambridge, was organized in 1878 or 1879. Its scheme of lectures has been as yet in operation only for a single year. Two halls have been opened for the reception of women students, the Lady Margaret Hall, of which Miss E. Wordsworth is principal, and Somerville Hall, under Miss Madelein Shaw Lefevre. The first is governed by a supervisory board, of which the Rev. Edward Stuart Talbot, Warden of Keble College, is the chairman; and the other by a similar board, under the chairmanship of S. W. Waite, B. D., President of Trinity College.

As yet, the women students in Oxford have not been as freely admitted to the university lectures as in Cambridge. Miss Shaw Lefevre writes that "the university professors have, in some cases, agreed to admit women to their lectures, but for the present lectures are provided expressly for the students of the association." And Miss Wordsworth observes that "the students attend lectures quite apart from the men, though, in some cases, the same professor instructs them."

When the instructor is a university professor or lecturer, however, he does not receive the women in his university or college lecture-room, but in a building temporarily engaged for that purpose by the association.

The two great and venerable universities of England thus illustrate the modern remarkable movement toward the higher education of women in two distinct stages of its progress. In Oxford we see the movement just beginning; in Cambridge it appears in a highly advanced state of transition. If, from these, we turn to the University of London, established half a century ago, in vigorous and indignant protest against the exclusiveness and bigotry of the older institutions, which would deny to half the men of the United Kingdom, to say

* A gentleman residing in Cambridge writes, in a letter of recent date, that "most of the university professors have opened their lecture-rooms to women, and this has been done in a few cases with college lecturers."

nothing of the women, the advantages of a liberal education, we shall find the movement in its final stage of accomplished purpose. It is now several years since University College, London, opened its doors freely for the admission of women students; but, though the instruction it gave them was identical with that given to men, it taught them altogether separately and at different hours. No very long experience was necessary to make it manifest that an arrangement of this kind is exceedingly uneconomical, in regard both to time and to labor; or that the reasons which had been supposed to make it necessary or proper, were without substantial foundation. By the spontaneous act of the professors themselves, the classes were one after another combined, until at length there is no longer any class in University College, in which young women and young men do not receive instruction together.* The university has been as liberal as the college. It examines young women on precisely the same terms as young men; and grants them the same degrees. In the first examination of women, by this university, for the degree of B. A., held two or three years ago, one of the alumnæ of Newnham Hall, of the year 1875, who had attained a second class grade in the classical tripos of Cambridge, and a third class in the mathematical tripos, secured the degree, and gained along with it first class honors in Latin and English.

From this cursory review of the extraordinary progress made in this movement in England during the brief period of the past ten years, the conclusion seems to be irresistible that the barriers which have so long closed the British universities against women are destined at no distant period to fall away, and that perhaps it may be given to the present rising generation to see the time when not university education only, but the universities themselves will be freely open to all without distinction of sex.

The movement in England, which it has been endeavored briefly to describe, was a movement designed strictly and solely to promote the higher education of women; not regarding the consequent possible presence of men and women in the same school as anything more than an incident, which for its own sake was neither to be sought nor avoided. In England, therefore, the term "co-education" is scarcely known; for, considered as defining succinctly an object to be aimed at, there has been no need of it, since no such idea existed. The light in which the undersigned has always regarded this subject has been that in which it has been viewed in Great Britain.

Of what has taken place or is taking place in our own country it is not necessary to say much. The facts of progress are too palpable to require comment. One or two points may be mentioned briefly. The number of institutions professing to give university education, and

*The number of students in University College is very large. Six years ago it embraced more than fifteen hundred, of whom nearly nine hundred were in the Collegiate Department.

possessing the strictly university power of conferring degrees in Arts, in the United States, is very great, and more than half of them admit students of both sexes impartially. It is common to dispose of this fact summarily by remarking that these colleges are in the West. To a dweller upon Beacon Hill, very possibly the West is Bœotia. But what shall we say when we see growing up, right under the shadow of Beacon Hill itself, a university which admits young women as freely as Oberlin, or Antioch, or Berea? And yet this very thing has happened in Boston within the past ten years. The Boston University numbers for the year 1880 in its College of the liberal Arts, one hundred and twenty-seven students, of whom one-third are women.

The University of Michigan is a Western university. It was founded more than forty years ago. From the beginning it has been among the most prosperous of American educational institutions, and few have gained a higher or enjoyed a more well-deserved reputation. Michigan University receives women as students, but it had been thirty years in successful operation before it began to do so; and when it began, it did it under the constraint of a public opinion expressed through the legislature and the public journals, which the trustees and the teaching body could not resist, and to which they unwillingly yielded. Ten years have passed since the change of system, and the university, with seventy-five women in the department of Arts, and nearly fifty in its medical schools, is now more prosperous than before.

In May, 1879, the Board of Overseers of Harvard University adopted a resolution declaring, that, in the opinion of that Board, women ought to be instructed in medicine by Harvard University in its Medical School, the president concurring, though he has pronounced himself strongly against the admission of women into the college. Moreover, under the gentle urgency of some of the ladies of Cambridge, several of whom are members of the families of the professors, a Newnham Hall has grown up within the heart of the university town itself, in which all the instruction is given by university officers. It looks somewhat as if King Priam had allowed the Trojan horse to be admitted within his walls. There are even some of the garrison who, it is surmised, are already disposed to take part with the enemy.

In an address delivered at the semi-centennial anniversary of the Andover Female Academy, in 1879, Dr. Andrew P. Peabody, the eminent professor of Christian Morals in the university, is reported to have used the following language: "Every professor has assented to the arrangement with the determination to give to the young women the very best of their ability. Whether the young men and young women will meet in the same class-room is a question yet to be answered. I cannot myself believe that the time is very far distant when they will. I can see no reason why young men and young women may not study and recite together as well as talk, sing, and dance together. The reason usually given why they should not is purely a relic of some

tradition, the reason for which has been entirely lost to the memory of man. When we think that they are to be together in the building, the most innocent and fitting of all associations would seem to be an association in the very highest pursuits, next to their eternal well-being, in which they can be engaged."

Col. Thomas W. Higginson, a distinguished alumnus of the college, who, though not a member of the Faculty, is a resident of Cambridge and a member of the committee of management of the University School for young women, testifies from personal observation to the state of feeling existing there, as follows: "Some of the Harvard teachers already express a preference for that method [bringing together the young men and young women in the same classes], at least where classes are small and far advanced; and practice will only strengthen this feeling. If a Greek professor has among his pupils three young men who can read Plato at sight, and two young women who can do the same, it will require some very strong resistance to prevent his hearing all five at the same hour and place. In short, the new plan at Harvard is another guaranty that the world moves. It has a sincere and generous origin—the honest conviction of the committee that the vast resources of Harvard should be made available for girls, supplemented by the desire of some who are parents that their own daughters should be taught."

All terms used as party rallying cries or watchwords should be descriptive of the purposes of the parties employing them; or, if description cannot be compressed into a single word, should be significant of the idea which distinctly characterizes the object, purpose, or measure which the party have in view. If they do anything but this, they will probably be misleading; and such, no doubt, is to some extent the case in the present instance. The term "co-education" conveys to many minds the impression that those who advocate the measure it denotes are laboring for the specific object, and for nothing higher, or better, or more worthy of attainment than the specific object, of bringing young men and young women together in the same schools. But this is so far from being the specific object of this class of educational agitators, that it is not in fact an object with them at all. The thing which they do actually propose to themselves is to secure for women opportunities for an educational culture as large and liberal as is provided for the opposite sex. Since the only institutions which afford this culture have hitherto been monopolized by men, and since it is not possible, either morally or economically, to create similar institutions for women exclusively, we make the reasonable demand that women shall be received into the existing institutions. Should this demand be successful, it will be, of course, an incidental consequence that women and men will receive their education in the same institutions; that is, that co-education will exist as a resultant fact, though not as an object sought for its own sake.

STATE NORMAL ART-SCHOOL.

BY A. G. BOYDEN.

HISTORY.

In view of the great importance of drawing, as a branch of education, the Legislature, by an Act passed May 16, 1870, made instruction in this branch obligatory in the Public Schools; and required cities and towns, containing more than ten thousand inhabitants, to make provision for free instruction in industrial drawing to persons over fifteen years of age. This Act met with public favor, but it was soon found by experience, that it was impossible to realize satisfactorily the benefits intended by the Act, for want of competent teachers.

To supply this want, it became necessary to establish a State Normal Art-School. The necessity of providing this new educational instrumentality became apparent as soon as the attempt was made to carry out the provisions of the law, requiring the teaching of industrial drawing, —provisions which had been made in compliance with the requests of the leading representatives of the great industrial interests of the State. It was in vain to look to private enterprise for the means of qualifying the needed teaching staff. Public provision was indispensable.

A bill providing for the establishment of such a school was submitted to the Legislature of 1872, but failed of success. Another year's experience was sufficient to render it apparent to the dullest apprehension, that the attempt to carry forward this great educational improvement without qualified teachers was a waste of time and money, and the alternative which obviously presented itself was either to abandon altogether the project of developing industrial art, or to provide the requisite means of its execution. The Legislature of 1873 wisely chose the latter, and enacted as follows:—

"*Resolved*, That there be allowed and paid out of the treasury, the sum of seventy-five hundred dollars for the expense of a state normal art-school, the same to be expended under the direction of the board of education. [*Approved June 6, 1873.*"

"*Resolved*, That the sergeant-at-arms, with the consent and approval of the commissioners on the state house, be authorized to assign the rooms on the third floor of the house, number 33 Pemberton Square, to the board of education, for the use of the state normal art-school. [*Approved June 11, 1873.*"

In pursuance of this provision the Board of Education appointed Visitors of the school, with instructions to organize and put it in operation, and take charge of its immediate supervision. Prof. Walter

Smith, the State Director of Art-Education, was appointed director of the school, by whose advice a very able corps of instructors was secured.

Notice of the proposed opening of the school having been given in the newspapers of the principal cities of the State, on the 6th of November, 1873, the candidates for admission assembled for examination at the rooms assigned to the school. The whole number examined was seventy-seven, and of this number seventy were admitted as students.

It was found that a large number of persons who were anxious to enjoy the advantages offered by the school, were totally unaware of the examination, and in response to frequent applications, a subsequent examination was held, of thirty-nine persons, of whom thirty-seven were admitted; making a total of one hundred and seven students, of whom thirty-nine were men and sixty-eight were women. The rooms provided afforded seats to only seventy-two students at one time.

The Design of the School.—This school is intended as a training school, for the purpose of qualifying teachers and masters of industrial drawing. It is the first institution of the kind established in this country. It is an essential element in that system of agencies which the government of the State is putting into operation for the purpose of diffusing art-culture, not only as an indispensable constituent of a competent general education, but as a means of enabling our manufacturers to compete successfully with the manufacturers of Europe. The material prosperity of the State depends chiefly upon the profits of its manufactories. That these profits might be immensely augmented, by the application of a higher artistic skill, is no longer doubted by any well-informed person. The artistic skill hitherto employed in this country, has been, for the most part, derived from foreign countries, because no adequate means of developing it has existed in this country.

Its specific aim, at present, is to prepare teachers for the Industrial Drawing Schools of the State, who shall also be able to direct and superintend the instruction in this branch in the Public Schools. In the future, it will be necessary to provide for high skill in technical drawing and high art-culture, but the immediate pressing demand is for teachers who know the elementary subjects thoroughly well, and can teach them intelligently and successfully; and this demand the school will aim primarily to supply, by providing, at the outset, training in the elementary subjects, making it as complete and practical as the circumstances will permit.

Conditions of Admission.—An examination in freehand drawing will be held at the opening of the school, of all candidates for admission, and those only who show an aptitude and some proficiency in elementary drawing will be admitted. The number of students will be, necessarily, limited, preference being given to the teachers of

drawing actually employed in the Public Schools, and in the industrial evening classes in the State, the complement being made up of the most promising of the candidates, resident in the State, who declare their intention to become teachers of drawing; or, in case of deficiency in the number of these classes of students, other persons, whether residents or non-residents, will be admitted, on the payment of a reasonable tuition.

The Course of Instruction.—The term industrial drawing includes both instrumental and freehand drawing. The course of instruction stated in general terms has the following range of subjects:—

The first includes elementary drawing only, for which, when the diploma works have been completed, and the examination satisfactorily passed, diploma A is given.

"Three other diplomas represent the subjects of Painting, Industrial Sculpture, and Instrumental Drawing. Thus the whole curriculum of the school will be,—

"A. Elementary subjects.

"B. Painting.

"C. Sculpture.

"D. Architecture and Engineering Drawing.

"For each of which branches a diploma is issued, and for proficiency in all, the degree of Art-Master should be given."

The curriculum requires four years for its completion.

Examination and Diploma.—For permission to be examined for a diploma, the student will be required to submit class exercises, the subjects being described in the list of diploma works. These drawings and paintings are to show whether the student possesses the manipulative skill necessary to teach drawing. If the works pass examination, the student will then be allowed to offer himself for the diploma examination, which will be held at the end of the session. This examination having been passed, the student will receive a diploma, testifying to his scientific and artistic qualifications to give instruction in elementary drawing. A student failing to pass an examination in any subject, may present himself again at a future examination, those subjects already passed being recorded in his favor; but he will not receive the diploma of the school until all the subjects of examination have been passed.

The Progress of the School.—The principal embarrassment under which the school has labored, has been a want of commodious rooms. From the beginning its quarters have been far too circumscribed. The number of students the first year was one hundred and thirty-three, nearly double the number which the rooms could properly accommodate. The attendance increased the second year to two hundred and thirty-nine, and additional rooms were taken at No. 24 Pemberton Square

The third year the attendance was more than three hundred, and the school was so much crowded as to make its removal to more commodious quarters a necessity. The school is now located at No. 28 School Street. The number of students for 1876, the fourth year of the school, is four hundred and forty-two.

Classes are now pursuing studies in each of the four divisions of the course. In these first years of existence, the school cannot display the character of its courses of study, or the skill of its instructors, for its students come to commence the study of art, rather than to perfect their knowledge.

It is a great fact that an art-training school exists in this State, whose curriculum and aims are as thorough as those of any European school, the subjects of study being somewhat new ; and that this school is limited in its success only by hindrances which time and the increasing value of skilled labor must inevitably remove.

The school is beginning to make its influence felt over a broad area, and every year must increase its influence. The school displayed at the Centennial Exhibition, at Philadelphia, a complete illustration of the subjects of study pursued in the school, during the four years' course in its four classes ; and this formed a fitting climax to the full exhibition of industrial drawing as carried on in Massachusetts. This collection was largely visited at Philadelphia, where it was regarded as the only complete art-educational exhibit in the buildings. The Visitors, in their last report, say that the condition of the school is eminently satisfactory. A building adapted for all the different branches of study taught, is its greatest want.

Visitors from 1871–1876 :—

John D. Philbrick.	Phillips Brooks.	Gardiner G. Hubbard.
A. A. Miner.	Joseph White.	Henry Chapin.

Director of the School.

Walter Smith, ... State Director of Art-Education, Mass.

Professors.

Prof. William R. Ware. Prof. S. Edward Warren. Prof. C. D. Bray
Prof. Lucas Baker. Prof. Walter Smith.

Instructors.

Mr. G. H. Bartlett, ...	Principal Instructor (Class A).
Miss R. L. Hoyt, ...	Assistant Instructor (Class A).
Mr. William Briggs, ...	Lecturer (Class A).
Miss Mary Carter, ...	Principal Instructor (Class B).
Miss Grace Carter, ...	Assistant Instructor (Class B).
Mr. Otto Fuchs, ...	Principal Instructor (Class C).
Prof. W. R. Ware, ...	Lecturer (Class C).
Prof. C. D. Bray, ...	Lecturer (Class C).

BOSTON LATIN AND ENGLISH HIGH SCHOOLS.

PLANS AND DESCRIPTION OF NEW BUILDING.

BY JOHN D. PHILBRICK, LL.D.,
Superintendent of Boston Schools from 1856 to 1878.

LETTER TO DR. HENRY BARNARD.

SIR: — You are pleased to honor me with a request for a letter about the new edifice in Boston, for the Public Latin and English High Schools, to be published in the International Series of your "American Journal of Education."

Remarkable coincidence! Just a third of a century ago, at your request, I furnished for your great pioneer book on school-house building — with the title of "School Architecture; or Contributions to the Improvement of School-houses in the United States" — a description of the Quincy School-house in Tyler street, Boston, which had been built for the grammar school then under my charge as master, — the first building of the type which, in its essential features, has since been adopted for graded public schools throughout the country. No one can tell, I believe, to whom the credit of the plan of the Quincy School-house was directly due. Not to me certainly; but that school-house was the first in the construction and furnishing of which I had any voice. You come again now to ask me — after the close of my long career, demanding continual efforts for improving school accommodations — to furnish you with an account of the last school building with which I was officially concerned, and the one upon which I bestowed the most thought and labor during my superintendency; the building which is, without question, by far the best specimen of school architecture in the country, — the first conspicuous example of a *new type*, which is, I think, destined to be adopted no less generally than has been the case with the Quincy School type, the three essential characteristics of which it has, namely, an adequate school-room for each teacher, an assembly hall large enough to seat all the pupils of the school, and a separate desk and chair for each pupil.

It affords me special satisfaction to comply with your request for a sketch, historical and descriptive, of this remarkable building,

J.S. CONANT BOSTON

The SCHOOL HOUSE into which Mr. Cheever was installed as the "sole Master," by the Honourable Govenor, and Magistrates of the Colony, the Elders of the Churches, and Selectmen of the Town of Boston, and in which he continued to sway "the rod of empire" for thirty-five years over "govenors, judges, ministers, magistrates, and merchants yet in their teens," is thus represented.*

The SCHOOL itself under his long, faithful, and distinguished services became the principal classical school not only of Massachusetts Bay, but according to Rev. Dr. Prince, "of the British Colonies, if not of all America."

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* For this vignette of Mr. Cheever's School-house, we are indebted to the Rev. Edward E. Hale, of Worcester.

"Cheever's school-house occupied land on the North side of School street, nearly opposite the present Horticultural Hall. It was large enough to contain one hundred and fifty pupils. At the present time, the east wall of the Stone Chapel stands on the site of the old building, which was removed, after much controversy, to make room for the building of the Chapel, in 1748. The outline of the old building, and some general sketch of its appearance appear on an old map of Boston, dated 1722, of which, a copy is now in possession of Mr. Pulsifer, of Boston. On this map, every building was represented, on the spot it occupied. with some effort at precision. From this map Cheever's school-house is represented in this sketch. King's Chapel is drawn from a view of more pretensions, representing the whole town, from a point above the harbor, in 1744. In that view. unfortunately, Cheever's school-house does not appear. As King's Chapel was materially enlarged in 1710, it has been represented here as being, in Cheever's time, somewhat shorter than in the authority alluded to. In an early print, described by Dr. Greenwood, a crown was represented below its vane, which has, therefore, been placed there in this sketch."

Mr. Gould introduces into his notice of the controversy which attended the removal of the old school house, to make room for an enlargement of the church, the following impromptu epigram written by Joseph Green, Esqr., and sent to Mr. Lovell in the School, when it was announced that the town had agreed to grant permission to the proprietors of King's Chapel to take down the old house.

A fig for your learning: I tell you the Town,
To make the *church* larger, must pull the *school* down
Unluckily spoken, replied Master Birch—
Then *learning*, I fear, stops the growth of the *Church.*

We are also indebted to the Rev. Edward Everett Hale, for the opportunity of consulting his own "*Notes for a History of the Latin School of Boston,*" [in which he has transcribed one of Cheever's Latin Dissertations from the "Cheever Manuscripts," in the Massachusetts Historical Society, and a synopsis of the rest, as well as a letter in Latin to his son, afterward the Rev. T. Cheever, of Marblehead. who had asked his consent to marry a young lady of Salem,] and other valuable memoranda and assistance.

because you are most competent, not only to judge of its merits, but also to appreciate the difficulties which have been surmounted in the achievement of the work. There is also a manifest fitness in thus addressing to you my account of this educational edifice as a sort of a recognition, on my part, of your invaluable services in this department of school economy. You are familiar with the growth and development of American school architecture, from its rudimentary stage, in which you found it on entering upon your life-work as an educator almost simultaneously with Horace Mann, up to its present degree of comparative excellence. Of this great improvement you, more than any other man, have the right to say *magna pars fui*. I remember that a distinguished German educator, on receiving the first edition of your remarkable work on the subject, more than thirty years ago, said, "Dr. Barnard has added a new name [school architecture] to the vocabulary, and a new department to the literature, of education." And now a Swiss educationist of the first rank, in a general history of education, says, "Barnard was for Connecticut and Rhode Island what Mann was for Massachusetts. Never has a man labored so much for schools. His *School Architecture* is a classic book, which has transformed the buildings and furniture for schools."

This edifice, which has come to be designated as the "New High School-house," is, in fact, composed of two complete and essentially independent school-houses, nearly identical in size, plan, and design, and fronting on two parallel streets 220 feet apart; no apartments being intended for the common use of the two schools except the hall for military drill and the gymnasium, which, together, constitute one of the connecting structures. The whole scheme has not yet been consummated; the connecting structure shown on the plan of the "first floor" as fronting on Dartmouth street, and intended as the administration building for the School Board and its officers, exists as yet only on paper, a portion of the site being still occupied by five substantial brick houses.

For a very important part of the materials for this letter I am indebted to several of the contractors, and to a number of city officials; but especially to the accomplished and indefatigable City Architect, Mr. George A. Clough, to whose good taste, practical skill, and rigorous fidelity, the superior excellency of the building is very largely due.

THE SITE AND ITS PURCHASE.

The plan of associating two great schools in immediate proximity on one lot is, I believe, nowhere recommended or sanctioned in your comprehensive publications on school architecture. These schools were so placed, not from choice, but as the result of necessity. Separate and independent sites would have been preferred by the most intelligent members of the School Board; but, under the circumstances, it was impracticable to obtain good separate sites. It is doubtful if the associated arrangement has resulted in any saving of expense in building. One advantage, however, is derived from it, namely, convenience in the use of the drill-hall. As the gymnasium is twice as large as would be necessary for one of the schools, its cost was probably little less than two sufficient separate ones would have been. And, indeed, it was originally intended to be finished in two separate apartments, each school having its own. This may still be done.

Both institutions to be accommodated being central schools of the same grade, presumably of about the same size, and for pupils of the same sex, a site having the requisites for the one would be equally suitable for the other. This site comes near being all that could be reasonably desired for such schools, — being of good size; near the centre of population; convenient of access; not on a great thoroughfare, and yet near several; bounded by streets having, and likely to have, little traffic; open to light and air; peculiarly fortunate in its exposure to sunshine; and with surroundings and a neighborhood absolutely free from everything objectionable.

The acquisition of this site by the city deserves mention; a full account of it would constitute a curious, and not the least instructive, chapter in our municipal history. It took upwards of two years for the two sub-committees representing the Latin and English High Schools, and the School Board, to come to an agreement to ask the City Council to purchase the lot. This occurred in May, 1872. Among the members most active and influential in bringing about this result, the most prominent were the Hon. Henry S. Washburn, chairman of the Committee on the Latin School, and the Rev. S. K. Lothrop, D.D., who was for so many years chairman of the Committee on the English High School.

The latter gentleman took the lead in boldly advocating the most liberal provision in respect to space, and, in accordance with his view, it was voted to request the City Council to purchase the *whole square* bounded by Dartmouth, Montgomery, and Clarendon streets, and Warren avenue, with the exception of the corner occupied by the Clarendon-street Church, comprising 101,600 square feet. Through what a protracted and wearying series of discussions, conferences, solicitations, and manœuvrings this agreement as to the site was at last reached, I have good reason to remember. But the real struggle was yet to come, — to procure the favorable action of the City Council. It lasted six months. Failure to obtain this particular lot, which had long been held by an honorable capitalist with the expectation that it would be wanted for some public institution, would result, as it seemed to me, not only in an indefinite postponement of the much-needed provision for the accommodation of these important schools, but in the necessity, in the end, of accepting a site, or sites, far less desirable ; and so I felt it to be my duty to do what I could to secure it. But the difficulty of the task far exceeded all my calculations. It would require more space than can be allowed here to analyze the contest in all its details. In both branches of the City Council there were able and persistent opponents of the measure, and they were greatly helped in their opposition by the owners of certain rights in passage-ways which must be acquired, who put exorbitant prices upon their property, and the equally unreasonable demands of the trustees of the "Washingtonian Home" for an indispensable corner of the lot, upon which they were pushing forward, during all the time, the construction of a large building for an inebriates' asylum, to be pulled down in case of purchase, as it was. The recently annexed districts of the city, being already provided with five fully equipped High Schools, were generally indifferent or opposed to the measure, as one promising little or no direct advantage to them. Of course the irrepressible "tax-payer," who would limit public instruction to the three R's, did what he could through the press and otherwise to defeat the enterprise ; and to cap the climax, in the very crisis of the struggle our enemies were reinforced by aid and comfort from the coëducation camp. One of the ablest chiefs of that persuasion wrote for one of the leading papers a long, elaborate, and disingenuous article, full of misstatements of facts and pedagogical heresies, urging that this purchase should not be allowed until the

School Board should decide that the sexes should be mixed in all the High Schools.

Early in the contest the friends of the measure found it necessary to make a concession of the vacant corner on Clarendon street, and of the Dartmouth-street corner, occupied by the dwelling houses above referred to; thus reducing the area to 84,100 feet, and the cost from $415,000 to $280,000. The substantial success finally achieved required as hard fighting and as much courage as any educational conflict in which it has been my fortune to be engaged. And it is but just to say here, that the battle would have been lost, and the building would not have been built, without the unflinching persistence of two courageous and efficient coöperators, Mr. Charles J. Prescott, then chairman of the Committee on School-houses of the School Board, and Mr. Cyrus A. Page, a member of the Common Council. And then, at the end, all these efforts would have gone for nothing but for what seemed to be a providential favor. The narrow escape from failure is thus stated by the City Clerk: "The order was passed by the City Council Nov. 7, 1872, to buy the lot. The order was approved on the morning of Saturday, Nov. 9, 1872, and on that night occurred the *great fire*. It is safe to say that had not the order been passed *that day*, the land would not have been purchased at all."

THE PLAN AND DESIGN, HOW ORIGINATED AND PERFECTED.

The great fire, which came so near being disastrous to the project, turned out to be one of the causes of its ultimate success, by necessitating delay in building. Had the work gone forward with despatch, as intended, the edifice erected would have been without doubt a substantial and costly one, and fully up to the standard of the best in the country; but it would not have been up to the standard of the best school-houses in the world, as this building is, for the simple reason that the knowledge requisite did not exist in this country. The mass of the pupils in the public schools of Boston had better accommodations than those of any large city in the world; but we had no one school-house equal to the best in the world. The characteristics of the best school-houses in this country were well known to me, and I had some knowledge of school architecture abroad; but it was not until I visited the *Akademische Gymnasium*, in Vienna, at the time of the Universal Exposition of 1873, that I was able to picture in my mind the image of such a building as we wanted in Boston for these two schools. The study

there begun was followed up by visits to other first-class high-school buildings, not only in that city of wonderful schools, but in all the principal cities of Germany. In this way a valuable collection of views, plans, and descriptions of the best specimens was obtained.

The following paragraph on this topic is quoted from my report [October, 1873], on the exhibit of the Boston school system at the Vienna Exposition: —

"In respect to school architecture, while we made a better showing than any other American city, we were quite eclipsed by some of the European cities; that is, in some of the foreign cities school-houses have recently been erected which are architecturally and pedagogically superior to anything we have to show. The City of Vienna has individual school buildings vastly better than the best in Boston; but if you take all the school buildings in Vienna, the good and bad together, the average accommodations afforded to all the children of that city are perhaps not equal to the average of the accommodations provided for the children in Boston. What I mean to say is this, that Vienna knows how to build, and has built school edifices which are more durable, more safe, more convenient, more costly, and more beautiful, than any Boston has yet built, or is likely to build, in the near future. The reason of this is, that in Vienna, when a school-house is planned, it is done by the *combined science and wisdom of the most accomplished architects, and the most accomplished pedagogists*. No mere whim of a schoolmaster, and no mere whim of an inexperienced and uneducated architect, is allowed to control the design."

Early in 1874 an attempt was made to get an agreement upon the essentials of a plan to be *recommended* to the City Council, for the School Board had no authority whatever in *determining* what the plan should be. As was to be expected, foreign notions were not at once very highly appreciated. However, after much discussion and many conferences and hearings, the conflicting views of the members of the committees on the two schools, of their principals, and of the Committee on School-houses, were so far harmonized that permission was given me, with certain instructions, to draw up a "Description" of the accommodations to be provided. For designs in conformity with this "Description" the committee on Public Buildings of the City Council offered four premiums of $1,000, $800, $600, and $400.

The competing architects had free use of the collection of

foreign illustrations of school architecture above referred to. The four designs thus obtained were not without merit, and the amount paid for them was, in my judgment, well expended. But the best of them was far from being all that could be desired, and yet one of them would no doubt have been adopted, had not a supposed necessity for retrenchment in school expenses prevented an appropriation for a building at that time. The delay thus occasioned afforded a chance for another trial under more favorable auspices. In the mean time an act was passed by the Legislature, providing that no school-house should be built by the City Council until the plans thereof should have been approved by the School Board; and the School Board thereupon made a rule requiring the Superintendent to give his opinion in writing upon every plan proposed before the action of the Board upon the question of the approval of the same; and the City Council created the office of City Architect, choosing Mr. Clough as the first incumbent. These new conditions made success possible.[1] Previously the designs of our school-houses had been made by architects who were not devoted to school architecture as a specialty. Too often the architect having the most talent for wire-pulling, or having the strongest friends at court, would be selected rather than the one having the best qualifications for designing school-houses. The School Board had no authoritative voice in the matter, and the Superintendent could only advise and solicit and remonstrate. Hence the slow progress; hence the perpetuation of defects after they are discovered and pointed out. But the situation was now materially changed for the better. The chance of getting a bad design was immensely diminished, and the adoption of an undesirable one was impossible without an exposure of its defects, if the Superintendent happened to have the requisite knowledge and firmness. The city architect entered upon his work in a manner worthy of all praise. Four primary and two grammar school-houses were the fruits of his first two years' studies. Of these the Prince School, on Back Bay, was the one which most distinctly marked the new departure in school architecture, which we owe to German pedagogy and Mr. Clough's talent, and his devotion to the duties of his office. The exhibition of the plans of this building at the Philadelphia Exposition has

[1] These provisions had been suggested in my report for 1874, as follows: "If there had been, during the last twenty-years, a competent architect in the employ of the city, wholly devoted to this department, and if the School Committee had been invested by law with a veto power in regard to all plans, the result would have been far better than what we now see."

already borne fruit, as was seen in the prize designs exhibited last year in New York. It is to be regretted that circumstances prevented the architect from giving this modest but admirable building the proper æsthetic character. It is especially interesting as being the best study preparatory to the master-piece.

At length, after the lapse of seven years from the time Mr. Z. Jellison introduced into the School Board an order requesting the City Council "to procure a suitable lot upon which to erect a building for the accommodation of the English High School," the City Architect received instructions, in January, 1877, to prepare the design for this double school-house. He took hold of the project with the true art spirit, aiming at perfection and sparing no pains to realize it. He had in hand the best information on the subject to be obtained at home and abroad. The "description" above referred to was taken as the basis of his instructions, but such modifications were made as he and the Superintendent saw fit to agree upon, and they were always in harmony on every point, so that when the latter came to give his official opinion on the completed design as submitted to the School Board, he had nothing to say about it except that it was in all respects satisfactory. The School Board voted its approval of the design in June, 1877, without requesting any change in its provisions. A copy of the design was taken by me to the Paris Exposition of 1878, as the best new thing in the way of school progress Boston had to show, and it was one of the prominent motives which secured the award of a gold medal by the international jury on secondary education.

THE APPROPRIATIONS AND COST.

The order to build, accompanied with the requisite appropriation, was not reached until nearly five years after the purchase of the lot. This delay was, as has been intimated, primarily due to the great fire and the subsequent financial crisis. But it must be attributed in part to the rather exceptionally conservative views respecting school expenditures held by the two excellent mayors of that period. The incumbent who came into the office of mayor in 1877, the Hon. Frederick O. Prince, taking a different view of the matter, lost no time in declaring himself in favor of a liberal appropriation for the building. I cannot help remarking here, that, in taking this stand, he acted, not only like a filial son of his *alma mater*, the old Latin School, but that he acted in full accord with the noble example afforded by the speech of Mayor Quincy, the

younger, at the dedication of the Quincy Grammar School-house in 1848, which you so warmly commended for its boldness, in one of your publications of that time. "As chairman of the 'city fathers,'" said he, "I do not hesitate to stand here and tell the tax-paying community that we have in this manner expended $200,000 of their money, and I am confident the question will not be asked, Why spend so much? Why spend more for popular education in the city of Boston than is expended in the whole of Great Britain?" To appreciate the "boldness" of this stand, it must be recollected that $200,000 for school-houses in Boston then was equivalent to upwards of a million for that object now. That is the sort of "boldness" which has made what is best in the history of Boston. But the world moves, and the metropolis of Great Britain may now be cited as one of the foremost cities in the world in respect to liberality in expenditures for school-houses. It is a curious fact, that foremost among the "city fathers" who supported the mayor in this commendable measure was found the same gentleman, Mr. John E. Fitzgerald, who had been, as member of the Common Council, the most formidable of the opponents of the purchase of the lot.

The first appropriation for the building, $350,000, was ordered May 25, 1877, and at the same time it was provided that the proceeds of the sale of four old school-houses and sites, already vacated, or soon to be relinquished, by the school department, namely, the Bowditch, old Latin and English High, old Franklin, and Mayhew, should be applied to this purpose. It is worthy of remark that the amount appropriated for the building, in accordance with the estimates of the architect, was not exceeded in carrying out the design, except for additional fire-proofing. The land was bought when prices were at the maximum of inflation, but the contracts for the building were mostly made when prices were at the lowest point, a large amount being thereby saved.

The several appropriations were as follows: —

The lot of land	$280,000
The building	350,000
Fire-proofing roof and floors (additional)	33,000
Heating and ventilation	35,000
Furnishing	50,000
Half the wall, Clarendon-st. Church	800
Placing statuary	2,000
Total	$750,800

Cost of building, not including land and furnishing, $418,000, or $8.25 per square foot actually covered.

THE CONTRACTS AND CONTRACTORS.

While the contracts on the construction of the building, including the heating and ventilating apparatus, were executed under the direction of the City Architect, the Superintendent of Public Buildings, Mr. James C. Tucker, had charge of the furnishing contracts.

The testimony of the City Architect as to the manner in which the contractors on the construction fulfilled their agreements is so creditable to them that it well deserves to be recorded in this connection.

"The construction of the building is thorough in all its parts, and upon examination will be found of good workmanship. The contractors exhibited the greatest pride in the fulfilment of their agreements with the city, and there never was a jar between the architect and the mechanics, either on the building, or in the settlement of accounts."

And what makes this acknowledgment peculiarly honorable to the mechanics is the fact that the architect was faithful and scrupulous to the last degree in demanding all that was "nominated in the bond." This gratifying result, which looks a little like a tendency to the millennium, was perhaps in some degree due to the good schooling of the Boston mechanics. That this was the case in respect to the most important part of the work, — piling and stone foundations, — which was done much under my eye, happens to be within my knowledge. The brother contractors were poor little emigrant boys in the Quincy School on the occasion already referred to; they were of that number of whom Mr. Quincy said, "Nearly half of the boys are not American; their parents are unfitted for the duties of a republic; but these children, educated side by side with our own, will be trained to become worthy citizens of this free country," — a prophecy how well fulfilled in this instance! I was touched at the pride they took in having a hand in this work, and in doing it with perfect thoroughness. And they said to me, "You see in us here what the public school made us."

DESCRIPTION.

In its general arrangements the block plan consists of a parallelogram, 423 feet long by 220 feet wide, the longest sides, or main buildings, fronting on Warren avenue and Montgomery street, the Latin School occupying the former, and the English High School the latter.

There are two courts within this block, of equal size, the division between the two being made by the location of a central building, which is connected with the two main street fronts by means of a transverse corridor. These courts, as the plan shows, not only afford the most desirable advantages of light and air, but also serve the purpose of separate play-grounds for the pupils of each school.

Across the easterly end of the block, and connecting its two sides, are located the drill-hall and gymnasium; and across the westerly end, fronting on Dartmouth street, a building, as shown on the plan, is proposed to be erected hereafter, as has been mentioned, for the accommodation of the School Board and its officers.

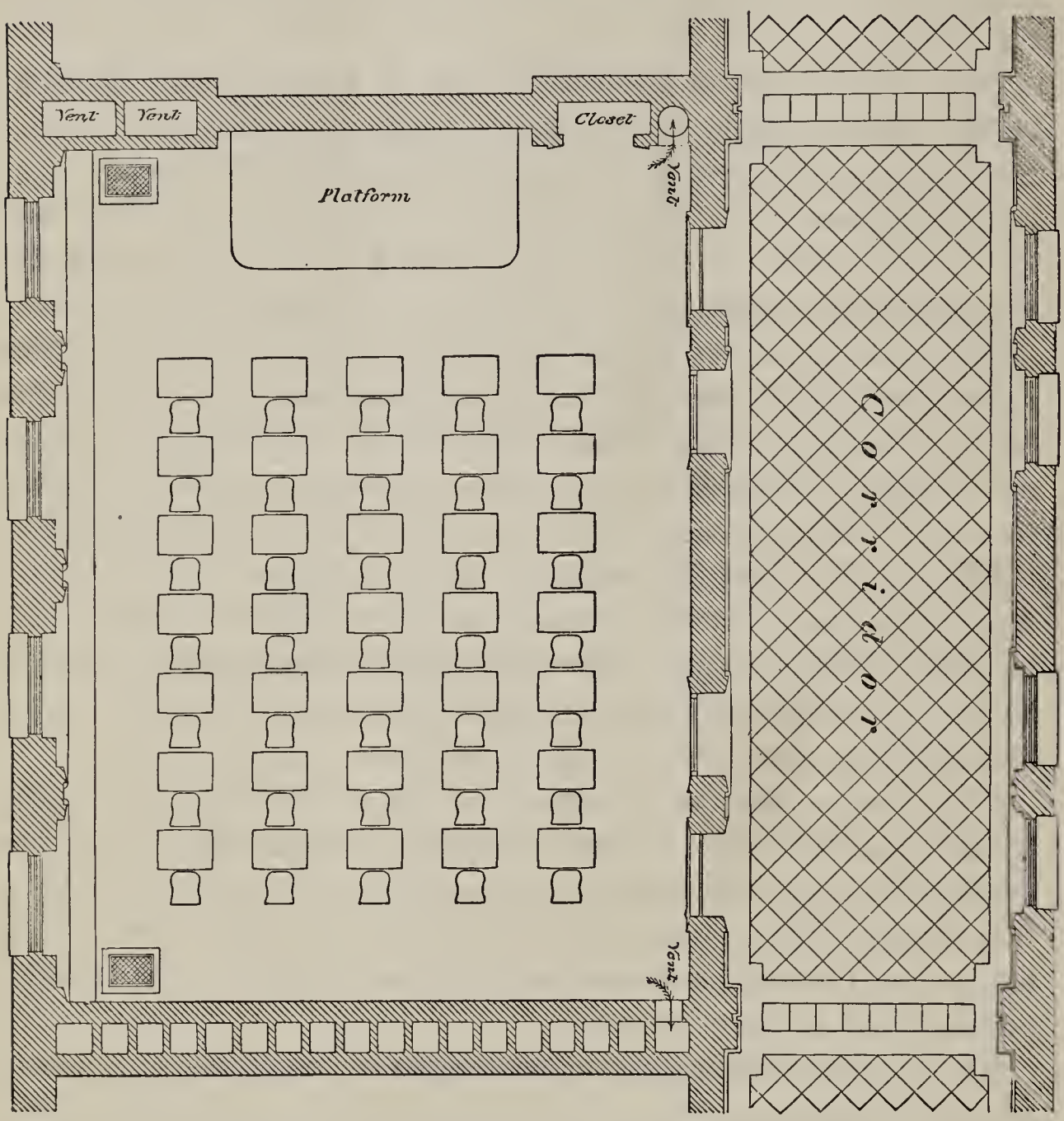
Each of the street fronts of the main buildings is divided into three pavilions, — one central and two end pavilions, — the central pavilion being more pronounced in its proportions as to width and height. The main buildings have three stories and a basement, the latter being a clear story facing the courts.

The style is modern renaissance, having all the lines of strength treated architecturally in buff sandstone, and the frieze courses inlaid with terra-cotta, while the back ground is of Philadelphia face brick. The plinth of the street fronts is laid in solid buff sandstone, dressed and relieved with mouldings. The underpinning is of dressed granite.

The exterior ornamentation, the designs for which were furnished by the well-known sculptor, T. H. Bartlett, is more remarkable for its classical elegance than for its profusion. It consists mainly of the terra-cotta heads in the gables of the dormer windows, the terra-cotta frieze courses, the decoration of the friezes on all the piers and buttresses, with festoons of various designs in relief cut in the stone. Especially noteworthy are the festoons of oak and laurel in high relief carved on the spandrels of the grand entrances.

The arrangement of the plan is simple; longitudinal corridors extend the full length of the main buildings and parallel with the

street fronts. In the central pavilions, opposite the ends of the transverse corridor, and at its intersections with the longitudinal corridors are placed the two grand entrances, one from each street; these entrances are a "feature" in the design, both internally and externally, ample space being given at the intersections of the



Plan of School Room and Corridor

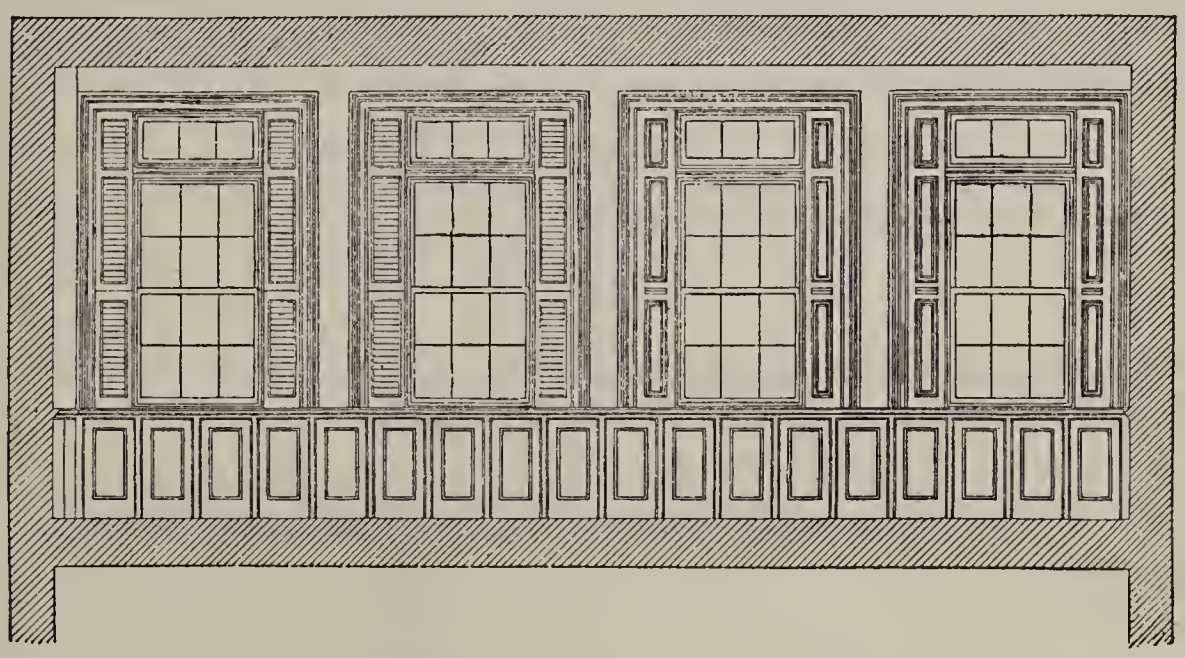
grand corridors where they are located for the placing of statuary. There are also four other entrances from the streets, two in each main building, at the terminations of the longitudinal corridor, one being in each end pavilion.

There are eight staircases, one in each end pavilion, connecting

with the entrances at the terminations of the longitudinal corridors, and two in each of the central pavilions, right and left of the grand entrances respectively.

The drill-hall, another "feature" in the design, is on the street level; it is 130 feet long on the floor, by 62 feet wide, and 30 feet high; above the galleries, which are at the ends, it is 160 feet long; the seating capacity of floor and galleries is sufficient for 2,500 persons; it has four broad entrances, at the ends from Warren avenue and Montgomery street, at the sides from Clarendon street and the eastern court. The floor is of thick maple plank, laid in a solid bed of concrete; it is finished in natural materials, and is so treated as to get a constructional effect of open timber-work, the wood being of hard-pine, shellacked and varnished, and the interior walls of Philadelphia face brick, laid in bright red mortar, and trimmed with buff sandstone.

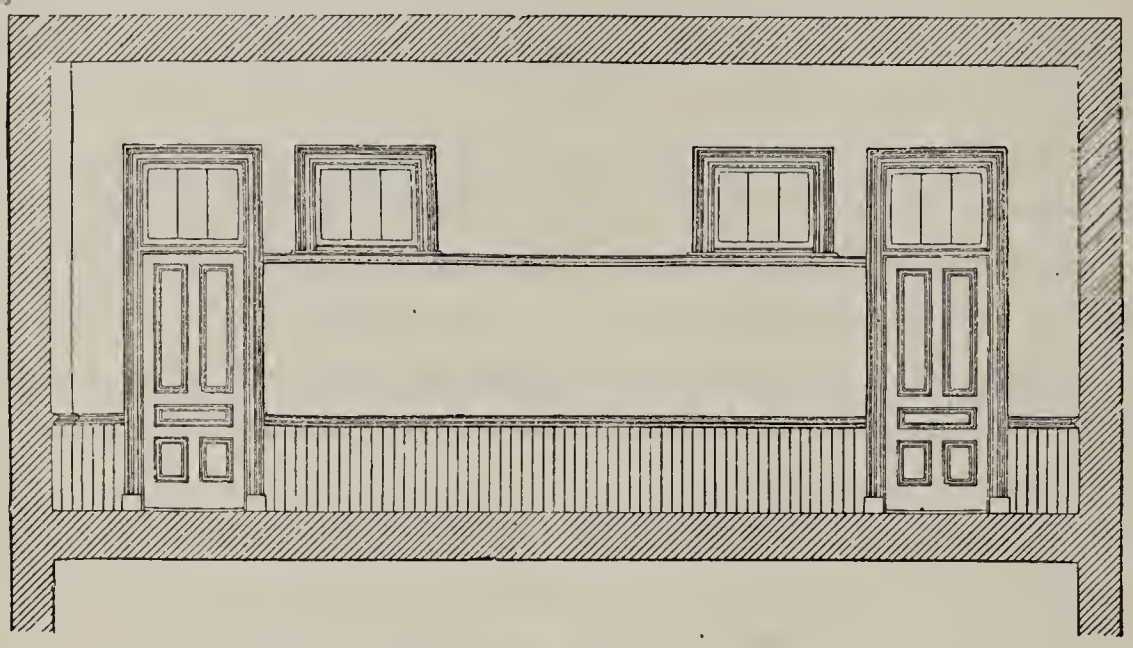
There are 48 school-rooms, 20 being on the first and second floors respectively, and 8 on the third floor; 12 receive their light from the courts; the remaining 36 occupy the street fronts. The typical school-room of this building is intended for 35 pupils, but will accommodate 40 or more, according to the mode of seating and the size of the pupils; it is 32 feet long and 24 feet wide, and 14 feet high; it is lighted by 4 windows, 9 feet 6 inches by 4 feet



Window side of School Room.

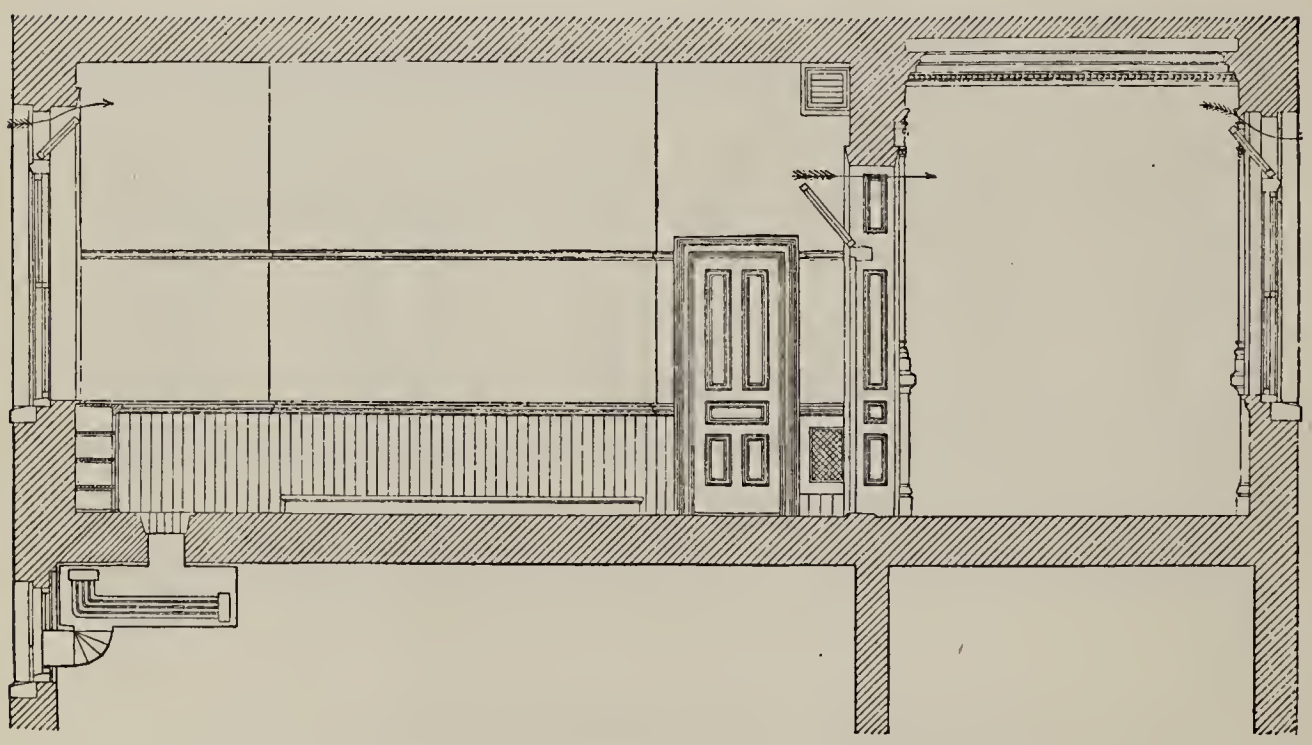
6 inches, placed on the longer side 6 inches from the ceiling and 4 feet from the floor, and equally spaced, with transom sashes hung, as shown in the cut, above the sliding sashes; it has, on the side

opposite the windows, two doors opening from the corridor; over the doors are top-lights for ventilation, and between the mtwo high lights hung on hinges. The pupils face the platform at one end of the room and receive the light on their left. Under the windows are cabinets for coats and caps, there being no separate rooms for this



Corridor side of School Room.

purpose. There is a closet sunk into the end wall, where the platform is, for a teacher's wardrobe. This description applies to most



Transverse section of School Room and Corridor.

of the rooms, and where there is a variation from it the difference is not essential.

The assembly halls are on the third floor, in the central pavilions, are 82 feet long by 62 feet wide and 25 feet high, each having a seating capacity for 850 pupils, with the amphitheatre arrangement.

The library rooms are on the first floor, on the right and left from the transverse corridor in the central building, each being 54 feet long and 32 feet wide, with octagon ends to catch the light at different angles. They are furnished with bookcases against the wall on all sides, excepting the door spaces, made of light oak, about 6 feet high, with glass doors. The windows come down to the top of the bookcases. The floor is of Italian marble tiles, in white and slate color. The walls are of a reddish-brown color, with light trimmings. The top of the cases is ornamented with busts, and the walls with valuable pictures and engravings.

Over the libraries, and of the same size and shape, on the second floor, are the lecture halls for the natural sciences. Each of these has two conveniently connected rooms, one for physical apparatus and the other for specimens of natural history.

Near the principal entrances, on the first floor in the central building, there are for each school a teacher's conference room, with an adjoining reception room; a head-master's office and a janitor's room; on the second floor adjacent to the transverse corridor are 2 suites of apartments, each having 4 rooms, for janitors' dwellings, each suite being connected with the basement by a separate staircase.

In the central pavilions, at convenient locations on each floor, there are ample dressing-rooms for the accommodation of the teachers. The water-closets and urinals for the pupils are located in four sections winged out from the principal staircases in the central pavilions, and are arranged in tiers, there being two stories of closets to each story of the building, one of which is entered at the corridor level, and the other from the half-landing of the staircase above. There are six of these tiers in each section, which are connected by a spiral staircase in a round tower at the exterior angle running from the basement to the roof of the building, the top of which is surmounted by a large ventilator. By other means in addition to this the closets are completely ventilated. There are two spacious drawing-rooms for each school, on the third floor, one for model drawing and the other for copy drawing, both having side and sky lights, the arrangements of which were made under the direction of the city Director of Drawing, Prof. Walter Smith.

Connected with each of these drawing-rooms, at either end, is a room for the safe-keeping of the models and copies.

In connection with the drill-hall there are two rooms for the military officers, and an armorer's room, furnished with a work-bench and the requisite tools.

The extensive basement, besides the space necessary for the steam boilers and the storage of fuel, affords a covered play-ground for the pupils. A part of the English High School basement has been fitted up in good taste, and with every desirable convenience for the occupancy of one of the branches of the Public Library. It is to be hoped that one or two of the basement rooms may be utilized as a refectory where the pupils may obtain a wholesome lunch at a moderate price.

No chemical laboratory was supposed to be needed by the Latin School, and hence none has been provided; but the provisions for instruction in chemistry on the English High School side are believed to be as near perfection as has yet been reached, having regard to the objects and grade of the institution. The portion of the block appropriated to this purpose is architecturally a detached building, located at the east end of the High School building, and facing Montgomery street, and between it and the southerly end of the drill-hall, being separated from the rest of the edifice by fire-proof walls, as far as convenience of access would allow. The general character of this building and its ventilation were designed by the city architect. Credit for excellence in other respects belongs to Professor C. J. Lincoln, instructor in chemistry in the English High School, who kindly furnished the following description of this unique combination of contrivances, which must be seen to be fully appreciated.

The lower floor is occupied by a lecture room 35 feet by 40, and capable of seating about 100 pupils. The room is constructed with rapidly rising tiers of benches, and is fitted with a lecture-desk and the ordinary appliances of a chemical lecture-room.

On the second floor are the laboratory and accessory rooms. The former is of a general rectangular shape 35×30, with an alcove 27×7, and is surmounted by a dome-like roof, from the centre of which rises a short steeple or cupola. Of the interior arrangements the working benches of the pupils are the chief feature. These occupy the middle area of the room, and will accommodate 44 boys at any one time. They are made of pine, grained,

with tops covered by white glazed tiles, contain the usual gas and water piping, and are surmounted by shelves for reagent bottles. Each pupil occupies a space of 2 ft. 10 in. in length, and in this distance are constructed the drawers and closets for four separate sets of apparatus, thus furnishing storage for 176 sets in all. The old-fashioned cast-iron sink, which was so made as to serve as a pneumatic trough, has been rejected, and earthenware bowls, sunk to the level of the benches, are substituted, one for every two boys. The ventilation of the room is accomplished by means of a large wrought-iron cylinder, connecting with the heating apparatus and supported in a flue which occupies one corner of the room, and conducts to the cupola. This cylinder has been found to heat the air so as to produce a current sufficient not only to ventilate the laboratory, but to prevent noxious fumes from circulating through the corridors and rooms of the building. One side of the room is occupied by a "hood" or "fume chamber," which connects with the ventilating flue, and is employed for the more noxious experiments. A Richards' jet aspirator bellows has been constructed for general use, and Richards' jet aspirator pumps for rapid filtration have been attached to some of the desks.

A variety of steam baths to replace the old water-bath, for evaporation purposes, have been arranged, and also a drying chamber heated with a steam coil.

Connecting with the laboratory are two small side rooms. One is for a balance and storage of apparatus, and can be darkened for spectroscopic experiments. The other is a preparing room, but is fitted with working desks and drawers, and is used also as a store-room for chemicals.

It is not claimed that there is much that is original in the designs of the various articles of furniture and apparatus of the laboratory, but that an attempt was made to ascertain and adopt the best forms wherever they could be found, while the chief aim of the designer was convenience and ease in use. In fact, the latter, together with the problem of what is needed for an institution of the grade of a high school was kept constantly in mind in all its arrangements, much more than any ambition to have a completely equipped laboratory, which might be excellent for a technical school, but largely useless to this school.

Practically the buildings are fire-proof throughout; the corridors

are all constructed with iron beams and brick arches, and laid with a finished floor of black and white square Italian marble tiles; the under sides of the arches over the corridors are plastered upon the bricks, and the beams covered with a heavy coating of Keen's cement upon wire net-work, — these corridors, in themselves, dividing the whole block into four fire-proof sections. The several apartments are separated by massive brick walls, and all the floors and the spaces between the furrings upon the walls are filled with fire-proofing; the staircases are wrought of ornamental iron work, built into the brick masonry, solid.

The heating and ventilation of the building are accomplished on the system of indirect steam, by admitting fresh air against the heated coils in enclosed iron chambers in the basement, which is conducted from them into the rooms, against the windows or cold surface; the quantity of fresh heated air admitted in each room is sufficient to supply each pupil 8 cubic feet per minute, the same, when vitiated, being exhausted on the opposite side of the room from where it is admitted, through ventiducts of equal capacity, which continue direct to the roof; in these ventiducts are inserted steam-pipes to rarefy the air and keep up the ventilation. As an additional means of ventilation the corridors are made use of by a system of top-lights over the doors and windows of the rooms and the windows of the corridors.

The heat is supplied by 8 sixteen-foot steam tubular boilers, arranged to work on sections of two boilers to a section. These 4 sections are grouped in the basement of the central building.

With the exception of the libraries the walls wear the natural whiteness of the skim coat. After the requisite seasoning they are to be appropriately tinted.

The floors and platforms of the rooms, with the exceptions already mentioned, are of Southern-hard pine, while the standing work is of the best white-pine, grained and varnished, with the exception of the corridors, where it is painted in parti-color.

Both grand vestibules, at the intersections of the transverse with the longitudinal corridors, are decorated with statuary. On the Latin-School side stands the fine marble statue by Richard S. Greenough, a Latin-School boy, which was procured by the graduates of the school to honor those who had honored her, and especially to commemorate those who had fallen in defending their

country. This statue represents the *Alma Mater* of the school, resting on a shield which bears the names of the dead heroes, and extending a laurel crown to those who returned from the war. On marble tablets, on either side of the vestibule, are engraved the names of all the scholars who served with the national forces without losing their lives. This statue, excellent alike as a work of art and as an inspiration, was dedicated in December, 1870, with an oration by William M. Evarts and a poem by William Everett, both graduates of the school. The cost, in its present position, has been $8,000, the city paying $1,000 for placing it in this building.

In the grand vestibule of the English High School stands an extremely beautiful group in marble, by Benzoni, of Rome. The subject is, "Flight from Pompeii." The pedestal, octagon in form, is of rare African marble, of a dark variegated color, with 8 panels of white marble, representing, in bas-relief, dancing girls. For this costly piece of statuary the school is indebted to the generosity of a graduate of the school, Henry P. Kidder, a wealthy and public-spirited banker of Boston.

FURNITURE AND FITTINGS.

The school-rooms are furnished on three sides with the usual wall black-board, properly adjusted as to height from the floor, and width, and provided with chalk-receivers.

The closets for coats and hats are placed in the wall under the windows, the doors taking the place of wainscoting on the window side of the room. Each closet is divided into two transverse sections, one section being allowed each pupil. There is also for each room an umbrella stand, and a movable hat and coat rack in the corridor.

The time is furnished in all the rooms by electric dials connected with one central clock. Of this system of dials the makers say, "This system of driving electric dials by one central clock was not invented by us, but the mechanism or machinery by which we do it is original. As you well know, the standard clock is wound once a week, and is driven by a weight; the electric dials, of which there are over 50 in the building, are driven by electricity, and, to insure the performance, it is only necessary to keep the battery in order. We claim for this system two advantages: first, uniform time throughout the building; and, secondly, there is only one clock to be wound."

The school-rooms are not yet all furnished; such as are, are provided with a handsome black-walnut bookcase, of the Eastlake pattern, four feet long, eight feet high, with closets and drawers in the lower part. This is rather in the way, and is hardly in keeping with the finish of the rooms; and, besides, it is quite expensive. I should have preferred an inexpensive case, made to harmonize with the finish of the room, and placed above the line of the wainscoting, in one corner, out of the way.

The teachers' desks are of oak, with drawers on either side. The teachers' chairs are of the Queen-Anne pattern, having black-walnut frames and cane seats. The head-masters' offices are fur-

nished with black-walnut roll desks of the pattern shown in the cuts. The libraries, lecture-rooms, reception-rooms, etc., have the

usual furniture. The drawing-rooms are as yet but partially furnished. The assembly halls are seated with individual chairs of perforated wood and iron frames, fastened to the floor.

On the platform of each assembly hall is a grand piano.

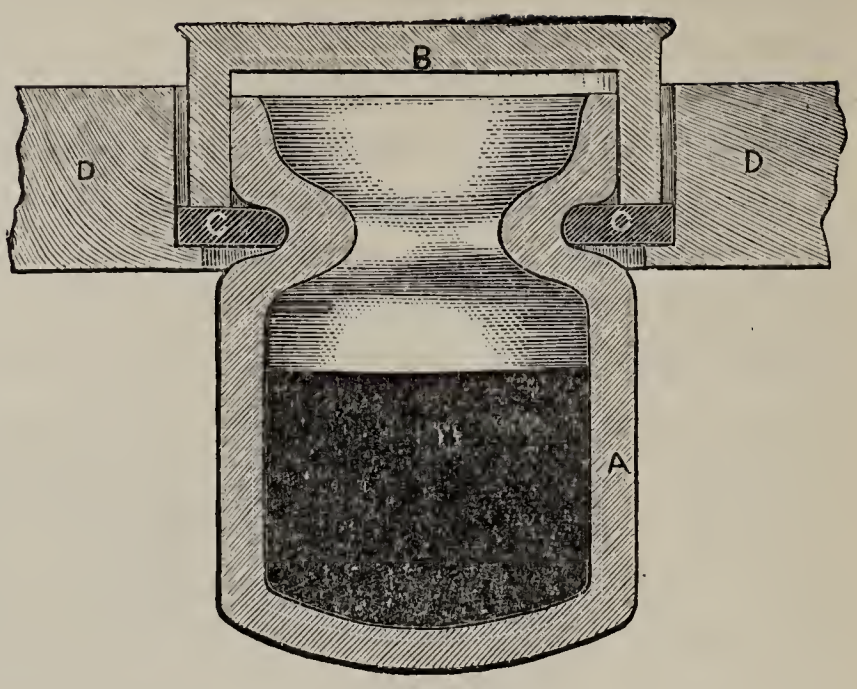
The windows, to the number of about 500, are furnished with Brintnall's patent sash-elevator, which saves the sash and glass, and does away with the pole and hook formerly used for opening and closing windows, and at the same time is always ready for use when wanted. The operation is like that of raising and lowering a flag. A brass pulley is fastened in the centre of the top of the window-frame, a cord is rove through it, one end being made fast to the bottom of the upper sash by a screw-eye, and the other end furnished with a hard-rubber ring, left to hang down to the bottom of the lower sash; pulling upon this cord shuts the window. For opening, there is simply a cord rove through a hole in the centre of the top of the upper sash, and the end knotted, the other end coming down within reach, and furnished with the rubber ring.

Gas fixtures of tasteful designs are put up in the assembly halls, vestibules, corridors, and offices, at an expense of $3,200.

The requisite gymnastic furnishings have not yet been procured.

The most important article of school furniture is the scholar's desk and seat. You are familiar with the history of the progress that has been made in this direction. The chapter on school furniture, in your "School Architecture," contains all the science of school seating which was known at the time of its publication, and, if I am not mistaken, iron supports of school desks were first suggested by you.

All the desks are furnished with a glass ink-well, invented by A. D. Albee, and named the "Best," which has given the greatest satisfaction in other Boston schools. The following description and the accompanying sectional view will show its peculiar construction: —



The well, *A*, is composed of glass, and has a narrow neck, around which is placed the rubber ring, *C*, whose office is threefold: to support the well in the desk; to act as a cushion, on which the glass cover, *B*, rests; to prevent ink from getting inside the desk in case of accidental spilling of ink on the desk. The cover, *B*, is a glass cap, made to fit into the hole in the desk-top, projecting above it enough to allow its easy removal by the fingers, but not enough to be knocked out of position by accident. *D* represents the wood-work of the desk, showing the ink-well in position.

A part of the school-rooms has not been seated. The whole number of chairs and desks already furnished is 1,114, all being single desks. Of these 1,064 are of the well-known Boston High School pattern (cut above), which has been perfected by more than thirty years of experience. It is my belief that there is no combination superior to this. The desk, which is of cherry, shellacked and varnished, is 26 inches long; the width of the top is 20 inches, the fall lid being 15 inches wide and the flat 5 inches, at the back of which is a back board rising three-fourths of an inch, just behind the hollow for pens and pencils. The slope of the fall is $1\frac{3}{4}$ inches. The fall is provided with an iron contrivance to prevent it from opening too far, thereby straining the hinges and hitting the head of the pupil in front; and noise in shutting down is prevented by two solid rubber pins in the corners of the desk. There is a hollow inside for pens and pencils. The former brace to the iron stands of the desk is replaced by flanges or ears at the top of the stand, 5 inches long, and firmly screwed to the bottom of the desk. The chair is of maple, and, like the desk, is shellacked and varnished. The chairs and desks are of one size, but the iron stands are of two heights, 650 being of size or height No. 1, and the rest of size No. 2. The castings were painted green and bronzed with "gold" bronze.

This furniture is of the best materials and workmanship, and will last a century with fair usage. It was furnished by A. G. Whitcomb, of Boston, who is at present worthily occupying the position in this line which Samuel Wales, Jr., occupied thirty years ago, and which Joseph L. Ross occupied more recently.

The rest of the desks and chairs, 350, are of another pattern, furnished by Messrs. Lawrence, Wild & Co., and put in rather as an experiment. The desk, exclusive of the iron support, which is rather clumsy, does not differ, as to size and shape, from the "Boston" pattern. The chair or seat is very different, having *two* iron supports similar to those of the desk. It is made of hard-wood slats, 2 inches wide and about 2 feet long, 6 for the seat and 7 for the back. The slats run longitudinally, and, when not in use, the seat may be turned up, — a contrivance of little use when the seat and desk are for a single pupil.

CHARACTERISTICS.

It remains now to specify with distinctness the leading characteristics of this edifice, which in their combination constitute its superiority over other school buildings heretofore erected in this country, and render it so interesting as a study both by school-men and architects.

1. A mere glance at the plan reveals at once to the eye of the expert the capital peculiarity of this block, which of itself renders it unique in American school architecture, namely, its arrangement around interior courts. This, I believe, is the first instance of the realization of this court plan or idea on a considerable scale in any school-building in this country. The most serious defects in our large school-houses have resulted from the ignorance or disregard of this idea by our architects. This idea is distinctly foreign in its application to school-houses. It is Mr. Clough's great merit that he is the first to give it a practical application in this country. The principle may be thus stated: *So plan the building that it shall be in no part wider than the width of a school-room with the width of the corridor added.* We have college and other educational buildings with wings at right angles to each other, but not planned in accordance with this principle. The superiority of this *court plan* over what may be called the *solid plan*, which has hitherto prevailed, is found more especially in the advantages it affords for light and air. So important do I consider this idea in school-house building, that I doubt whether there can be a first-class school-house of any con-

siderable size in which it is not applied. The disadvantages of the solid plan may be appreciated by comparing our two most conspicuous examples of it, the Massachusetts Institute of Technology and our Girls' High School, with this block.

2. The perfection of the school-rooms is another of the more important characteristics. It has been said that the rooms are not large enough. One might as well say that a bushel measure is not as large as it should be. The rooms are as large as they need be *for the objects in view in planning them;* and in fact a margin was allowed for a change of views with a change of management. The rooms are intended for the most ample accommodations for 35 pupils of adult or nearly adult size. But they will accommodate perfectly well *forty-two* or *forty-nine* pupils of the lower classes, if not extravagantly seated, as to distance. There are strong objections to rooms of too large size besides the cost of construction and of heating. I would not have one of the rooms one foot larger than it is. The highest pedagogical authority has decided that a school-room for a high school should not exceed 27 feet in length or 20 feet in width, the story being 14 feet in the clear, — and this for 49 pupils of the highest class. The King William's Gymnasium, in Berlin, one of the grandest school-buildings in the world, in the building of which the highest authorities in architecture and pedagogy coöperated, provides for the pupils of the highest class, 18 or 20 years of age, 10.6 square feet of floor per pupil. The rooms in our building furnish 20.6 square feet to a pupil, very nearly double that of the model Prussian edifice. To adopt an extravagant mode of seating, and then plan a building in conformity with it, would be a preposterous proceeding. If it is necessary to place 42 or 49 boys in one of these rooms, this can be done if the desks are not unnecessarily large and placed at an unnecessary distance apart. The desk at which I am writing, and have written and studied for ten years, is 21×16 inches. On a floor 32×24 feet 48 desks of this size could be placed, leaving 13 feet for aisles, and 13 feet of space for the teacher's platform, and spaces in front and rear of the desks. My conclusion, then, is that the school-rooms of this edifice, taken as a whole, considering their size, proportions, ventilation, and lighting, place it without a rival in this respect among school-houses of its class.

3. The omission of the clothes-room in connection with the school-rooms. On the first occupancy of the building it was all at

once discovered that the school-rooms were not provided with the room attached to them, for coats and hats, which are now so common in our modern school-houses. And the cry was raised that somebody had blundered. Everybody concerned hastened to say, It is not I. It seems to have been wholly forgotten that seven years before, in those conferences about the plan to which I have alluded, when there was a committee of twenty-one members on each of the schools to be accommodated, this matter was considered in every light of which it is capable, and that the decision reached was to dispense with the separate clothes-room. Those forty-two gentlemen were nominally responsible for that decision, but the real responsibility belongs to me. It was my proposition, and my arguments convinced the forty-two judges. There is not room to repeat the arguments here, but I claim that the omission of the coat-room is a distinct merit in the plan, considering the project as a whole. In saying this, however, I do not mean to be understood as saying that it would be better to omit this provision in all school-houses. What I maintain is that it was the right thing to do in this project. The particular provision made for the accommodation of hats and coats, as already described, was not my invention. It is an original and ingenious device, and may perhaps prove to have been the best contrivance. But this is merely a matter of a little carpentering, which may be altered, and is not at all a part of the solid and permanent structure. Adequate seating for the intended number of pupils might be so contrived as to leave room enough for convenient and sufficient closets at the rear end of the room, or on the side opposite the windows. This suggestion involves the question of black-boards. It seems to be taken for granted with us that every school-room must be lined with black-boards. We have come to adopt our teaching processes to this black-board theory. There are the black-boards, and the teacher takes it for granted that he is not teaching well unless he turns out simultaneous black-board work by the acre. This is a mere fashion. The black-board is indispensable, and so is oral teaching; but there may be an excess of chalk as well as of talk. The crayon must not usurp the place of pencil and pen. At any rate two sides of a school-room are enough to cover with black-boards, and I am by no means certain that the German plan of one or two good portable black-boards is not better than the American plan of lining the walls. And thus the question of clothes-rooms touches even the question of methods of teaching. And so every contrivance in the design of a

school-house should be determined upon consideration of all its relations.

4. The hall for military drill. This is not a foreign idea. This is the only one, connected with a public school, that has come to my knowledge. Some of its numerous merits, architecturally considered, have been referred to. Pedagogically I regard it as a great acquisition. I hope the example will be imitated wherever the expense can be afforded. A secondary but not unimportant consideration in favor of such a hall is, that it can easily be converted into a grand assembly hall for public occasions.

5. The gymnasium. Long ago it was made a standing rule in Germany, that no considerable school-house should be built without having a room for gymnastics. In this country, as yet, this feature has been introduced only in very exceptional instances. This hall is larger, I think, than the great Turnhalle of the city of Berlin. But I would not claim credit for its size, which is really larger than is necessary, and was made so large simply because, under the circumstances, it cost no more than a smaller one would. But a sufficient separate room set apart for gymnastic exercises is so exceptional a provision in our school architecture that this feature is entitled to claim recognition as an important characteristic.

6. The chemical building, both in respect to its detached location, and to the completeness of its fittings and equipments, and its adaptation to the wants of such a school.

7. The character of the lecture-rooms for natural science, each with two cabinets attached, one for physical apparatus and the other for natural-history collections.

8. The libraries, both in respect to their æsthetic character and their adaptation to the purpose.

9. The ample provision for conference-rooms for teachers, and offices for the head-masters and janitors.

10. The unique and successful provisions for water-closets and urinals on each floor of the building. The practicability and convenience of such an arrangement were first made evident to me in visiting foreign schools. The system by which practical application of the idea is here made is quite superior to any other within my knowledge.

11. The treatment of the assembly halls. I do not refer to the amphitheatre plan, and the individual theatre seating. My æsthetic feeling inclines me to prefer a level floor with straight oaken benches of a good pattern. But their location on the upper floor of the central pavilions made it practicable to give them the requisite

size, symmetry, proportion, and lighting. They are no doubt the best models yet seen in this country, and practically leave nothing to desire. In respect to ornamentation they are yet unfinished. The walls and ceiling will in time be appropriately frescoed, and the friezes decorated with sculptured reliefs. But the time has not arrived when we can dream of rivalling Vienna in the artistic treatment of school halls. It will probably be some time yet before America will be able to boast of a school or college hall equal in its artistic character to that of the Akademische Gymnasium.

12. The drawing rooms, of the two descriptions, all spacious, and having every desirable quality, each being provided with two adjoining rooms, one on either end, of ample size for the safe keeping of medals, copies, etc.

13. The fire-proofing, a characteristic of immense importance, and never before attempted to the same extent in a school-house in this country.

14. The iron staircases, in respect not only to their fire-proof material, and rubber-padded steps, but in respect to their spaciousness, being nowhere less than six feet wide, and number and convenient arrangements.

15. The perfection of the lighting of every part of the vast block, and the complete success of the system of heating and ventilation.

16. The composition of the design, the harmonious, symmetrical, and convenient arrangement of all its parts,—an arrangement which combines, in a most remarkable degree, both æsthetic and pedagogical requirements. Herein, in my judgment, the genius of the architect is most signally displayed.

THE ENDS IN VIEW.

In elaborating this project regard was had, not only to the existing organization of the High-School instruction of the city, but also to its future development in the right direction. The ideal to be aimed at in the future development was much considered by me in connection with this design, and this chapter of the memoirs of my superintendency would be incomplete without some indication of what that ideal was.

It was assumed as a fundamental principle, that adequate secondary instruction in all its branches — that which lies between the limits of the elementary school and the college — should be furnished to pupils of both sexes, at the public expense. This principle has been long practically realized in Boston; and everywhere throughout the civilized world the general drift of public

sentiment is in the same direction. It is essentially a democratic principle, and its adoption marks the progress of social and political equality. In providing, in accordance with this principle, for the prospective as well as the immediate wants of a great city the *size* of the building should be determined by the number of pupils which can be managed most economically, with due regard to efficiency, in one establishment, and not by the exigency, fancied or real, of a particular conjuncture. Such was the consideration which determined the size of each of the two school-houses comprised in the block, eight hundred pupils being assumed as the maximum number for such schools.

It was further assumed that separate education of the sexes, and not coeducation in this grade of the city schools, is the normal finality to which all civilization tends; and therefore all the arrangements of the design had regard to the best accommodation of one sex only. It is obviously not well adapted to the accommodation of both sexes.

Again; it was taken for granted, that a complete organization of secondary instruction for a great city requires a sufficient number of two descriptions, at least, of schools for either sex; namely, the classical, the non-classical, corresponding to the German gymnasium and real school, respectively. Our four central schools, taken together, constitute a complete type of the ideal system in my mind; namely, for the classical course, the Boys' Latin and the Girls' Latin; and for the non-classical course, the English High and the Girls' High. The two central girls' schools are at present well accommodated in the grand building on Newton street; but ultimately, no doubt, it will be necessary to provide separate accommodations for these schools, and I trust that, in due time, the Girls' Latin School will be provided with a building to match that of the Latin School for boys. The realization of my ideal would then require in the future, more or less distant, the gradual development of the six mixed high schools in the outlying districts into schools of the types of the central schools, by the application of the principle of specialization, — one of the essential principles of educational progress, — as fast as considerations of economy will permit, and increasing populations may demand. It will be seen, therefore, that my aim was not, as has been erroneously supposed by some, to prepare the way for merging the outlying schools, or any one of them, into the central schools, but to retain and develop them after the central pattern. Yours, etc.,

JOHN D. PHILBRICK.

LATIN AND ENGLISH HIGH SCHOOL-HOUSE, BOSTON. Erected, 1844.

LATIN AND ENGLISH HIGH SCHOOL-HOUSE, BOSTON.

In the School-house on BEDFORD STREET, erected in 1843–4, for the Latin and English High Schools, the former is accommodated in the Hall H, and Class-rooms, C, C, C, C, on the left side, and the latter in the Hall and Class-rooms on the other side.

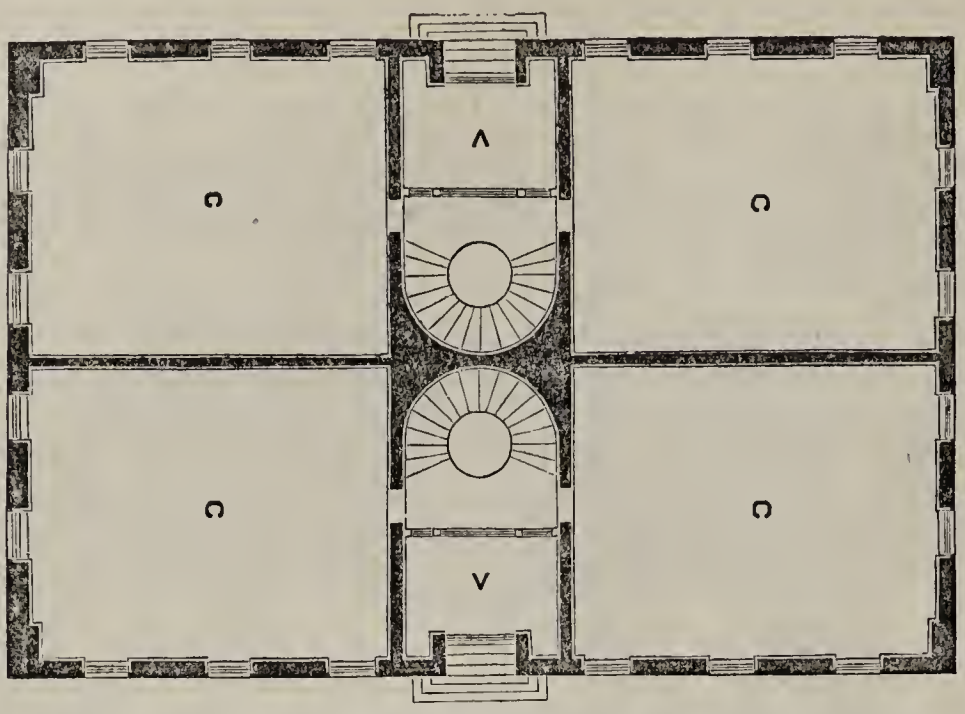


Fig. 1.—FIRST FLOOR.

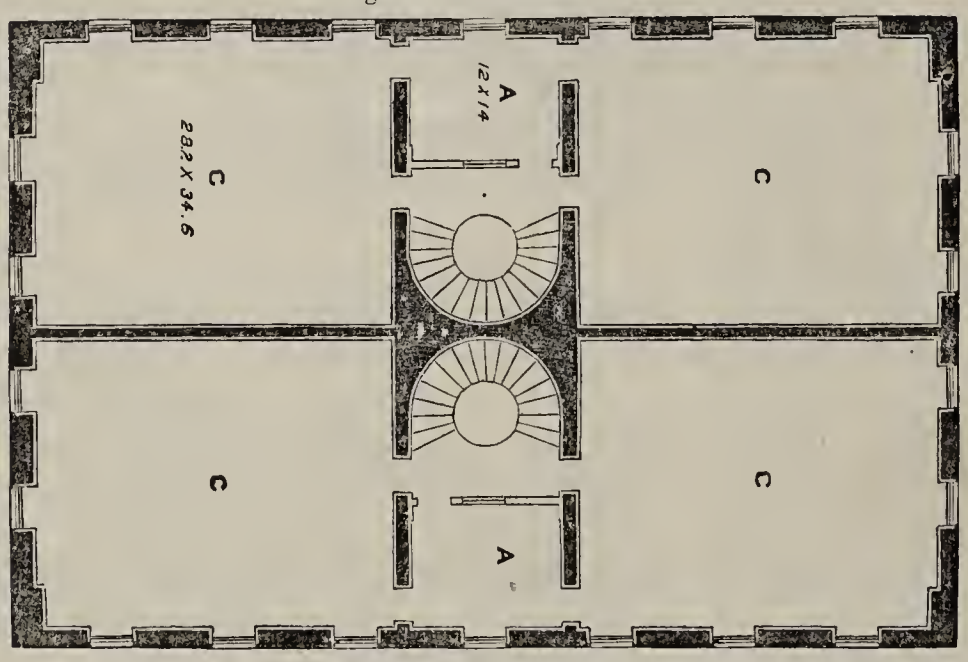


Fig. 2.—SECOND FLOOR.

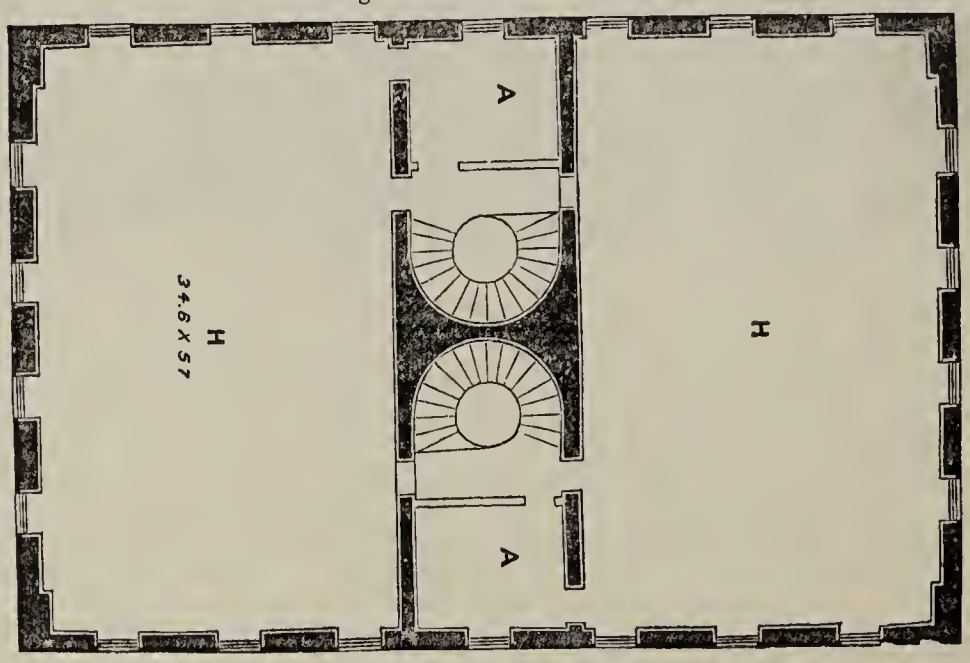
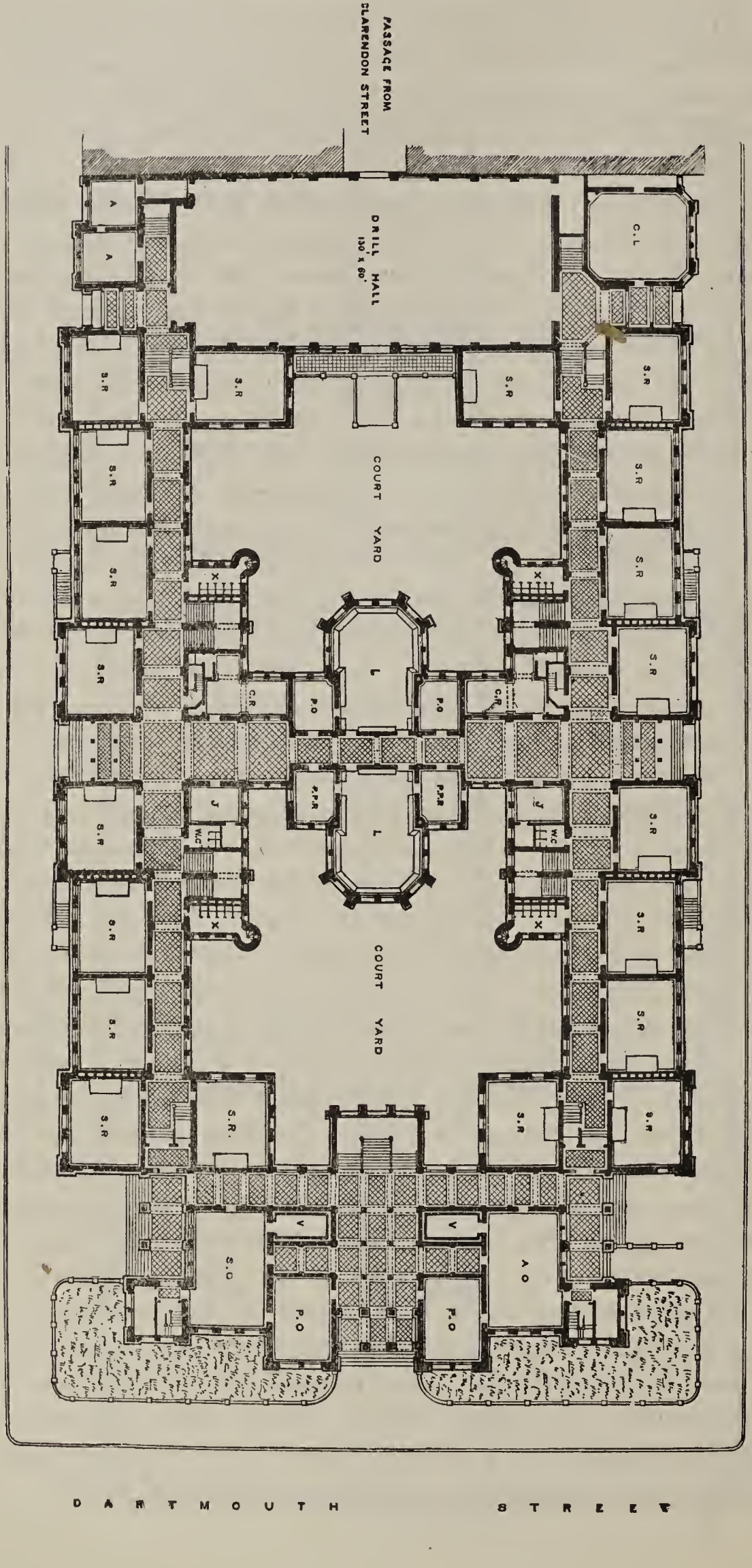


Fig. 3.—THIRD FLOOR.

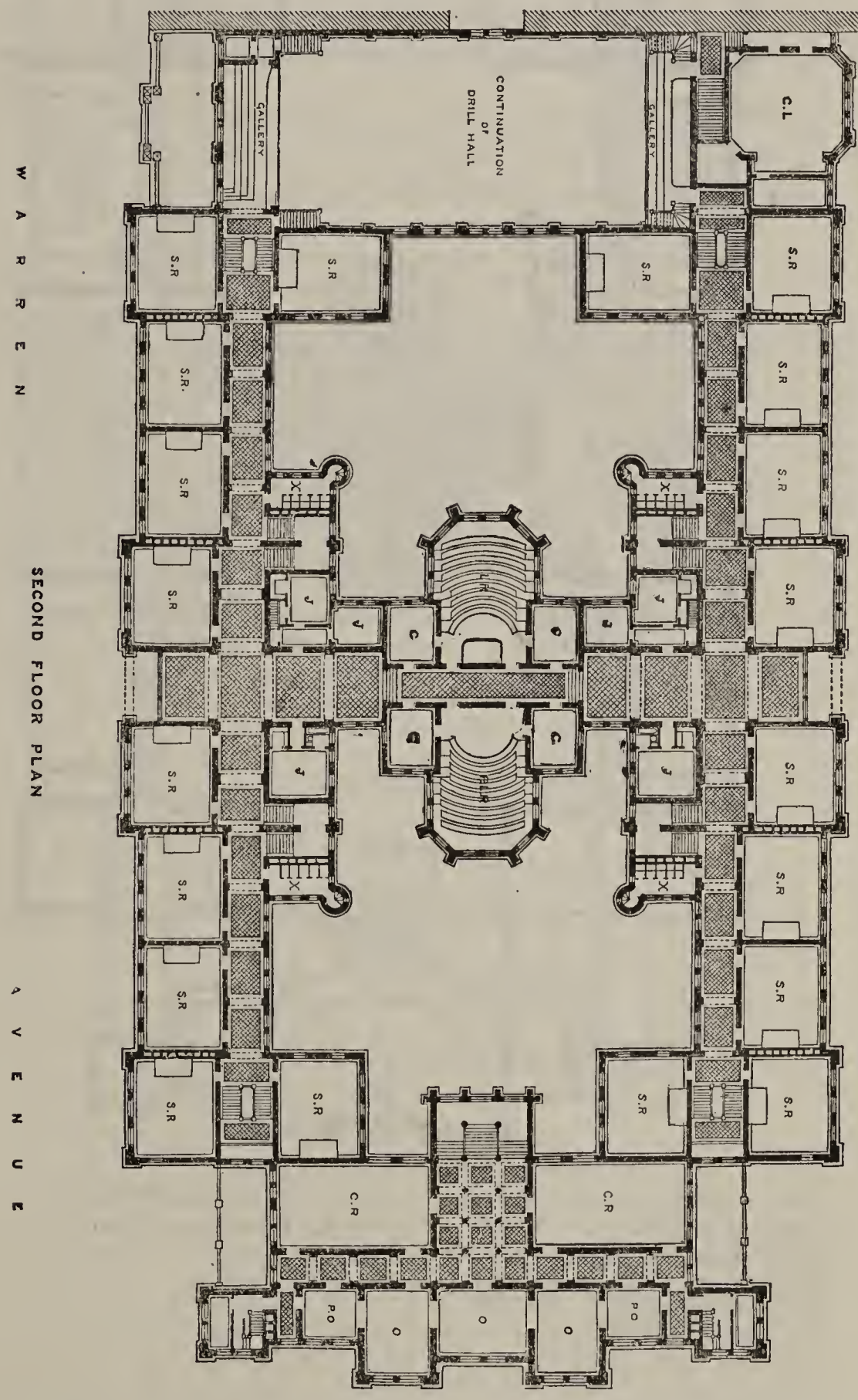
In 1748, the modest structure which had accommodated the Latin School and the family of Master Cheever, was removed to make room for the enlargement of the Stone Chapel, and a new and larger building erected on the opposite side of the same street, the third floor of which only was used for school purposes until 1816, when the increased number of pupils under Master Gould, called for the use of the second floor, which had been used by the Central Grammar School. For several years prior to Mr. Gould's appointment to the mastership, the Latin School did not keep up with the demands of the wealthy and educated families of the city who had generally got into the way of sending their sons into the country towns, and particularly to the academies at Exeter and Andover, to be prepared for admission to college and their withdrawal thus perhaps contributed largely to keep the school in an unprogressive state—taking from it both the pupils and the parental interest and intelligence, which are the life of every public school. The vigorous administration, personal popularity, and better scholarship of Mr. Gould, with the increasing interest in the improvement of the public schools generally, placed its course of instruction in extent and thoroughness on a level with the best academies of the country towns, and made it the natural head of the public schools of the city. With an improvement in the classical course destined for college, there grew up a demand for a more thorough literary and scientific training for boys who were destined for other pursuits than those of law, theology, and medicine, which found their appropriate preparation in the College—and the English High School was established in 1821, to meet this demand. The establishment of the English High School for boys, very naturally created a desire for similar advantages for the girls, which led to the establishment of the Girls' High School, in 1825, which in its turn gave way to an extension of the studies and a prolonged attendance of the girls in all the Grammar Schools in 1829. The discussion and final recognition of the necessity of special preparation for the art of teaching in connection with the employment of a large number of females as teachers in the Primary and Grammar Schools of the city, led to the establishment of a Normal School for girls, in 1852, which, in a few years, became also a High School for the same class of pupils, and thus the System of Public Schools in Boston, rises from the broad basis of Primary Schools, through its natural expansion of Intermediate and Grammar Schools into the Latin, English, and Girls' High Schools, and a Normal Course in the latter for at least the largest number of teachers—the female teachers of the city.



FIRST FLOOR PLAN

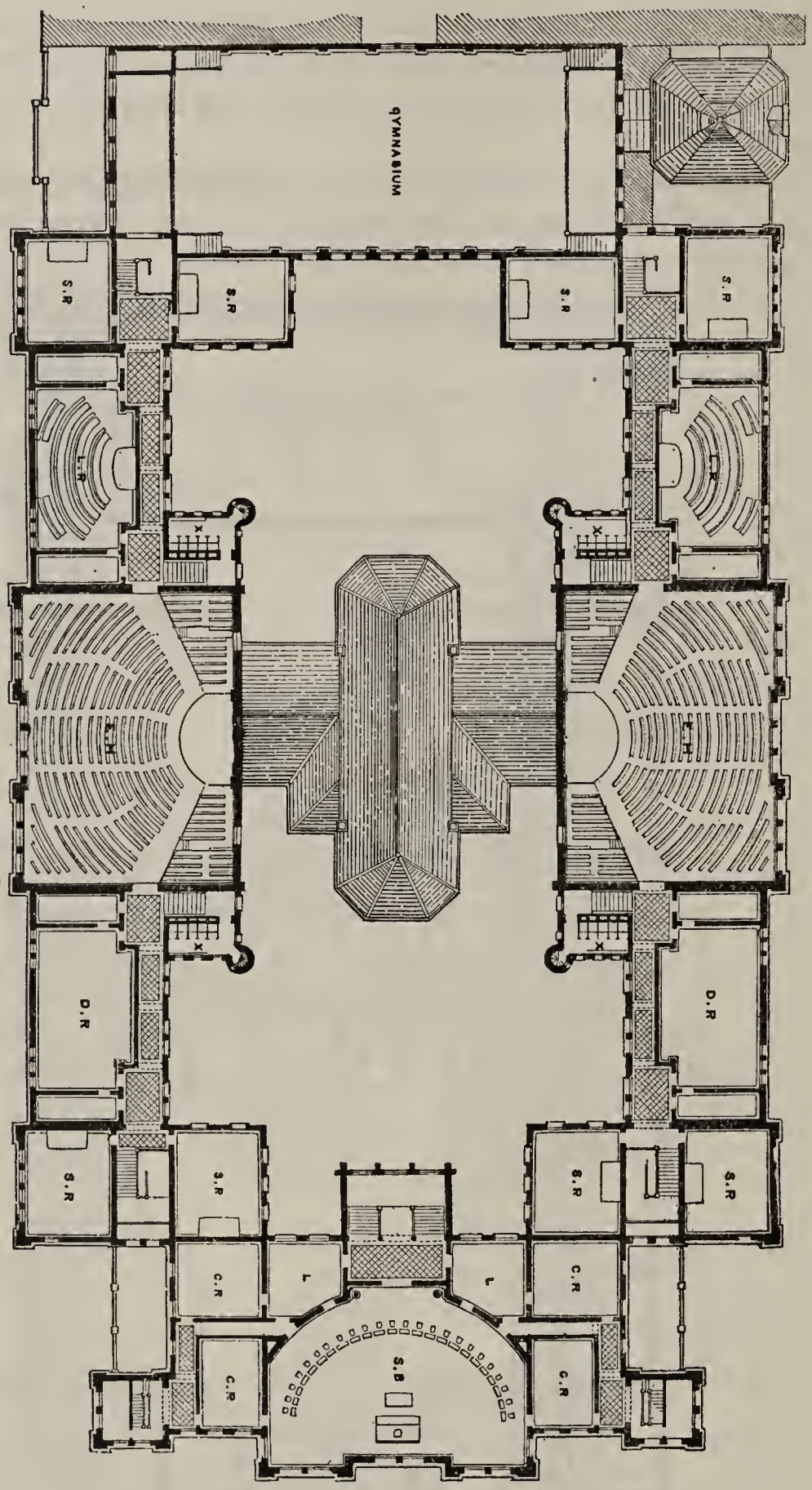
The New Building on Dartmouth Street, dedicated with appropriate exercises 22d February, 1881, occupies an area of 4,600 feet between Montgomery Street and Warren Avenue, and cost, with the site ($280,000), $750,000.

The Building, although in block and externally single, is actually double, each part having substantially the same accommodations, (40 school rooms each 20.6 square feet for 35 pupils.)



SECOND FLOOR PLAN

P. L. R.	Physical Lecture Room.	J. J.	Janitor's Living Rooms.
L. R.	Lecture Room.	X. X.	Boy's W. C's.
C. C.	Cabinets.	C. R.	Committee Room.
C. L.	Chemical Laboratory.	P O.	Private Office.
S. R.	School Rooms.	O. O.	Office.



THIRD FLOOR PLAN

E. H. Exhibition Hall.
S. R. School Room.
D. R. Drawing Room.
L. R. Lecture and Model Drawing Room.
S. B. School Board Hall.
C. R. Committee Room.
L. Lobby.

Dedicatory Exercises, February 22, 1881.

[Abridged.]

The formal dedication of the building erected for the use of the Public Latin and the English High Schools took place in the Drill Hall, on the 22d of February, 1881, beginning at 10 o'clock, A.M., under the direction of the Committee on High Schools: Charles L. Flint (*Chairman*). The hall was filled to its utmost capacity, the audience consisting of more than three thousand people, drawn together by an absorbing interest in the occasion.

After invocation of divine blessing by Rev. William Barnet Wright, the Mayor of the city, Frederick O. Prince, received the keys of the new building from the Chairman of the Committee on Public Buildings, and said:

In behalf of the School Committee, I accept from you, as the representative of the City Government, these keys, in token of the delivery of possession of this building, erected for the accommodation of the Boston Latin and English High Schools, and its consecration to the purposes of public education. In appropriating the large sum, more than three-quarters of a million of dollars, required for the purchase of land and construction, the citizens have shown their ancient and traditional interest in the cause of free schools. By the laws of the Commonwealth this structure now passes from the control of the city to that of the Board of School Committee; and we of this Board, and our successors in office, must watch well that the great trust thus reposed in us is faithfully executed, so that the objects for which this costly temple was erected may be successfully accomplished. . . .

The formal ceremonies of this dedication require me to deliver these keys to the Chairman of the Committee on High Schools, and this accomplished, my duties at this time are performed. Before making this delivery, I wish to say a few words touching these schools, which their importance and the proprieties of the occasion seem to demand. Both of these schools are venerable, not only for their great age, but for their great success in accomplishing the objects of their organization. They both antedate our existence as a city. The Latin School was established in 1635, the English High School in 1821.

It is not strange that the education of the people was the early care of the colonists. The number of learned men among them was most extraordinary, when we consider the character of those who generally settle a new country. It has been said—and I believe truly said—that between 1630 and 1690 there were in New England as many graduates of Cambridge and Oxford as could be found in any population of the same size in the mother country. Mr. Savage, in his history of New England, asserts that during the first part of that period there was in Massachusetts and Connecticut a Cambridge graduate for every two hundred and fifty inhabitants, "besides sons of Oxford not a few." . . .

They declared in their laws that it was "barbarous" not to be able perfectly to read the English tongue, and to know the general laws. They went further, and declared that "skill in the tongues and liberal arts is not only laudable, but necessary for the well-being of the Commonwealth." Their zeal in this respect was well shown by their action touching Michael Powell, the ruling elder of the Second Church of Boston. There had been considerable difficulty in getting a minister to take charge of this congregation, and for a few years Mr. Powell conducted the worship, and so satisfactorily that he would have been ordained teacher, had not the General Court interfered and declared that it 'would not suffer one that was illiterate, *as to academical education*, to be called to the teaching office in such a place as Boston." Mr. Powell

"was a man of sense and good character, and the objection to him was not that he was a layman, but that he was wanting in learning."

The public sentiment in respect to universal education was so strong as to induce the passage of laws for its accomplishment, and as early as the year 1649 every New England colony except Rhode Island made public instruction compulsory by law. Every town containing fifty householders was required to support a school for reading and writing, and every town containing one hundred householders, a grammar school, with a teacher competent "to fit youths for the university." They felt, in the eloquent words of the committee who recommended in after years the establishment of the English High School, "that to preserve tranquillity and order in a community, perpetuate the blessings of society and free government, and promote the happiness and prosperity of the people, there must be a general diffusion of knowledge."

Liberal as our citizens are to-day in their appropriations for the cause of popular education, they give no more—perhaps not so much—as the colonists six years after their landing, when the subscription towards the maintenance of a school-master was circulated, headed by "the Governor, Mr. Henry Vane, Esq," for ten pounds, and Deputy Governor, John Winthrop, and Richard Bellingham, each for the same sum; forty-two others of that poor, God-fearing but letters-loving community subscribing according to their ability. Our Puritan ancestors felt with the great Roman statesman and philosopher, that we cannot confer a greater benefit upon our country than by instructing and giving a proper direction to the minds of our youth. *Quid munus Reipublicæ majus—meliusve afferre possumus—quam si juventutem docemus et bene erudimus.*

I have never seen any reliable description of the school-house where this first Latin school was located; but it was not probably more elegant or more imposing in its architecture than the first church, which had mud walls and a thatched roof. It was situated in School street, very near the spot, if not on it, where the statue of Franklin now stands; so that the location of that memorial of the great philosopher and constant advocate of popular education, on the site where he received his first instruction, was appropriately chosen. For many years most of the young men were here prepared for admission to Harvard College, so that during its long existence it has well discharged the objects set forth in the law under which it was established, 'to fit youths for the university,' and I think that it has been generally found that the graduates of this school were as well if not better fitted than those of other schools.

The English High School had its origin in the want that was felt in the early part of this century for a school where those who had not the wish, or were without the means, to obtain a collegiate education, might receive instruction in some of the branches of practical importance, generally taught only at colleges. As the report of the committee appointed in June, 1820, by the town, to consider the question of establishing an English Classical School, says, "the mode of education now adopted, and the branches of knowledge that are taught at our English grammar schools, are not sufficiently extensive nor otherwise calculated to bring the powers of the mind into operation, nor to qualify a youth to fill usefully and respectably many of those stations, both public and private, in which he may be placed. A parent who wishes to give a child an education that shall fit him for active life, and shall serve as a foundation for eminence in his profession, whether mercantile or mechanical, is under the necessity of giving him a different education from any which our public schools can now furnish. Hence, many children are separated from their parents and sent to private academies in this vicinity, to acquire that instruction which cannot be obtained at the public seminaries." At a meeting of the freeholders and other inhabitants of the town qualified to vote in town affairs, held in Faneuil Hall, January 15, 1821, it was voted, by nearly a unanimous vote, only three voting in the negative, to establish an English Classical School, upon a plan recommended by the School Committee. The school was opened in May, 1821, in the upper story of the Derne-street Grammar School-house. In 1824 it was removed

to Pinckney street, and in 1844 to Bedford street, where it occupied the same building with the Latin School, until it was established here.

We have the authority of Mr. Philbrick, for many years the able Superintendent of Public Schools, for the assertion, in 1864, "that from the day of its establishment this school has been one of singular excellence; never in its history has there been a period, ever so short, when it was not, as a whole, admirably managed and instructed."

We have the opinion, also, of an eminent foreigner to the same effect. The Rev. J. Fraser, now the Bishop of Manchester, one of the most ardent advocates of public provision for higher education, when he visited this school in 1865, said in his report to the British Parliament, that it was a "school which I should like, if possible, to place under a glass case and bring it to England for exhibition as a type of a thoroughly useful middle school. . . . . It is the one above all others that I visited in America, which I should like the Commissiners to have seen at work, as I, myself, saw it at work on the 10th of June, the very type of a school for the middle classes of this country, managed in the most admirable spirit, and attended by just the sort of boys one would desire to see in such a school. Take it for all in all, and as accomplishing the end at which it professes to aim, the English High School at Boston struck me as the model school of the United States." . . .

This day is memorable and dear to our citizens and to all Americans as the natal anniversary of the Father of his country. I invoke the blessings of his spirit on these two institutions, that they may not only instil into our youth the desire for intellectual and moral truth, so as to lead them through the pursuits of knowledge, to cultivate, as Tully has well said, in our mortal life the pursuits of heaven; but may also inculcate the spirit of a lofty patriotism, that there may be always here, where Washington first drew his sword in the cause of civil liberty, those who will make every sacrifice for its defence.

The Mayor then tendered the keys to the Chairman of the Committee on High Schools, Mr. Charles L. Flint (for twenty-five years Secretary of the State Board of Agriculture), who, on receiving the same, after acknowledging the munificent liberality of the City Government, the taste of the City Architect, and the fidelity of the Contractors, addressed himself to the Head-Master of the Latin School (Moses Merrill):

I have the honor, on behalf of the committee, to intrust these keys to you. They are the symbols of your authority.... You are at the head of the oldest free public school in this country. It was the work of men struggling with the hardships and the gloomy isolation of colonial life, but determined, let what would come, that learning should not be buried in the graves of their fathers. If there ever was a case where men builded better than they knew, it was that of the early fathers of New England, when they started to embody in a material and practical form the declaration of their great spiritual leader (Rev. John Cotton?), "that government, as the natural guardian of all the young, has the right to compel the people to support schools." They applied that principle for the first time here, in the establishment of this school, only five years after the settlement of this place and while the little colony was still hanging almost on the verge of despair. The history of the school, therefore, dates back to the early infancy of the colony of the Massachusetts Bay, to a period anterior to the founding of Harvard College, and for a hundred years or more it was regarded as "the principal school of all the colonies, if not in all America."... To make such changes as may be needed from time to time in the course of studies, to keep the school in the line of growth and progress so as to accomplish the highest results, will require constant watchfulness, consummate skill, and an untiring devotion.

To the Head-Master (Francis A. Waterhouse) of the English High School Mr. Flint remarked·

The great school, to the head-mastership of which you have been called, derives its highest importance from the fact that it is, essentially, a finishing school. Its graduates, with comparatively few exceptions, enter directly upon the practical business of life. Its functions, therefore, as well as its traditions, are quite different from those of its neighbor, the Latin School, and its course of studies ought to be broader and laid out for different ends. It had its origin at Faneuil Hall on the 15th of January, 1821. Its first head-master was chosen on the 19th of February, 1821, and opened the school in the following May, and from that day to this, for sixty years, its pride and its crowning glory have been to give to the young men of this city an education that should fit them for eminence in their profession, whether it be clerical, mercantile, or mechanical. This object it has accomplished, on the whole, remarkably well, as the long list of its graduates, many of them the most prominent men in all the practical walks of life in our midst, abundantly shows.

Both Mr. Merrill and Mr. Waterhouse, on receiving the keys to their respective portions of the building, made appropriate acknowledgments, —the former citing the precepts of Solomon as embodying the first and the last lesson of his school:

"Get wisdom; get understanding; forget it not, neither decline from the words of my mouth; forsake her not and she shall preserve thee; love her and she shall keep thee. Wisdom is the principal thing; therefore get wisdom, and with all thy getting, get understanding. Exalt her and she shall promote thee; she shall bring thee to honor when thou dost embrace her. She shall give to thine head an ornament of grace, and a crown of glory shall she deliver to thee."

Both masters expressed acceptance of Cicero's *commune vinculum* of science and letters:

"All branches of knowledge which tend to the cultivation and refinement of the mind have a common bond of union and a certain close relationship to one another." The more one knows the better. But no mind can grasp all knowledge. A selection must be made. We think we have the best selection on our side; they think they have the best on the other side. But there need be no quarrel. The two schools will occupy the building in peace, in the spirit of an admission recently made by an eminent scientist in England (Prof. Huxley), who said: "I am the last person to question the importance of genuine literary education, or to suppose that intellectual culture can be complete without it. An exclusively scientific training will bring about a mental twist as surely as an exclusively literary training."

Before calling on the Governor of the State, who was present both as a graduate and teacher, and as Chief Magistrate, Mr. Flint dwelt on the importance of parental discipline and sound instruction at home, as well as the necessity of self-activity in the scholars.

Gov. Long responded at some length:

As a part of the great educational system, which from the first the Commonwealth has fostered, these two noble schools belong to Massachusetts....The Latin School has been not more a nursery of classical learning than of a better than classical love of country. Within these walls the sculptured marble weeps over the record of its patriot martyrs. The names that have won Massachusetts most glory for statesmanship, eloquence, letters, the pulpit, and all well-doing, are, many of them, written on its rolls. If it could be typified in some life-like form, holding in its grasp not a spear but a book, surmounted not by a helmet but by a scholar's cap, it would well represent our Massachusetts common schools and stand as the American Palladium, its eyes flashing fire at any desecrating touch, conscious that upon its preservation forever depends the safety of the Republic.

Amid all this architectural vastness and convenience how the imagination tries to picture the homely shed that once stood in the rear of King's Chapel! The successive steps of the Latin School from house to house, wide as is the divergence from the first to the last, are, however, only in keeping with the marvelous growth of the city and the Commonwealth. Whether the cause of good learning has kept pace with the enlargement of its temples and with the increase in the number of its votaries is not so certain. One might doubt it in the presence of Winthrop, who sits here a graduate of this school, his vigor unimpaired, chosen out from more than fifty millions of people, not more for his great ancestral name than for his scholarship here first acquired, to be the orator of the next great centennial of the American republic...

Be it remembered that the one object of education, forever and now, is not to make the mind a storehouse full-crammed, not to dissipate it in the shattering endeavor to grasp all knowledge, but to enable a man, whatever his faculties or resources, to command, to use, to apply them to the full,—if he lift a hammer, to strike the nail on the head,—if he cleave a log, to strike it in the very center,—if he argue a cause, to drive straight at the heart and the understanding....The difference of one man from another is less in power than in the use of power....

Noblesse oblige! In her poverty Massachusetts gave from her scanty store that learning might not perish. Have no fear or distrust of her generosity. That all her sons might be scholars she has cheerfully borne the heaviest burden upon her labor and her sweat. And nobly hitherto has the scholar responded to the obligation, in his own self-respect, in his loyalty to her, in his patriotism, in his usefulness in the world. May it still be his, going out from beneath this favored roof, with the mantle of three centuries now settling down upon it, to show that, dubbed to grander service than that of ancient knight, the scholar is noblest, not when his attainments, which he owes to the common contribution, lift him aside from his fellow-men, but when they equip and inspire him to mingle with them, to shed among them his own better influence, and to spread abroad —himself an example—those qualities, named in the legislative act of 1789, of piety, justice, regard for truth, love of country, benevolence, industry, moderation, and temperance, which are the best "humanities," "which are the ornament of human society, and on which the republican constitution is structured."

The Chairman then called on Hon. Robert C. Winthrop. who responded as follows:

The dedication of a massive and magnificent school-house like this—destined as we hope and trust, not only to outlast all, however young, who are gathered here to-day, but to be the resort of our children and our children's children in a far distant future—is an occasion, I need not say, of most impressive and most suggestive interest....

May that fear of God which is the beginning of wisdom, and that love of God which casteth out all fear, take possession of their hearts; and may his blessing be on all their worthy efforts, both as boys and as men! But let them never forget that, under God, they are to be the masters of their own fate, and of their own future. It will not be in their stars,—no, nor in their school-houses, however humble or however grand,—but in themselves, if they are underlings, or if they shall grow up to the stature of the noblest patriotism and public usefulness. There can be no real failure for those who are true to themselves.

The old Latin School is now taking possession of its fifth local habitation. We can trace it along from its first rude tenement of mud walls and thatched roof, as the Mayor has just described it, to another, and another, and still another, more substantial and commodious structure, until, at last, this grand consummation has been reached. The fifth act opens in triumph, and the old school enters to-day, hand in hand with its accomplished younger sister, upon a far more spacious and splendid theatre. Need I say, need any one tell them, that larger expectations will rightfully be cherished of those who are to enjoy these larger opportuni-

ties and advantages? May we not reasonably call on every Boston boy, who enters these wide-spread gates and shining archways, not to allow all the improvements to be confined to the mere material structure, the mere outward shell, but to see to it that the character of the schools shall take on something of the proportions, something of the beauty and grandeur of the building which the city has so sumptuously provided for them; and, still more, to see to it that his own individual character shall not be wanting towards making up the precious mosaic of an institution worthy of such a home and such a history.

I might almost venture to conceive that some one of the young scholars around us at this moment—and more than one—might catch an inspiration from this very scene, and from all its rich associations and utterances, and, recalling that exquisite stanza of Holmes's "Chambered Nautilus," with all its marvelous transmutations and transmigrations, might say to himself, as he retires from these impressive ceremonies:—

> Build thee more stately mansions, O, my soul,
> As the swift seasons roll!
> Leave thy low-vaulted past!
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,
> Till thou at length art free,—
> Leaving thine outgrown shell by life's unresting sea!

In response to an invitation from the Chairman, Prof. WILLIAM B. ROGERS remarked:

As I look around and see the bright faces of the scholars of the Latin School and of the English High School, I cannot help telling them of my sympathy as an old teacher, who has been conversant with the minds of youth, with their tempers as well as their intelligence, and saying to them that they are to be their own teachers, and in the largest measure must be their own teachers, if they are to grow to a proper, intellectual, and vigorous manhood. Let us remember that if we strive, we rise in striving, and that the strenuous effort of the student himself is what chiefly educates him; not by the cramming of knowledge as it is commonly called; not by the accumulation of facts, but by the invigoration of his intellectual faculties, qualifying him to deal with all the phenomena and laws of nature, and with all the interests of patriotism, benevolence, and industrial activity in the community to which he belongs.

Rev. SAMUEL K. LOTHROP, D.D., a pupil, and for thirty years Chairman of the Committee of the English High School:

I sympathize with everything that His Honor the Mayor and several other persons have said about the Latin School; I subscribe to all of it; but the thing that more especially interests me here to-day is the English High School. Indirectly and directly my interest in that school covers fifty years of my life. I remember perfectly when it was instituted. Mr. George B. Emerson was its first master. He has grown old, and the infirmities of years have come upon him, but the work that he did as the first master of the English High School left an influence that is living and strong and wide-spread to-day. He deserves to be remembered here by all of us with gratitude and reverence. He impressed upon that school many noble qualities, that have since remained with it, and mark it to this day.

He was succeeded by Mr. Solomon P. Niles, who had followed Mr. Emerson in the charge of a private academy in Lancaster, one of the wisest, tenderest, noblest men I have ever known, and I was under his instruction from 1819 to 1824 at Lancaster and Cambridge. The next master was Thomas Sherwin, my classmate in college and friend, and every way worthy of being the successor both of Mr. Emerson and Mr. Niles. For twenty-six years (from 1848) I was Chairman of the Committee of the School, and took an interest in the initiatory steps which have resulted in this large, commodious, grand building. I remember, sir, the annual dinner of 1836. At that dinner, the Mayor (Mr. Armstrong) pre-

sided, and the medal boys (as well as the masters and sub-masters and ushers in the schools) were present, and before the speaking began, came down from the galleries, walked over the platform and were introduced to the Governor of the State, the Mayor, and other city officials. Mr. Everett, then in the first year of his office as governor, made a speech in which he said that Boston, in its eight or ten (that was all we had) small, plain, unpretending brick buildings for its public schools, had monuments grander in their purposes and results than could be found in all the ruins of Rome or Greece or Egypt, or any civilization that had preceded us. If Mr. Everett were present to-day, he would stand by his thought of the importance of public schools, but would be compelled to greatly enlarge the number and to characterize the structures where those schools were carried on, as attractive and magnificent, as well as substantial, convenient, and adapted to their purpose. Let us stand by the free common schools of the Commonwealth, and not convert them into weak, narrow, sectarian, and denominational institutions.

Let us go for a progressive popular education that shall more and more lead the advancement of the world. Our common schools especially should be upheld, enlarged, advanced, and made all that they ought to be; and I cannot look upon that man as a good citizen, loyal to the State and the nation, loyal to the great ideas and principles that have made this republic what it is, and can alone preserve it, who denounces our system of popular instruction, who scoffs at our public schools, who endeavors to destroy their usefulness, break them down, and convert them into sectarian, denominational, miserable, narrow schools. Let us stand by the free common schools of the Commonwealth, if we would have our State continue what it is and what it has been.

Rev. Phillips Brooks, D.D., a pupil of the Latin School in Bedford street, responded to the summons of the Chairman:

The thing which links this school-house with all the school-houses of the generations of the past,—the thing that links together the great schools of the middle ages, and the schools of old Greece, and the schools of the Hebrews, where the youth of that time were found sitting at the feet of their wise rabbis,—is the perpetual identity of the moral purposes of knowledge. The methods of knowledge are constantly changing. The school-books that were studied ten, twenty, thirty years ago have passed out of date; the scholars of to-day do not even know their names; but the purposes for which our school-books are studied, the things we are trying to get out of them, the things which, if they are properly taught and studied, the scholars of to-day do get out of them, are the same; and so across the years we clasp hands with our own school-boy days.

I have always remembered,—it seemed but a passing impression at the moment, but it has never left me,—how one day, when I was going home from the old Adams School, in Mason street, I saw a little group of people gathered down in Bedford street; and, with a boy's curiosity, I went into the crowd, and peeped around among the big men who were in my way to see what they were doing. I found that they were laying the corner-stone of a new school-house. I always felt, after that, when I was a scholar and a teacher there, and ever since, that I had a little more right in that school-house, because I had happened, by that accident of passing home that way that day from school, to see its corner-stone laid. I wish that every boy in the Latin School and High School, and every boy in Boston, who is old enough to be here, who is ever going to be in these schools, could be here to-day. I hope they will hear, in some way or other, through the echoes that will reach them from this audience, with what solemn and devout feelings we have here consecrated this building to the purposes which the old building so nobly served, and in the serving of which it became so dear to us all; to the preservation of sound learning, the cultivation of manly character, and the faithful service of the dear country, in whatever untold exigencies there may be in the years to come, in which she will demand the service of her sons.

Dr. WATERSTON appends a note to his remarks in the dedicatory exercises of the Boston Latin and English High School Building in Dartmouth Street, 22d of February, 1881, on the probable relation of Rev. John Cotton to the genesis of the Latin School:

On the fourth day of September, 1633, in the ship *Griffin*, of three hundred tons, came, among others, John Cotton, who for many years had been a powerful and influential preacher in connection with St. Botolph's in Boston, Lincolnshire.

Is there any reason why it would be natural to connect the establishment of this school with John Cotton? One strong reason for so doing would be, that he was not only distinguished, before he came to these shores, for ability and learning, but from the moment he landed here he was universally welcomed, and became the acknowledged center of vast influence both in ecclesiastical and civil affairs. Thus it was that the famous Thursday Lecture, which through all our early colonial history held so conspicuous a place, and also the accompanying Market-day, sanctioned by order of the Court, had their origin in him; and they both alike had their antecedents in his personal experience at Boston in Lincolnshire. Was there, then, anything corresponding with the idea of such a school as this earliest school, at Boston, in Lincolnshire, where for so many years Cotton had labored?

As early as 1554, Queen Mary, in the first year of her reign, made a grant to the corporation of Boston "*for the purpose of establishing and maintaining a* FREE GRAMMAR SCHOOL *in the town.*"

In the Corporation Records of Boston, England, there are the following entries:

In 1578 it was agreed that a "Dictionaryc shall be bought for y^{e} Scollers of y^{e} Free Scoole & the same boke to be tyed in a cheyne, & set upon a deske in y^{e} scoole, whereunto any scoller may have accesse as occasion shall serve;" and in 1601 the corporation purchased two dictionaries — one Greek, the other Latin — for the school, "the schoolmaster to keep the same *for the use of the scholars.*"

"In 1613, a committee consisting of D^{r}. Baron, REV. JOHN COTTON, and two others, was appointed to examine M^{r}. Emnith & report whether he be fit to exercise the office of USHER in this school."

Thus, as the Thursday Lecture and the Market day of old Boston were transferred to the New Boston, through the known agency of Rev. John Cotton, it is reasonable to suppose that through this agency, the Free Grammar School in which Latin was taught, and in whose administration he had taken part, was transplanted here.

There is another coincidence between John Cotton's new and old home. The records of the English Boston of 1642 show that the master of the grammar school had "a house rent free"; and in the American Boston we find that, in 1645, it was ordered that fifty pounds be allowed to the master, and "a house for him to live in."

The condition of the Latin School about 1800, as well as of the Grammar School of later and different types, is admirably told by Mr. Everett in the following address in 1855:

"It was, Mr. Mayor, fifty-two years last April, since I began, at the age of nine years, to attend the reading and writing schools in North Bennett street. The reading school was under Master Little, (for "Young America" had not yet repudiated that title,) and the writing school was kept by Master Tilestone. Master Little, in spite of his name, was a giant in stature — six feet four, at least

— and somewhat wedded to the past. He struggled earnestly against the change then taking place in the pronunciation of *u*, and insisted on our saying *monooment* and *natur*. But I acquired, under his tuition, what was thought, in those days, a very tolerable knowledge of Lindley Murray's abridgement of English grammar, and at the end of the year could parse almost any sentence in the American Preceptor. Master Tilestone was a writing master of the old school. He set the copies himself, and taught that beautiful old Boston handwriting, which, if I do not mistake, has, in the march of innovation, (which is not always the same thing as improvement,) been changed very little for the better. Master Tilestone was advanced in years, and had found a qualification for his calling as a writing master, in what might have seemed, at first, to threaten to be an obstruction. The fingers of his right hand had been contracted and stiffened in early life, by a burn, but were fixed in just the position to hold a pen and a penknife, and nothing else. As they were also considerably indurated, they served as a convenient instrument of discipline. A copy badly written, or a blotted page, was sometimes visited with an infliction wh.ch would have done no discredit to the beak of a bald eagle. His long, deep desk was a perfect curiosity shop of confiscated balls, tops, penknives, marbles, and jewsharps; the accumulation of forty years. I desire, however, to speak of him with gratitude, for he put me on the track of an acquisition which has been extremely useful to me in after life—that of a plain legible hand. I remained at these schools about sixteen months, and had the good fortune, in 1804, to receive the Franklin medal in the English department.

After an interval of about a year, during which I attended a private school kept by Mr. Ezekiel Webster, of New Hampshire, and on occasion of his absence, by his ever memorable brother, Daniel Webster, at that time a student of law in Boston, I went to the Latin school, then slowly emerging from a state of extreme depression. It was kept in School street, where the Horticultural Hall now stands. Those who judge of what the Boston Latin School ought to be, from the spacious and commodious building in Bedford street, can form but little idea of the old school house. It contained but one room, heated in the winter by an iron stove, which sent up a funnel into a curious brick chimney, built down from the roof, in the middle of the room, to within seven or eight feet from the floor, being like Mahomet's coffin, held in the air to the roof by bars of iron. The boys had to take their turns, in winter, in coming early to the school-house, to open it, to make a fire, sometimes of wet logs and a very inadequate supply of other combustibles, to sweep out the room, and, if need be, to shovel a path through the snow to the street. These were not very fascinating duties for an urchin of ten or eleven; but we lived through it, and were perhaps not the worse for having to turn our hands to these little offices.

The standard of scholastic attainment was certainly not higher than that of material comfort in those days. We read pretty much the same books—or of the same class—in Latin and Greek, as are read now; but in a very cursory and superficial manner. There was no attention paid to the philosophy of the languages, to the deduction of words from their radical elements, to the niceties of construction, still less to prosody. I never made an hexameter or pentameter verse, till years afterwards I had a son at school in London, who occasionally required a little aid in that way. The subsidiary and illustrative branches were wholly unknown in the Latin School in 1805. Such a thing as a school library, a book of reference, a critical edition of a classic, a map, a blackboard, an engraving of an ancient building, or a copy of a work of ancient art, such as now adorn the walls of our schools, was as little known as the electric telegraph. If our children, who possess all these appliances and aids to learning, do not greatly excel their parents, they will be much to blame.

At this school in 1806, I had the satisfaction to receive the Franklin medal, which, however, as well as that received at the English school in 1804, during my absence from the country in early life, I was so unfortunate as to lose. I begged my friend, Dr. Sturtleff, a year or more ago, to replace them—these precious trophies of my school-boy days—at my expense, which he has promised to do. He has not yet had time to keep his word; but as, in addition to his other numerous professional and official occupations, he is engaged in editing the records of the Massachusetts and Plymouth Colony, in about twenty-five volumes folio, and is bringing out the work at the rate of five or six volumes a year, I suppose I must

excuse him for not attending to my medals, although, like Julius Cæsar, the doctor possesses the faculty of doing three or four things at the same time, and all with great precision and thoroughness.

Mr. Mayor, the schools of Boston have improved within fifty years, beyond what any one will readily conceive, who has not, in his own person, made the examination. I have made it myself only with reference to the Latin School, but I have no reason to doubt that it is the same with all the others. The support of the schools is justly regarded as the first care of the city government; and the public expenditure upon them is greater in proportion to the population than in any city in the world. I had occasion, last week, to make a statement on this subject, to a gentleman from a distant State, and when I informed him that the richest individual in Boston could not, with all his money, buy better schooling for his son, than the public schools furnish to the child of the poorest citizen, he was lost in admiration. I do not think the people of Boston themselves realize, as they ought, what a privilege they possess in having that education brought to their doors, for which parents in some other parts of the country are obliged to send their children a hundred or a thousand miles from home; for we may well repeat the inquiry of Cicero, "Ubi enim aut jucundius morarentur quam in patria, aut pudicitius continerentur quam sub oculis parentum, aut minore sumptu quam domi?"

In a word, sir, when the Public Library shall be completed, (and thanks to the liberality of the city government it is making the most satisfactory progress,) which I have always regarded as the necessary supplement to our schools, I do really think that Boston will possess an educational system superior to any other in the world.

Let me, sir, before I sit down, congratulate the boys and girls in their success, who, as medal scholars are privileged to be here. The reward they have now received for their early efforts is designed as an incentive to future exertion; without which the Franklin medal will be rather a disgrace than a credit to them. But let them also bear their honors with meekness. Of their schoolmates of both sexes who have failed to obtain these coveted distinctions, some, less endowed with natural talent, have probably made exertions equally if not more meritorious; some have failed through ill health Some, whom you now leave a good way behind, will come straining after you and perhaps surpass you in the great race of life. Let your present superior good fortune, my young friends, have no other effect than to inspire you with considerateness and kind feeling toward your schoolmates. Let not the dark passions, and base, selfish, and party feelings which lead grown men to hate and vilify, and seek to injure each other, find entrance into your young and innocent bosoms. Let these early honors lead you to a more strict observance of the eleventh commandment, toward those whom you have distanced in these school day rivalries, or who, from any cause, have been prevented from sharing with you the enjoyments of this day; and as you may not all know exactly what the eleventh commandment is, I will end a poor speech by telling you a good story:

The celebrated Archbishop Usher was, in his younger days, wrecked on the coast of Ireland, at a place where his person and character were alike unknown. Stripped of everything, he wandered to the house of a dignitary of the church, in search of shelter and relief, craving assistance as a brother clergyman. The dignitary, struck with his squalid appearance after the wreck, distrusted his tale, and doubted his character; and said that, so far from being a clergyman, he did not believe he could even tell how many commandments there were. "I can at once satisfy you," said the Archbishop, "that I am not the ignorant imposter you take me for. There are eleven commandments." This answer confirmed the dignitary in his suspicions, and he replied with a sneer, "Indeed, there are but ten commandments in my bible; tell me the eleventh and I will believe you." "Here it is," said the Archbishop, "A new commandment give I unto you, that ye love one another."

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

S. T. Coleridge.

EDWARD EVERETT.

DEDICATION OF THE EVERETT SCHOOL-HOUSE.

The new school-building erected on Northampton street, named the Everett School-house, in honor of that distinguished orator and friend of education, was formally dedicated on the 17th of September, by the usual exercises, which took place in the large upper hall of the building. This building, which is erected on a plan which does not differ materially from the other school-buildings, is finished and furnished throughout in the most perfect manner, and in all respects may be regarded as a model Boston school-house. The first floor over the heating apparatus is fire-proof, an improvement which will be adopted in regard to the houses hereafter constructed.

The platform was occupied by His Honor Mayor Lincoln and the members of the City Government, Hon. Edward Everett, President Felton, Hon. Robert C. Winthrop, Rev. Dr. Putnam, Hon. J. D. Philbrick, and others.

The exercises commenced with chanting "The Lord's Prayer," by the pupils. Rev. D. C. Eddy then read selections from the Scriptures, after which a prayer was offered by Rev. Dr. Burroughs. A commemorative song, written for the occasion by Mr. Rufus Leighton, was sung. Alderman Bailey, Chairman of the Building Committee, then delivered the keys of the school-house to Mayor Lincoln, who responded briefly to the remarks of Alderman Bailey, and then handed the keys to Mr. E. F. Thayer, Chairman of the local School Committee. Mr. Thayer made a few remarks and presented the keys to Mr. George B. Hyde, Principal of the Everett School. A dedicatory hymn, written for the occasion by Mr. Wm. T. Adams, was sung by the pupils. Mr. Everett was then introduced by the Chairman, and made the following address:—

ADDRESS OF EDWARD EVERETT.

Mr. Chairman:—You will easily believe that I feel a peculiar interest in the occasion that has called us together. The dedication of a new first class school-house is at all times an event of far greater importance to the welfare of the community than many of the occurrences which at the time attract much more of the public attention, and fill a larger space in the pages of history. The house which we this day dedicate is to be occupied by a school which had already, as the Dwight school for girls, established an enviable reputation among the sister institutions. It is now, in consequence of the rapid growth of this part of the city, transferred, with the happiest prospects, to this new, spacious and admirably arranged building—a model school-house, fit for the reception of a model school. I hope, as a friend to education from my youth up, I should duly appreciate the importance of such an event; but you have kindly given me a reason—to the strength of which it would be affectation to seem insensible—for taking a peculiar interest in this day's ceremonial.

One of the highest honors which can be paid to an individual—one of the most enviable tokens of the good opinion of the community in which he lives—is to connect his name with some permanent material object, some scientific discovery, some achievement in art, some beneficent institution, with reference to which, by word or by deed, he may be thought to have deserved well of his fellow-men. Hundreds of towns and cities on the continent recall the memory of the great and good men, who, in peace and in war, founded and sustained the liberties and rights of the country. Science gives the name of the astronomer to the comet, whose periodical return he has ascertained. Botany commemorates her votaries, in the flowers, and the trees—the Kalmias, the Dahlias, the Robinias—which they first discovered and described. The fossil relics of the elder world are designated by the names of the geologists who first exhumed them from their adamantine graves; and we can not but feel that one of the strongest instincts of our nature is gratified by these associations.

But what are these lifeless, soulless substances, these mute, inanimate bodies in

the heavens above, or the earth beneath—the vaporous comet, the fading flower, the extinct animal, whose very skeleton is turned into stone—compared with an institution like this—a living fountain of eternal light, a flower garden planted in each succeeding year, with germs of undying growth; a nursery, beneath whose fostering wings so many immortal spirits shall be trained up in the paths of duty, usefulness, and happiness; and in which you permit me to hope that my poor name will be kindly remembered, as long as the schools of Boston shall retain their name and their praise in the land; and that I am well aware will be as long as Boston herself shall retain her place on the earth's surface; for as long as there is a city council to appropriate a dollar, or a treasurer to pay it, I am sure it will be voted and paid for the support of the schools. Devoted for a pretty long life to the public service, in a variety of pursuits and occupations, laboring, I know I may say diligently, and I hope I may add, though sometimes with erring judgment, yet always with honest purpose, for the public good, at home and abroad, I frankly own, sir, that no public honor, compliment, or reward, which has ever fallen to my lot, has given me greater pleasure than the association of my name with one of these noble public schools of Boston.

They are indeed, sir, the just pride and boast of our ancient metropolis, and it is with great propriety that you select the 17th of September for the dedication of a new school-house. As the corporate existence of the city dates from that day, so nothing can contribute more to its continued prosperous growth—to its perpetuated life—than the organization of one of these admirable institutions. What offering to our beloved city, on this its two hundred and thirtieth birthday, can we present to her more appropriate, more welcome, more auspices of good, than the means of educating eight hundred of her daughters? Nor is it the birthday of our city alone. On this day, seventy-three years ago, the Constitution of the United States went forth to the people from the hand of the peerless chief, who, whether in war or in peace, commanded all their respect and united all their affection. The best, the only hope under Providence, that we may long enjoy, we and our children, the blessing which it secures to us as a united, happy, and prosperous people, is in the intelligence, virtue, and enlightened patriotism of which these free schools are the great living fountain.

We are accused sometimes by our brethren in other parts of the country, and by our friends on the other side of the water, with being a little given to self-laudation. I don't think that the worst fault of a community, though it may be carried too far for good taste. But it implies at least the possession of something, which we not only ourselves think worthy of praise, but which we have reason to believe is held in esteem by others. For I really do not think we habitually over-praise the common schools of Boston. Not that they are perfect; nothing human is perfect. but I must think it as liberal, comprehensive and efficient a system, as the imperfection of human affairs admits. It aims to give to the entire population of both sexes a thorough education in all the useful branches of knowledge. If there is a class in the community so low that the system does not go down to them, it is for causes which no system, established by municipal authority in a free country, can overcome. In all cities as large as Boston, there must be some hundreds of unhappy children, such as those to whom I alluded last Saturday, (it makes one's heart bleed to see them,) whose wretched parents prefer sending them into the streets to beg, to gather chips, to peddle lozenges and newspapers, rather than to send them to school. But with reasonable coöperation on the part of the parents, the city does certainly, as I have said, provide the means by which a thorough education, in all the elementary branches of useful knowledge, may be attained by all her children.

The cost at which this end is obtained, bears witness to the liberality of the city. I perceive by the Auditor's report, that, for the last financial year, the expenditure on the schools, exclusive of school-houses, amounted to $373,668.61; for school-houses, $144,202.67, making a total of $517,371.28—$17,371 over a half a million of dollars for a single year, which I am inclined to think is, in proportion to our population, a larger expenditure for the purposes of education than is made by any city or people on the face of the globe.

The school-house, whose dedication we are assembled to witness, is for the accommodation of a girl's school; and this circumstance seems to invite a few words on female education.

HENRIETTA BREYMANN STRÄDER.

FROEBEL'S PRINCIPLES AND METHODS,

APPLIED IN STEINMETZ-STRASSE (BERLIN) KINDERGARTEN,

WITH VISITS TO MADAM STRADER'S INSTITUTE
BY HENNY, ALDRICH, AND LYSCHINSKA.

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The principles of Froebel, as understood and applied in the Kindergarten at 16 Steinmetz Strasse, Berlin.

INTRODUCTION.

MADAME HENRIETTA BREYMANN SCHRÄDER, whose personal relations to Froebel as neice and pupil, gave her exceptionally good opportunities of knowing his peculiar views, as expounded in the family, and to young candidates and mothers at Keilhau and Dresden, and whose own experience in Kindergarten work has been eminently successful, has under her personal superintendence an establishment in Berlin, which deserves special study. Of her peculiar fitness for the work, the Baroness Marenholtz Bülow speaks as follows in her "Reminiscences of Froebel," published in 1874:

Of the Kindergartners (Froebel's early scholars) who participated in the Teachers' Meeting in the Hall of the Liebenstein's Baths, on the 27th of September, 1851, I was specially interested in seeing Henrietta Breymann, one of Froebel's favorite pupils, who at that time had charge of a Kindergarten founded by the Sattler family in Schweinfurth. I had become acquainted with her at the time of my first knowledge of Froebel, and was delighted by her amiability, her talents, and her zeal for the cause. More and more intimate as time went on, we often worked together, especially in Brussels, where I invited her during my residence there to undertake the instruction in Froebel's method for a six months' course, arranged by the suggestion of a number of teachers, and at the same time to take part in a Kindergarten instituted there.

Fraulein Breymann (now Frau Schräder in Berlin, wife of the railroad director) is one of those advocates of Froebel's education who hold fast to the method, and strive to overcome that which generally in its practice is merely mechanical; and to keep up its true spirit.

The institution founded by her and her sisters in Watzum, near Wölfenbuttel, was the first known to me which took up Froebel's method for part of its programme, as a necessary branch of instruction for general female culture, and carried it through successfully. Frau Schräder agreed with me in considering the training of the female sex for its educational calling in Froebel's method as the first condition of making it useful in the general reform of education. In this sense she works with her husband, who is a true follower and clear-sighted advocate of the cause, in our Universal Educational Union, which is striving specially to secure the chief end of the reform by the complete application of the method. She is also one of the decided opponents of the ever wider-spreading superficiality in the cultivation of Kindergartners, which is now thought to be a purely mechanical calling, with the time of learning the art reduced to a few months, while a year is scarcely long enough for the majority of the somewhat uncultivated young girls who study it.

With these opportunities of knowing her uncle's views, and of seeing his own work with children, mothers, and kindergartners, tested also by her own successful experience, we naturally turn to the establishment which she has organized and conducts in Berlin, for as near an approach to Froebel's own views and method, as we can now have. The interesting

account given by Mrs. Aldrich of her visit to this establishment, and the valuable contribution made by Miss Lyschinska, Superintendent of Method in Infant Schools under the School Board for London, in her volume on "the Educational Value and Chief Applications of the Kindergarten Principle," the outcome of the author's association with Madame Schräder, for years as pupil and friend, induced us to address a note for further information, to which we received the following reply:

LETTER TO EDITOR OF AMERICAN JOURNAL OF EDUCATION.

DEAR SIR:—In response to your inquiry I take great pleasure in sending you a few lines about our establishment, No. 16 Steinmetz Strasse, and explaining to you the principles upon which I have founded and now direct it. This is no easy task. First of all, my health is not strong; then, I am so much taken up by practical life that it is but seldom I can find the time and quiet necessary for writing; and last, it is, I think, very difficult to put the practice of child culture clearly and concisely into written words. These are but cold interpreters of the warm, living experiences of daily practice; they cannot lay hold of what are often the most important points in the life of children. This essence of things, in its volatility, variety, and outward irregularity of form, cannot be analyzed and clearly expressed. It is only by living with children that we can be made to understand it, and you would learn more by an hour's visit to our Kindergarten than by long written explanations, which, in regard to practice, are what a dried and preserved flower is to a fresh and blooming one.

Kindergartens are generally conducted on too rigid principles of mathematical regularity. People seem to believe that when there is a law, there must also be inflexible regularity, not understanding that law and method can be found in irregularity of appearance, and also that the children's life cannot bear this regularity, in the measure now given, as it makes too great a pressure upon their intellectual powers, changing thus the purpose of the Kindergartens, and making of them schools for little children.

Froebel's intention, on the contrary, was just to work against such a precocious and one-sided intellectual development. He desired to give a good moral direction to the natural inclinations of children, to afford them opportunities of developing their feelings in union with intellectual culture and development, but so that the latter should not become the starting point in early education.

He thought that the daily cares and business of the mother and the conditions of the child's own life were the best materials for education, by putting the child in a loving and active relation to the surrounding world, fastening him to it, producing love in him by giving him opportunity of loving, developing the principle of action through the exertion itself, thus making the child gather a treasury of intuitions and experiences which are the only sensible basis for the later development of thought.

In this way the whole of the mother's activity, of which the child is a partaker, and so far as it is kept in unison with the care and love due to others, becomes the central point out of which the child is guided to the culture and knowledge of nature and of the outer world, and adding to

it the occupations provided by Froebel, he is also initiated into the beginnings of industry and art.

Froebel's intention, when he provided mothers with work and occupations for their little children, was not only to prove the necessity of such occupations in the family, but also to transplant through his Kindergarten, into public education, a corner of family life, putting thus in practice Pestalozzi's demands, expressed as follows:

"Whensoever the care and forethought of parents fail to the child, be it in regard to his material, intellectual, or moral welfare, this want must be attended to in order that he may attain to his dignity as a human being. When this is not done, you may open schools to him, provide him with as much food and clothing as you like; still the poor forlorn creature is not educated, for the basis for his development as a human being will be altogether wanting.

"It must be seen that such cases often present themselves, and the necessary provisions must be made to supply through art the deficiency of nature. When I speak of the care and forethought of parents, of course I mean those parents whose superiority gives them a true insight into the necessary condition of the children's life, those who know how to make circumstances submit to the child and act as stimulants to his natural wants of love and activity, who derive from all the conditions of the outer world materials for the child's development, who never let any opportunity escape which may be of use and profit to him."

These words were written by Pestalozzi in 1809. He wrote also:

"Domestic life in itself, the relation between mother and child in their material sense, are neither moral nor immoral, but they offer the materials for the culture of morals.

"Man is free either to lay hold of these moral means or to disregard them, but when man does not soar above his animal capabilities, there are, in my opinion, neither father nor mother, nor son nor daughter. They enjoy the conditions of domestic life in a mere animal way, not in accordance with the human dignity, and consequently the human being, the man, cannot in such conditions develop himself. Neither the work of hands, nor the profession, nor the situation, can in themselves cultivate the moral feeling; when these are morally used, then, and then only, they cultivate morals.

"There is in man an inner force; a dignity quite independent of the above circumstances, as well as of all the physical conditions of domestic life, and it is this dignity that gives the moral stamp to the family life. Such as is the man, such is his home."

The real value of Froebel's Kindergarten lies just in this transferrence of the family atmosphere into the public education, in the methodical training of feeling and inclinations, affording to the child material and opportunity to develop his productive force, not only for his own benefit, but for the good of others; while the school occupies itself principally with the methodical development of thought.

It is, however, necessary that the Kindergarten should receive a fuller development and a continuation in a garden for the young, and in an art and work establishment where the children may continue their garden occupations, as well as the elements of art and industry; such an establishment as Froebel had in view when he founded Blankenburg; for it is obvious that many families want a help towards the development of will and feeling, not only in the first years of childhood, but during all the time given to education.

Considering Kindergartens under this point of view, we are necessarily led to infer that we must take quite a different direction in the training of Kindergartens than the one now in favor. They must be taught domestic duties and acquirements, their minds being made aware of the fact that in those occupations are found the best materials for the education of children. It is important to develop in them real motherly ways, such as the Germans express by the word "Mutterlichkeit"; ways which no abstract reasonings of the mind can give, but which are the product of a deep insight into the child's nature, wants, and necessities.

This insight, which Froebel possessed to a very high degree, is wanting in a great many of his followers, I believe for the two following reasons: first, the too intellectual bias given to education, then the too narrow circle in which Froebel's followers move themselves. They go on studying Froebel in order to understand Froebel without taking into account that Froebel's ideas are not the miraculous product of a single individual mind, but the result of the accumulated work and experience of centuries Froebel himself is but a link in a long chain of progression, and to comprehend him fully it is necessary to walk in his steps, to study what may be called the groundwork of his ideas, nature as well as pedagogues and poets; we must enter deeply into the ideas of such men as Comenius, Rousseau, and above all, of Pestalozzi; we must read the great poets who have given us an insight of human nature, study the outer works of creation to understand the relation in which we stand towards it,—and then return to Froebel himself, but freed from prejudice and no longer dependent upon his ways and peculiarities, which are only a part of his too marked and strong individuality.

By all this you will easily understand that the most difficult part of my task lies in the training of young Kindergartners, a task rendered doubly difficult by the fact that in Germany the situation of Kindergartner is undervalued and but ill requited.

Advanced as Germany is in all matters relating to instruction, remarkable as are many of our methods for the acquisition of knowledge and science, it has not yet fully recognized the importance of elementary education. The interest for instruction, the thirst for knowledge, are so great that they seem to draw a barrier across the still and quiet way which ought to lead us to insight into the child's nature and necessities.

But I am obliged, for to-day, to cut short and leave the end of what I have still to say about the upper classes of my establishment for another time.

Pray remember me kindly to Mrs. Aldrich, in which Madam Hony joins, as well as in the expressions of regard with which I remain,

Yours truly, HENRIETTA B. SCHRADER.

BERLIN, October 15, 1880.

Joined to this letter you will find the translation of a brief French essay, written by Mad. Hony, under my direction. It contains the principal ideas upon which my Kindergarten is conducted, and though not yet complete, it will, I think, give you an idea of the way in which I have tried to put into practice the Froebelian system.

Froebelian Institution at 16 *Steinmetz Strasse.*

ORGANIZATION.

I. KINDERGARTEN.—IN THREE DIVISIONS.

(1) *Third Division,* subdivided in two parts on account of number, age from 2½ to 4.

(2) *Second Division,* age from 4 to 5.

(3) *First Division,* age from 5 to 6.

II. *Intermediate Class,* age from 6 to 6½. Preparation for the elementary class, to which a course for stitching and manual work is joined.

III. *Elementary Class,* age from 6½ to 7½. The course of manual work is continued.

IV. A class for young girls having left the Kindergarten to enter into the public primary schools, who come several times a week to be taught stitching and housework.

V. A course for the training of young Kindergartners of the first and second degree. With this establishment is intimately associated the Union for Household Hygiene (*Verein fär Hau sliche Gesundheit Pflege*), which attends to the health department, as well in the establishment itself as in the families.

PLAN OF ROOMS.

1. *Ground floor,* a few steps above the level of the ground:

(1.) A *kitchen* on the left, used for the children's work and as a wardrobe; next to this a little room for the keeping of utensils, garden tools, etc.

(2.) Large room in front of the kitchen, with two windows, and with free access, for the *intermediate class.*

(3.) Little *work-room* next to this, for the Kindergartners who help in the Kindergarten.

(4.) Free independent room, on the same side, for the *first division.*

(5.) Room at the end of the passage, with a large window looking on a large and well-aired court, for the *second division.*

(6.) Little room next to this, overlooking the same court, and used for *one subdivision* of the *third division.*

(7.) Large *play-room,* entered through this little room, with three windows looking also on the court, and having a free and independent access by this same court-yard.

(8.) Little room next to the play-room, serving for *another subdivision* of the *third division.*

On the same floor, on the court-yard side, two rooms and one kitchen, used by the *Union for household hygiene.*

2. *First Floor.* On the right lives a family entrusted with the cleaning, making fires, etc., in the establishment.

(9.) A room in this apartment is used for the elementary class in the morning, and for the class of manual work in the afternoon.

On the left lives a lady who has the charge of the dépôt for the "Union per Household Hygiene," and who gives the stitching lessons.

3. *Court-yard* and little *garden.*

SALARIED OFFICIALS.

Principal and general overseer of the establishment, Fräulein A. SCHEFEL;

Principal of the Kindergarten, Fräulein CLARA HIRSEKORN;

Assistants in the Kindergarten, Fräulein ROSA HIRSEKORN and other young Kindergartners who are learning the practice;

Teachers: In the intermediate class, Fräulein MARIE FUCHS; in the elementary class, Fräulein VON BURSE; stitching and manual work, Fräulein STANDINGER; dépôt and class to learn mending of clothes, etc., Fräulein EISNER.

A VISIT TO MADAME SCHRADER'S ESTABLISHMENT.

On my arrival the children are all gathered in room No. 2. They are singing a morning hymn. After a few kind affectionate words from the principal, they separate, and the work of the day begins.

Third, or Youngest Division.

Follow a part of these divisions to the play-room, where the children set about enjoying themselves as they please. Some join in a round game, others play quite alone. They have at their disposal very plain and simple toys, such as dolls, little chairs, tables, tea services, etc. A teacher overlooks them without taking an active part in their game, unless they desire it particularly.

From two to four years of age, play is the principal occupation of the child; it is for him the power of giving a form to his ideas by the help of surrounding objects, and at the same time the means of giving vent to the full play of his activity. Pestalozzi says: "that no force can be developed unless by the play of its own power of action." We must then conclude that if we wish to see in the child the development of his most essential faculties, he is to be allowed the full play of his energies and faculties, and no restraint whatever to be put on the first working of his individuality in his relation with the outer world. At this period of his development the result of his efforts is less interesting to the child than the activity itself; for this reason the influence of elders must here be principally indirect.

As the child draws the materials for his ideas out of the things about him, we must try to surround him with such an atmosphere as may create in him good, sound, healthy ideas; to attain this end, we must give him room and space enough to permit him to enjoy himself fully and freely, toys and things appropriate to his physical strength, which he may easily handle and transform without breaking or destroying them. But above all, he must be surrounded with sympathy and love; he must feel that we are always ready to enter into his ideas, to be the partakers of his joy, taking at the same time due care that he should not feel any restraint nor any special direction forced upon him. This full liberty, of such an absolute necessity to the child, is also the best means offered to the educator of becoming acquainted with his true nature, as it shows itself through his tastes and inclinations freely manifested.

The home is generally the best place for the education of the child, but

when the necessary conditions for his development are not to be found in the family, the Kindergartner must fill this void and create for the child what is wanting to him.

I leave this room and enter one where the other children of the third division are assembled. They are gathered round the teacher; she is showing to them a picture out of Froebel's book *Mutter und Koselieder*, the basket of flowers. She gives no explanations, her object not being to teach, but merely to create joyful impressions. The children look and make remarks, the teacher answers so as to encourage them, to draw them out, and awaken their attention more and more. The picture represents a garden, where a mother and a little girl are plucking flowers to take up to the father. They examine the picture, express their feelings about it, and when they have done it long enough, some pretty flowers are shown to them. The teacher asks whether they would not like to take some home with them? But for this, they must have baskets; baskets can be made out of the children's own fingers. She makes them all join their hands in the form of a basket, making them, at the same time, sing "Little child, let us make baskets" (*Mutter und Koselieder*). When the song is finished they receive little paper baskets, to carry home to their parents.

The talk is at an end; the children seat themselves round the table; little wooden sticks are distributed among them, out of which they make different things—vases, baskets, etc.

Froebel's book, *Mutter und Koselieder*, is the starting point for all the occupations of this division. These occupations are already a kind of work, for the child is no longer left to the full play of his imagination, but he is limited by a given space and materials, and he must bring himself to execute an idea which has not spontaneously come into his mind, but has been suggested by others. Work, as well as play, has activity for its basis; but if, with the latter, activity in itself is the principal end, with work, on the contrary, the result has its importance; therefore the child cannot be left entirely free, he must be guided so as to employ his forces in a useful way. Activity in itself is so charming for the child that he does not, at first, make a great difference between play and work; it is only when the latter presents too great difficulties and puts too great a restraint upon his liberty that it becomes irksome and painful to him.

By proportioning the work to the child's powers and strength, by awakening in him a desire of being useful, by taking care not to fatigue him, one may succeed in making him feel as much pleasure in work as in play.

There are in the child, as in the man, two personalities: the individual, and the social being. Man lives not isolated, but moves in a society to which he owes his own share of profit and usefulness. Education must take this into account, and try to develop simultaneously in the child, the individual and the social being by giving a full play to the spontaneous action of the child's powers, but at the same time giving such a direction to their powers that they may be productive of general good. Play and work are both necessary, and it is to their united and combined action that the child owes sound and normal development.

Second Division.

The children follow their teacher to the kitchen, where they are entrusted with flower-pots, earth, plants, little rounds of paper, each of them carrying something.

They return to the class-room, and gather round the table, where they place the things they have brought with them. A spoon in the hand; they, one after the other, half fill the flower-pots with earth; they then put the plants in and cover them with earth. They then water the plants and set them before the window, when the weather is too cold to set them out in the open air. And thus the children are, from the beginning, placed directly in contact with nature; they are brought to understand the relation in which man and nature stand to each other, and the necessity of reciprocal action. In order that the flower may please our eyes and rejoice us with its perfume, we must, after having planted, water it; we must take every care of it, to give and to receive; everything goes on in this world by the law of reciprocation.

Another day this same plant, the violet, furnishes the material for a new work. It is stitched on a piece of paper, marked, and afterwards drawn; it appears in different aspects, but it is always the violet that is presented to the child, in order that all the experiments he is making may leave deep and lasting impressions upon his mind. Almost all the occupations of this division relate to work, and the reality is the starting point, thus, always preceding by gradual steps; passing from the image to the reality. First, the picture, then the flower, and last the plant; the semblance of work, then the work itself.

First Division.

The same occupations are continued. The teacher tells a little story, in which the violet plays the first part; the children listen with pleased attention, and ask that it should again be told to them. The tale finished, they are shown a pretty picture by Ludwig Riekbe, representing a family, enjoying the beauty of the spring. The mother has the child in her arms; she points out to him, over the wall, the green fields, the houses; she seems to say: "See, my child, the world which is offering itself to you." Then slates are distributed among them; they are allowed to draw whatever they please, but they endeavor, generally, to represent an episode of the story they have just heard.

The children learn, also, by heart, a little poem on the violet, and this poem, expressing only feelings and ideas created by the thing itself, no explanations are required. The child follows unconsciously the same path taken by the poet, he goes through the same impressions that have created his poem, which becomes for him as a revelation, the half-veiled expression of feelings to which he is himself as yet unable to give a form. Berlin, Oct. 15, 1880.

[In the absence of further direct information, we must refer our readers to Mrs. Aldrich's account of her visit to this institution, and to the extracts from Miss Lyschinska's little volume on the Kindergarten Principle, for glimpses of the work done in other divisions of Madame Schrader's establishment.—*Ed.*]

A GERMAN KINDERGARTEN.*

This institution consisted of two divisions of the Kindergarten proper, and of the Transition Class, altogether providing for children from three to six years of age. What struck me as especially worthy of notice was the *unity of plan* upon which the education during these three years was conducted. Each class represented a year of age. At three a child entered the lowest division. Here the work of the Kindergarten teacher was eminently that of a mother; yet with all the freedom of the nursery there was a thread of reason running through the day's proceedings. These were not desultory, but sustained by some central thought, which was generally taken from a conversational lesson over the picture-book, or else from the present circumstance, such as of some live pet which had to be cared for and fed.

The first quarter of an hour was generally devoted to a chat; but as the children were many, and the family type was upheld, the teacher took the children, in relays of six or seven at a time, to look at one or two plates in Fröbel's "Mother's Book"; the rest were meanwhile building or stick-laying, or playing in the garden under the direction of an assistant.

For example, a small number of children are seated round the knee of their motherly friend, who encourages them to talk freely on the experiences of the morning. Who brought Mary to the Kindergarten this morning? Who gave Annie that nice white pinafore? The recollection of the loved ones at home is stirred up, and every child contributes some little fact of its family history; each would like to tell that it has a dear mother, a father, a sister, or brother at home. This idea is seized and worked out by the motherly teacher. She inquires, relates, and finally promises to show them a picture of a family sitting together in the parlor. The picture of a home interior is shown. The heightened pleasure of the children may be read in their eager faces as they peer into the book and recognize the different members of the family in turn. After which the designs all round the central picture are looked at, and the children notice how there are father and mother hares in the long grass, accompanied by their little ones; how there is a pigeon family, a deer family, etc. The children return again to the central picture of the human family group, and finally, the disposition having been created, the finger game is introduced: "Let us look at our fingers; are they not like a little family too? See how happily they live together; they always help one another. Shall we learn a little song about the family of fingers to-day?" "Yes," the children wish to do so; and, imitating the action, they repeat the following words:—

"This is our mother, dear and good,
This is our father of merry mood,

*16 Steinmetz-strasse, Berlin. This Kindergarten, when visited by Mrs. Aldrich, had expanded so as to embrace boys and girls somewhat older than six.

This our big brother so strong and tall,
This our dear sister beloved of all,
This is the baby still tender and small;
And this the whole family we call.
See, when together, how happy they be!
Loving and working, they ever agree."

As the building lesson comes round, the same idea of the family is carried out, and the children build a "parlor" or a "house" in which the happy family is to dwell. Then the "oven" is built, and sticks are required to light it, in order that the members of the household may enjoy the family meal. On another occasion the visit of a dog to the Kindergarten is the center of interest for many days, and every occupation is in turn brought into connection with it. A trough is built for the dog to drink out of, a kennel is laid in the stick-laying lesson, and so on. In every instance there is some *center of living interest* around which the little life of these children is made to revolve, and it is drawn from the occurrences of every day. Thus the aim in this division is to awaken *interest* in the nearest surroundings, and at the same time to enlist the active powers of children in *the same direction as their impressions.*

Wheat Grown in their own Garden.

Let us trace how this method of introducing the children to life around them was continued with those from four to six years of age. These were occupied once or twice a week in gardening a plot of ground belonging to them. Here many of the plants which were to furnish subject-matter for their observation were sown, and carefully tended throughout the spring and summer. They also became practically acquainted with a few industrial processes, such as they could take part in. For instance, when "wheat" was being especially considered, the children enjoyed the fun of actually reaping the wheat they had helped to sow in spring, in the plot of ground common to all. They bound it in sheaves, and carried it in triumph into their school-room, where each child received a stalk or two with the full ear; and whilst sitting quietly round the table they held the stalks upright and close together, until the children could very nearly picture to themselves a corn-field which had taken root in-doors. The Kindergärtnerin* then led them by a series of self-made experiences to an appreciation of such facts as—

1. The height of the stalk. (This was very simply and well brought out by a story being told of how the Kindergärtnerin had played at hide-and-seek with a little boy in a corn-field during the summer holidays.)

2. The hollowness of the stalk. (The children learned this by blowing soap bubbles through the straw.)

3. The presence of knots in the stalk. (This experience was likewise gained while blowing soap bubbles; some children having been

*I keep the original word in the text. "Infant teacher" is but a cold translation of what is meant.

allowed to break the straws in the spaces between the knots, they found they could not use them.)

4. The ear of corn hangs its head. Why? (This led to an examination of an empty and a full ear.)

5. The ear is a great house in which there are many rooms.

6. In each room there lives a single little grain.

7. Of what use is the grain? (They had sown it in the spring, they were now about to learn its use experimentally.)

Another day the corn was threshed in the garden, the children using a small flail in turn. The grain was gathered and separated from the chaff by some others. Part of the grain was reserved for seed, and a small quantity was ground by the children between stones.

Another day, flour was taken and pancakes were baked. The children, under the direction of an older person, had each something to do in the process, the older ones learning to beat the eggs and to stir the flour, whilst the younger ones ran on little errands. At last, the great moment having arrived, the company sat down to enjoy the feast. Meanwhile, the leading idea was carried through the various occupations somewhat in the following manner:—

The elder children were "pricking" on paper the ear of corn or the mill which ground the corn; the younger children only outlined the millstones. Again, a scythe was sewn in colored silk or wool. When stick and ring laying was the order of the day, then the cart which carried the sacks of corn was represented, etc. The appropriate games were the "Farmer," the "Miller," the "Mill," etc.

Finally a story, or simple piece of poetry, summing up the children's experiences, was spoken or sung to the Kindergärtnerin's accompaniment on the piano. A picture representing the subject from an *artistic point of view* (the "Sower," by L. Richter) was shown, and enjoyed as a *résumé* of the children's experiences during the past week or two. There was nothing in either the story or the poem which was foreign to their experience.

LESSON ON THE COMMON IVY.

The connection the object has with the lives of children and of human beings; these impressions are to be conveyed to the children by the course of events.

When the trees stand stripped of their green dress, when the earth is wrapped in a white mantle of snow, when no flower is to be seen in the garden, then it is that the kind ivy delights us with the freshness of its green. It cannot bear to leave the old wall so ugly and gray; it throws its long arms round the crumbling stones, and clothes them in a garment of living green. Even in-doors we like to see our ivy plant; it does not ask for a place where it can be seen in the light of the sun; it is pleased with a shady corner, where it will cling to our pictures and encircle dear familiar faces with a framework of green leaves; all it asks for is air, moderate daylight, and cleanliness. It gives its very

best to the poorest amongst us; it will flourish in and adorn a garret just as readily as a window in Mayfair. Would that the children of the poor learned through us to open their eyes to see the inexhaustible beauties which Nature spreads out before all her children, that they might learn to lay hold on such pleasures as are simple yet enduring.

The Course pursued with Children.

I. A walk to the Botanical Gardens, which happened to be in the neighborhood. The children are told to look for and to store any evergreens they find during their walk. With the permission of the gardener some box, fir twigs, ivy, moss, etc., are gathered, and are put into little baskets the children take for the purpose.

II. The children decorate their respective class-rooms. Plates are filled with water and the moss, etc., is placed on them. The pictures, walls, etc., are decorated. (This is once done in the upper and twice in the lower division.)

III. A neglected pot of ivy was observed and bought. The children observe its state and remove the cobwebs, sponge the leaves, renew the earth. A place is chosen for it in the room. (Conditions of health for the plant are thus discussed. Its appearance.)

IV. A story was told. Subjects:—1. The apple-tree that had an ivy dress on in winter. 2. The neglected pot of ivy at the gardener's. This leads up to the piece of poetry spoken by the Kindergärtnerin, and gradually remembered and recited by the children in both divisions:—

When the wind sounds dreary,
When the dead leaves fall;
Then the ivy 's never weary
Creeping up the wall.
Shaking off the snow-flakes,
Laughing as they fall;
"You may bury *dead* leaves!"
Say those upon the wall.

Long ago the summer
Left us all alone;
Nothing fresh to look at
Save the cold gray stone.
Living leaves of ivy
Clinging to the wall,
Gladden with their green dress,
People big and small.

V. Occupations in connection with the above:—

Building: a wall with ivy and moss.

Sand-work: a garden, evergreens planted.

Paper-folding: a basket to hold evergreens and moss.

Pricking: the ivy leaf.

Sewing: ditto (natural coloring).

Drawing: model of the ivy leaf.

Modeling: the ivy leaf.

In these diversified occupations the constructive activity of the class, and of every member of a class, finds scope.

PREPARATION OF LESSONS.

Each object, before being treated with children, was studied by the Kindergärtnerin and her assistants, and for this purpose a meeting was arranged once a week for the consideration and preparation of the objects and their accessories. The following scheme was followed in gathering information upon a plant:—

A. External Structure.

1. Size. 2. Covering. 3. Chief parts. 4. Subdivisions of parts and their relative position.

B. Internal Structure and Development.

1. Structure of the seed. 2. Its composition. 3. Station. 4. Time of germination. 5. Process of germination (cells, structure and contents; cellular tissue; vascular tissue; circulation of juices; nutrition; root absorption; functions of leaves; extraordinary vessels and fluids). 6. Duration of growth, from the germ to the complete plant. 7. Propagation. 8. Age of plant.

C. Geographical Distribution.

D. Historical.

E. Cultivation.

1. General. 2. Diseases to which the plant is subject.

F. Its Place in Domestic Economy.

G. Classification.

(Natural orders.)

In case of an animal the information was gathered under the following heads:—

A. Description.

1. Size. 2. Covering. 3. Color. 4. Description of parts: head; body; limbs.

B. Apparatus of Animal Life.

1. Movement (anatomy, general view; muscular system, general). 2. Sensation (nervous system, general; organs of sense; expression).

C. Apparatus of Organic Life.

1. Digestive system (habitat; food). 2. Circulation. 3. Respiration.

D. Reproduction.

1. Care of the young. 2. Support of the young. 3. Metamorphosis (insects).

E. Miscellaneous.

1. Geographical distribution. 2. Age attained. 3. Relations in which the animal stands to individuals of the same species; individuals of other species, or to other orders or classes; to plants; to man. 4. Means of defense against attack.

F. Historical.

G. Domestication, or Acclimatization.

H. Classification.

1. Individual. 2. Species. 3. Family. 4. Order. 5. Class. 6. Sub-kingdom.

In order to obtain a complete general knowledge of the object to be treated, each teacher gathered information on one or two points more especially, after which the teachers met together for the interchange of such information. Prof. Moseley [English Inspector of Schools] points out the danger of incomplete knowledge on the part of the teacher.

"Had the teacher known more of the subject-matter of his lesson, it has been my constant observation that he would have been able to select from it things better adapted to the instruction of children and to place them in a simpler point of view. That he may be able to present his subject to the minds of the children in its most elementary forms, he must himself have gone to the root of it; that he may exhaust it of all that it is capable of yielding for the child's instruction, he must have compassed the whole of it. The cardinal defect of the oral lesson in elementary schools is an inadequate knowledge on the part of the teacher of that which he is teaching. If his knowledge of it had covered a larger surface, he would have selected matter better adapted to the instruction of the children. If he had comprehended it more fully, he would have made it plainer to them. If he had been more familiar with it, he would have spoken more to the point. I will endeavor to illustrate this by an example. A teacher proposing to give an oral lesson on coal, for instance, holds a piece of it up before his class, and, having secured their attention, he probably asks them to which kingdom it belongs—animal, vegetable, or mineral—a question in no case of much importance, and to be answered, in the case of coal, doubtfully. Having, however, extracted that answer which he intended to get from the children, he induces them, by many ingenious devices, much circumlocution, and an extravagant expenditure of the time of the school, to say that it is a solid, that it is heavy, that it is opaque, that it is black, that it is friable, and that it is combustible. In such a lesson the teacher affords evidence of no other knowledge of the particular thing which is the subject of it than the children might be supposed to possess before the lesson began. He gives it easily because the form is the same for every lesson; the blanks having only to be differently filled up every time it is repeated. All that it is adapted for is to teach them the meanings of some unusual words, words useless to them because they apply to abstract ideas, and which, as the type of all such lessons is the same, he has probably often taught them before. He has shown some knowledge of words, but none of things. Of the particular thing called coal, as distinguished from any other thing, he knows nothing more than the child, but only of certain properties common to it and almost everything else, and of certain words, useless to poor children, which describe these qualities? . . . . . This tendency, from ignorance of things, to teach words only, runs in a notable manner through almost all the lessons on physical science which I have listened to."

We shall be glad to enrich our pages with further extracts from this excellent treatise.

NOTES OF VISITS TO KINDERGARTENS.

INTRODUCTION.

THE following paper is by Mrs. A. Aldrich, the first Directress of the kindergarten in Florence, Mass., which was founded by Mr. Hill, who erected a beautiful building for the purpose in lovely grounds, and invited all the citizens of the place, rich and poor, to send their children, promising to pay all expenses which their voluntary contributions could not meet. The Institute now [1880] consists of four classes, with suitable teachers, all under the able and genial direction of Miss Carrie T. Haven. The Florence kindergarten has acquired a peculiar reputation from the fact that its founder made it a point that there should be no direct religious teaching, which grew out of his disgust at the narrow ecclesiasticism which cannot see that little children should not be indoctrinated in dogmas. The extreme to which he carries his sentiments upon this point would be disastrous in its effects if he could find no one who knew how to excite the religious sentiment in children without formulas that involve dogmatism. Under the charge of Mrs. Aldrich there was no lack of religious culture of a vital nature, and when these children are old enough to hear the common religious expressions, they will have a deep meaning to them. Her mantle has fallen upon one who is also doing a good work.

Mrs. Aldrich has passed a year in Germany and sends an interesting account of her observations. She enjoyed much intercourse with the noble Baroness Marenholtz, who has done so much for the diffusion of kindergartens in Europe.—*Editor.*

MRS. SCHRADER'S KINDERGARTEN IN BERLIN.

When visiting the Berlin kindergartens I found one which was doing an independent work, embodying the vital points of the kindergarten system in a little different way from the ordinary one, but with such remarkable results that I felt it deserved close study. It will be interesting to know that the directress of it is a relative of Friedrich Fröbel, known in the history of the institution at Keilhau as Henrietta Breymann. In her own account of how she came to take up the work, she says :

"Friedrich Fröbel's mother," Mrs. Schrader writes, "was my grandfather's sister. My grandfather, on the mother's side, was Consistorial Rath and Superintendent at Nette, near Hildesheim. His name was Hoffman. My mother married the clergyman of the place, Breymann. Fröbel often visited my grandfather, and after his death he used to come

to see us from time to time. He saw me first when I was quite a child, but I made his acquaintance at Keilhau, at the age of seventeen or eighteen, having been invited to spend the summer there. I had not then the least intention of becoming his pupil; it was only a family visit to my relatives. But his conversations made such a deep impression upon me, that I asked permission of my parents to study under him. I was allowed to attend a course of lectures given by him at Dresden, and afterwards to follow him to Liebenstein, where he founded an educational establishment to prepare young women for his mission. I was deeply impressed by all he said and by his general principles, but from the first the way in which the kindergarten idea was put in practice did not satisfy my ideal. I could not say why, but I felt quite unwilling to take the direction of one, and returned home. The views of Fröbel were a revelation to me—a light shining in darkness. They appeared to me far in advance of the manners and doings of the kindergartners who were at work. I required many years and much experience of life and home to understand why I did not like the kindergartens."

In conversation, Mrs. Schrader told me that from childhood her chief amusement when left to play freely was *school keeping*. Her father, the clergyman Breymann, who thought it was a far nobler life to have some definite object in it, and was quite above the common German prejudice, that if a woman did anything for money she immediately degraded herself, proposed to her and to an older sister and brother to open a school in their native place. They found suitable accommodations and opened a school, which continued for many years, was enlarged, and became a prominent institution. They were happy in it for many years, working out their own ideas of education, when Henrietta married to a government official who had profound sympathy for everything that interested his wife, and promoted any plans she might form. Her sister died, the school was discontinued, and the change from her former pursuits to that of a woman of society, which was inevitable, as she was obliged, of course, to preside at her husband's dinners and receptions, and to pay visits in return, was very irksome to her, until she thought to herself, why not use the opportunity to spread her interest and her views in regard to kindergartens, in this society which she was constantly meeting. She found a cordial response to what she no doubt did in a genial manner, for she did not make direct appeals for assistance. It was her taste and way to interest minds intelligently in the principles and leave the results to follow in due time.

In 1872 Mrs. Schrader went to Berlin to live. This was two years after the Baroness Marenholtz had left it for Dresden. While in Berlin, Mad. M. had founded the Fröbel society, but soon retired from it, because of a difference among the members as to the policy to be pursued. Mad. Meyer was also a member at that time, and left subsequently, for similar reasons. Mrs. Schrader accepted an invitation to join, but finding very soon that the leaders were more schoolmasters

than kindergartners, she, too, retired. "After this," Mrs. Schrader writes, "I was one day asked to take interest in a kindergarten for the poor, founded by Madame Marenholtz and some of her friends, which was quite independent of the Fröbel society, and at that time was without a head, and had its support from a few people who did not like to abandon it. With these my husband and I formed a new association, in which Mrs. Bertha Meyer and others became interested, because it was a work for the poor. Of the executive committee of this association I became the president, and Mad. Meyer a member.

"In the winter of 1874 I was asked to give to a small audience some lectures on the ideas of Fröbel, which met with warm sympathy from many ladies, who became my best friends and supporters in my work. With Mad. Meyer I soon after became quite intimate, and her husband helped me a great deal in all matters of business connected with the kindergarten. Its support came in part from the subscriptions of the members of our association, in part from gifts and the help of people who had not any particular interest for the thing itself, but wished to please me and my husband.

"The kindergartners whom I found at work could not execute my ideas, so I asked my friend and pupil, Fraulein Annette Scheffel, to take the direction of it in April, 1874. At the same time, we both began to give private lessons, in order to train our own assistants. My work in this small circle of ladies of which I have spoken gives me great satisfaction, but I must say that outside of it I have encountered many difficulties. The older Fröbel society is widely spread, has money, an exterior organization, with a school director for president, which has converted kindergartening into school-work, and trained kindergartners to become inferior and cheaper teachers. In our time, people are so fond of positive knowledge and of such methods as will employ the hands of children in making pretty little things for show. Besides, mothers like to have kindergartners take a great deal of work off their hands. Of course, those who like these ways did not like mine, as I can show very little in comparison, my opinion being that at the kindergarten age the work ought to be interior and preparatory. The kindergartners ought not to be trained to take the mothers' places, but only to help them. I have all those against me, also, who, disliking the kindergartens such as they usually are, and not knowing my ideas, think mine is founded on the same principle—condemning thus, without inquiry, every work that bears the name of kindergarten. My work, therefore, proceeds slowly, but I believe, nevertheless, firmly and surely.

"The Fröbel society wanted the state to take more interest in the kindergarten, and addressed the Minister of Public Instruction on the subject. He replied that he could not give any effectual help until he knew it was really useful, but that he would take steps to ascertain this. Accordingly, he requested all masters of public schools to record

and forward their observations on the children that had come to them from kindergartens. These children, in general, were badly judged. The information thus acquired was often second-hand, being given by the head-master, while the under teachers alone had to do with these children, and because there was no mention made whether the children came from real, genuine kindergartens, or only from insignificant infant schools, of which we have a great number. Among the schools there were two into which I thought our children had gone, that gave very different reports about them from any of the others. I knew the head-master of one of these schools. A year before, he had spoken to me of the children that had come to him from my kindergarten. He said some of them were the best children in the school, quite model pupils, and that others were remarkable for their moral conduct. Later, I saw his written report, which corroborated his personal statement to me. The report of the other school was bad. What does this prove?

"In my opinion, however, schools cannot be taken as the test by which to judge of the kindergarten. Some of these schools are very bad. Children going out of good kindergartens cannot endure them. Besides, it is not the only aim of the kindergarten to prepare children for public schools. To have a just idea of the results obtained, mothers and families should be asked to add their information."

The Kindergarten.

I will now endeavor to describe Mrs. Schrader's kindergarten. For a few years it increased very little, for Mrs. Schrader, having very decided ideas of her own as to what a kindergarten should be, was unwilling to increase the number of children until she had trained assistants who could do what she believed to be child-culture. Three or four years ago, after having hitherto been in uncomfortable quarters, the kindergarten was moved into an excellent room in Steinmitz street, with Mrs. Schrader's friend, Annette Scheffel, installed over it as directress. Eight rooms are occupied by the different departments. Added to these are bath-room, dispensary and store-room. A close intimacy is kept up with the mothers, whose needs and wants are fully and judiciously supplied. The most important supply furnished is pure milk, for the infants of the poorer class are ordinarily fed on beer, and the death rate is large. So great a change has been produced by this alteration of their diet, that the families whose children attend the kindergarten seemed quite renewed physically as well as morally. At these rooms, bath-tubs of all sizes are kept, to be loaned to the mothers whenever wanted. This kindergarten may be said to be a combination of what are called, with us, Mrs. Shaw's day nurseries, and the kindergartens which these nurseries often contain under the same roof, with separate matrons. In Mrs. Schrader's kindergarten, an efficient and motherly matron is always in attendance, night and day, as she lives in furnished apartments, ready to give out supplies whenever needed. Cod-liver oil, wine and extract of beef are prominent articles. I also

saw rolls of flannel, and linen bandages, and second-hand garments of every description. These are brought to the rooms, and mothers and the elder girls in the families are taught to repair and make them over to the best advantage. This is a very interesting part of the work. Children, and even grown people, feel a greater interest in preparing articles they want than in learning to mend and make with only the learning as an object.

In the first room I entered were ten or twelve babies, under three years old, drawing their dolls in little baby carriages, and one dressing his doll for the day. Balls, ninepins, reins and implements for work abounded. A quiet young girl, who seemed to be in full sympathy with them, was in charge. Twice during the morning these little things were allowed a pleasure they enjoyed greatly—going into the next room where children a little older than themselves were playing their games. On that day the game was washing, ironing and mangling their dolls' clothes, and putting into wardrobes or bureaus, which they constructed with sticks, blocks and whatever other material they needed and asked for. The older children had cut out many paper garments for these children's dolls. One little dot of a girl was folding pocket handkerchiefs and towels, and when she had done this she picked up some three-inch sticks and then, as if talking to herself, and wholly unconscious of anything else, said, "Now little sticks, you must be my wardrobe;" at the same time her busy fingers made the wardrobe, and the handkerchiefs were placed in it with great care. Another tiny little thing had done her washing very nicely, giving special attention to the rinsing; she was now ready to hang them up, and called for sticks, which she laid on the table to make her drying frame; when fully dry, according to her baby judgment, she told the sticks they must now be a bureau, and into a bureau they were soon transformed, which received the clothes when they were properly ironed and folded. Before the children are given their work they are told to give their attention, for not more than a minute, to something the kindergartner has to show, and this one moment is the base of their study for the day. If asked to give their attention too long there would be a failure, for a very young child cannot keep its attention on one thing long at a time without a strain.

The third gift was on the table in the next room (the divided cube). As it was the Emperor's birthday, some one child had built an arch through which he was to pass. All the rest of the children caught the idea and made arches for the procession—various arches and monuments in his honor. Finally a flag was thought of, and all wanted flags. These flags had been manufactured by the older children on some state occasion and were now lent, so that the jubilee was complete, and it would, perhaps, have suited the emperor far better than the celebration gotten up a few days later in his honor, for this was perfectly spontaneous, and given with a heartiness that went to my

heart. In another room, children were weaving, but the difference between this and other kindergartens consisted in some of the mats being real mats, woven from listing, which were to be carried home for use, and each one felt conscious that he was one of a little community that had something to do of which each could perform a part. The quiet simplicity and dignity of the children, as they worked, was past belief if it had not been seen.

The next room was the play-room, where some impromptu play was going on—the dramatizing of something that had really happened, their imaginations filling up any lack of incidents. This was a true picture of Fröbel's own doings. He seized upon the rugged mountain at Keilhau as soon as he and his pupils got there, to mould it to his purposes—digging out rocks and making a path up to a pretty opening that was to serve as a resort, for they scarcely had anything to live in there at first that could be called a house. Mrs. Schrader had caught his spirit truly.

Our next visit was to the music-room where the elder children repaired every day to have a real concert. Four drums and the same number of tambourines, cymbals and castanets were used by the children to accompany the piano. The time was not perfect, but almost incredible for such wee children, and they were very happy and self-possessed. Strongly accented tunes were played, and those who fully understand how children revel in such music, can perhaps faintly imagine how these rhythmical waves filled the little hearts with delight. This, like all the other occupations, was of short duration—about fifteen minutes perhaps—as long as each one could do his part without weariness.

As we crossed the hall we saw a little boy and girl washing dolls' clothes. The little boy was washing in a tiny tub on a bench just before him. There stood a set kettle low enough for his use, scoured as bright as copper can be; this work is all done by the children, each child leaving it as clean and bright as it is found. A line hung within reach upon which was a row of fairy stockings, drawers, skirts, dresses, aprons, etc., fastened with tiny clothes' pins. These clothes were airing after having been ironed, and I never saw nicer work done. The little flat-irons were just the right size. Indeed, it was a perfect laundry, and I now saw the charm of it. The dear dolls were waiting to be dressed, and when that was done, the night-gowns were to be washed. Here was a motive for work quite at the child's level. It brought pure delight because it had an immediate object which a dreary practice in laundry work would not have had.

This year there are ten children who have been through the kindergarten, and now form an advanced class. This will sound like a paradox to those who know that in Germany all children are required to go to school at six years of age, and the kindergarten has not been accepted as a part of public instruction. The influence of this particular kindergarten has been such, and so marked upon the children and their

families, that the law is not strictly enforced in this instance, though it was so in the early part of its existence. Indeed, this is the first year any have been allowed to remain any length of time after it is known or suspected that they are six or more. It is the complaint of all the kindergartners I meet here that the children are not allowed to remain long enough. The children of this advanced kindergarten, having had all their faculties so naturally cultivated, can tell little incidents in very pretty and concise language; they are then asked to write down what they have said, which they readily do, and then it is examined as to its value; anything that is wrong is made right, and then the children read it and spell the words. It can easily be seen how much ground this can be made to cover legitimately without an arbitrary direction.

The pots in which the children cultivate plants have a tiny picture or arrangement of bright colors pasted on according to the taste of the child, who thus knows it for his own, having done it himself. The hooks for the coats and hats are marked in a similar way on frames they make themselves. Parents of the better classes sometimes come and ask to have their children admitted, and plead that they shall be put in a class of the better grade. The parents are told there is no difference, that all are good and clean, and are asked to go through the rooms and see for themselves if there is any one place they would choose over another. Without an exception no choice is made. The decided liberality of Mrs. Schrader's views is apparent in this. She does not think it best to have many children in one class, because she wishes to have everything as nearly like family life as possible. The directress, Miss Scheffel, is a lady of the cultivated class. She takes no class herself, and is thus free to listen and to watch for the needs and opportunities of the children. This kindergarten has been working quietly because Mrs. Schrader knew she could not accomplish much without the right helpers. Her first object is to train thoroughly such persons as would make sure the quality of the work for many years. The kindergartners of her own training are women who are not so set in school ideas that they are unable to accept the new education freely. The whole atmosphere is growth, the principal aim to secure spontaneous ideas. Mrs. Schrader confines herself less to the kindergarten material proper than any kindergartner that I have known, but she knows how to take hold of other things in the Fröbelian spirit. If a box is wanted, boxes are the occupation of the day. The folding, cuting, pasting and ornamenting of the covers are done by the children, and they are not only for themselves but for the younger ones who are not able to do it. Whether it is beads, seeds, bits of wool, or a few pine needles that are picked up when walking, there is always an opportunity to preserve them From the beginning Mrs. Schrader has desired to have a work-school connected with her kindergarten, and last year it was established. Fancy work of various kinds, plain knitting, wood carving, basket-making, willow mat weaving, etc., I saw pur-

sued here. The school is open two hours in the afternoon. Here, as throughout the whole establishment, the natural needs are first attended to. An advanced school has also been opened, based on natural principles, finding science and art and their uses in the needs of the moment. The varied world of enjoyment arising out of this movement fills the life here with a continual charm that is at first surprising, but when one sees it with heart as well as eyes, the wonder is that any kindergarten should be kept on any other basis. I have not mentioned that the children are invited to come back in the afternoons if they wish to do so, to carry on any work in which they may be interested. The children, who have left the kindergartens and gone into other schools, are also invited, and they come regularly on Wednesday and Saturday afternoons. They go into the work rooms, or play with the young ladies who are being trained for kindergartners, who preside over these meetings without any superintendence by Miss Scheffel. This is the mode in which these young ladies become acquainted with the children.

The tables in Mrs. Schrader's kindergarten are not lined. She thinks the lines draw the attention from the true artistic work, which needs training of the eyes, according to the opinion of the most successful German teacher of drawing, Peter Schmidt. The result in Mrs. Schrader's kindergarten is very fine.

To this account of Mrs. Aldrich we add a few extracts from a very attractive and instructive volume by Miss Lyschinska, entitled *"THE KINDERGARTEN PRINCIPLE—*its Educational Value and Chief Applications.*" Miss Lyschinska is superintendent of Method in Infant Schools under the School Board of London, and she credits to her association with one of Fröbel's family, Henrietta Schrader (née Breyman) of Berlin, and her tuition, her knowledge of the Kindergarten Principles as developed in this volume. The opening chapter is devoted to "*A German Kindergarten*," the institution established by Mrs. Schrader, and in which Mrs. Aldrich sees so much to admire.

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CRITICISMS ON FROEBEL'S SYSTEM AND ITS EXTENSION.

BY MADAME A. DE PORTUGALL.*

Inspectress of Infant Schools in the Canton of Geneva

I. CRITICISMS CONSIDERED.

The views of Froebel, a man of original mercurial genius, working independently of all traditions, were sure to provoke criticism and opposition. The objections to their practical application may be grouped as follows: 1, Expense; 2, social disturbance; and 3, violations of pedagogic canons.

1. *Objections on account of Expense.*

That the new education, covering several years of the child's life not before utilized for purposes of development, and requiring space, constructions, equipment, and skilled personal attention, calls for expenditure of money, cannot be denied; but the results should, and we believe do, justify this expenditure.

Spacious and well-ventilated premises, halls for work and for play, a yard and a garden, are indispensable. If we add the expenses of the management and the material, numerous and capable teachers, it will be seen that to establish and support Kindergartens imposes great sacrifices, and that the municipalities and governments must be entirely convinced of the excellence of these institutions before they can be expected to swell their budgets for the purpose of founding them. We shall not insist upon the very imperative reasons which make us think that the expenses of construction and management will tend to increase rather than diminish. The quite practical solution which some Belgian cities, Liege, for example, and the Canton of Geneva, in Switzerland, have given to this question is the best answer to these criticisms. The Kindergartens of Liege are communal establishments, for which that city makes great sacrifices. The large number of children on their list (3,200 children in 1876) proves that they are in high favor, and that the Froebelian institutions are highly appreciated by the population.

In Geneva the Kindergartens still bear the name of Infant Schools, but the method of Froebel is applied in them. The law of October 19, 1872, while leaving the initiative to the communes, placed the schools under the surveillance of the Cantonal authorities. The law is as follows:

ART. 17. One infant school at least is established by the Commune. The Department of public instruction approves the regulations of these schools and watches their progress. The Council of State grants a subsidy for the creation and maintenance of the infant schools.

ART. 18. The infant schools are optional and gratuitous; they receive children until they are six years of age, and are directed by mistresses and sub-mistresses.

ART. 19. The salaries of the mistresses and sub-mistresses are fixed by the State. The premises are furnished by the commune.

* Paper in Proceedings of International Congress, 1880. Translated by Mrs. Mann.

This law has taken full effect. There are scarcely five or six communes in the Canton of Geneva that are not already provided with Kindergartens. Every child who attends them costs the Commune and the Canton on an average twenty-four francs per year, or two francs per month. These grants are established by the budget of the Canton of Geneva for the years 1879 and 1880. In this moderate sum are comprised all the expenses of the Froebel material, the salaries of the mistresses, the courses of instruction for the teachers, etc., etc.

The construction of the buildings and the furniture are not included. These figures prove that the cost of the Kindergartens is not great. Whoever compares these expenses with those incurred by the old *Salles d'Asyle*, for which the maximum expense rose to fifty centimes per child per month, will feel that the establishment of the Kindergartens is an onerous charge. But if the governments and the contributors think that the system created by Froebel is the basis of a good public instruction and constitutes a progress in school institutions, we think they will not recoil from sacrifices which we have by no means exaggerated.

2. *Kindergartens do not meet the wants of the Poor.*

1. M. R. de Guimps, in his *Philosophy and Practice of Education*, remarks: "The Kindergarten could not receive the great mass of the children of the poor;" and others go still further, and assert that the very excellences of the Kindergarten,—its regularity, order, neatness, and happiness, are incompatible with the harsh necessities of not a few families in all cities and villages. This is not a full statement of the case. The poor child in these institutions does enjoy comfort and happiness, but that is precisely what Froebel intended. The child is indeed happy there; as its gaiety and contentment, its whole expression, prove it. Placed there under a motherly direction, surrounded by little companions, it enjoys a true family life, which the paternal home can rarely furnish. The father, and often the mother, obliged to work for the maintenance of their children, abandon their domestic hearth every day, leaving their children in the care of an aged or infirm grandmother, or perhaps of a neighbor who often has something else to do than to watch them. What dangers do not the poor little ones run! And these are the little deserted waifs whom the Kindergarten collects, to whom it offers a happy and busy life. But the taste for neatness and order which the Kindergarten inculcates on its little pupils, and which the latter carry home, is an inappreciable gain to them instead of a cruelty. The child does not like to go to school improperly clothed, badly washed and badly combed. He knows that he will be spoken to by the teacher, and we shall find that he insists upon his mother's giving him the most indispensable physical care. Thanks to his constant importunities and improved habits, order, and with order economy, penetrate many dwellings, and insensibly raise the moral code of the family.

2. It is further objected that the Kindergarten interferes with the rights of the family. This criticism, if well founded, would be an absolute condemnation of the system of the great Thuringian pedagogue. But let us open his works; let us open the *Education of Man;* we find on every page the solicitude, the respect, which the sacred institution of the family

inspired in Froebel, an institution in which he saw the first elements of society. We are certain that those who make this reproach, have never read or known either his thought or his system. Is not that which people attack most violently often that which they know least about? Froebel was so preoccupied with the future of the family that all his aspirations tended to reform it, to re-edify it, to elevate it. And he confided this reform to the mother. How great and noble is the part which Froebel assigns to her, and how far we still are from realizing it. How many mothers are even the centers of the family life, or acquit themselves of their manifold duties, and without assistance? Uncultivated, ignorant governesses, these are the assistants they procured up to the day when Froebel offered them his Kindergarten. There parents can safely send their children every day, and know that they will find in it what their home cannot give them, a little world where, under enlightened direction, they will learn to live. And the return home! How many things to recount after an absence of some hours! The Kindergarten is necessary to the child and to the family, to the rich and to the poor, to the well-to do citizen and to the workman, for it is a humanitarian and a social work. It is necessary for the wife, for the mother; it assists her and forms her for her educational mission.

"In order to establish my work," said Froebel, at the inauguration of his Kindergarten at Blankenburg, in Thuringia, in 1840, "I need the coöperation of every one, especially of women. Yes, what is necessary for my success, is the concurrence of mothers, wives, sisters. I therefore make a serious appeal, not only to the female population of my country, of Germany, but to all the civilized world. I place my new institution in the hands of women; it is to their zeal and their tenderness that I confide this garden, that they may cultivate it and make it prosper by the care that they alone can and know how to give."

3. *Pedagogical Objections.*

Some pedagogical critics, who value the school only for certain traditional habits and acquisitions—keeping still, and the ability to read, write, and cipher, complain that pupils who pass into the school from the Kindergarten have little or no knowledge, and are often even turbulent and impatient of discipline. The mission of the Kindergarten is not to impart book knowledge, but its plays and occupations should give intelligence, and the power of adaptation. But even the friendly critics complain that this intelligence is often accompanied with a want of concentration. But whenever we have met with it and sought out the cause, we have been sure that it proceeded from a defective application of the system. How many young teachers are not up to their task! how many go astray in the method, and take the means for the end, the letter for the spirit! Yet we do find some well-directed Kindergartens, although they are still too rare, and these furnish excellent pupils to the schools. We have verified the fact that the influence of a first rational education continues through years of study, and that this influence makes itself felt especially when the instruction appeals to reason, logic, and good sense.

Finally, we believe that the main criticisms made upon Froebel's system proceed from incomplete knowledge of it, from the imperfect appli-

cation of it, as well as from a too literal interpretation of it. It is to the exaggerated zeal of certain disciples of Froebel, that many criticisms of his system are due. Those disciples admit of no changes or modifications in the application, and give a stereotyped form to the method; many even go so far as to pretend that it cannot be touched without injury.

This leads us to the second division of our subject.

II. FURTHER DEVELOPMENT AND ADAPTATIONS.

The method produced by an original mind can be neither mechanically applied, nor servilely imitated. It is to be modified by the influence of circumstances, personalities, and national character. The character, the tendencies, even the aptitudes, vary in different countries; the system can be modified in its form, while the spirit of it remains the same.

And how many changes, not foreseen by the founder, have gradually been introduced, without ceasing to be faithful to this spirit. With Froebel, the Kindergarten was only the family enlarged, and was to contain but a comparatively small number of children. Now that the *Salles d'Asyle* and the infant schools have adopted Froebel's method, we have been forced to multiply the plays and occupations, especially for the little children who are received at the age of two and one-half years. It has been necessary to introduce a whole series of innovations too long to be enumerated. In the countries peopled by the Latin races, where the children are by temperament more lively and precocious, we must not think of imposing the method in all its rigor. It is necessary, besides, to admit a period of transition, to concede to the upper class in Kindergartens some of the branches of instruction of the primary school, particularly reading and writing. As M. Buisson said in his report upon the Vienna Exposition, "What should be absolutely condemned and proscribed, is not the teaching of reading and writing in the Kindergartens, but the preponderant rôle and abstract character given to these lessons." The details of the programme naturally depend upon the usages of each country, and even of each city. But it must not be concluded from certain concessions and variations needed by the conditions of things, that a *Salle d'Asyle* becomes a Kindergarten as soon as a little weaving and pricking are introduced into it. These superficial adaptations are neither desirable nor useful; something more is necessary than the material and the manual application of it; the thought that presided over the organization of the method, the spirit of Froebel, these are what are necessary to animate and vivify the whole.

As to new industrial adaptations, these are possible, but not before a certain age; they must not be thought of for little children. The braiding of straw, an easy transition from the weaving of paper, might be introduced in an upper class of the Kindergarten, together with many systematic occupations; folding and cutting may be transformed into box-making; and we should recommend to pupils from eight to ten years of age rattan basket-making, which we have seen more than once well executed by children who had been in Kindergartens. But we must not presume too far on the strength of the little pupils.

As to the influence exercised by the embroidery work of Froebel upon needle-work, it is no longer contested.

The fundamental principle of the modern school is *the unity in education.* But this unity does not exclude a graduated division. The great whole of school institutions is divided into several steps; each step is a preparation for that which follows. The Kindergarten, being the first step, must be in intimate connection with the primary school, to which it serves as a basis.

This connection will only be possible when, on one side, the Kindergartners shall receive good normal training, and on the other, every primary instructor, male or female, shall be initiated into Froebel's system.

III. SPECIAL NORMAL TRAINING.

We think a measure analogous to the decree of the 27th of June, 1872, by the Minister of Public Instruction in Austria, should be introduced in every country where there is compulsory instruction. The teachers of Kindergartens, as well as the primary-school teachers, should be compelled to submit to normal training, and to pass through examinations for their certificate of capacity. To a certain point the normal training given to teachers of every degree would be identical. It would be the same for the principles, the same for the method, but there would be special instruction, according to the stage of teaching to which the candidate was going to consecrate himself. The theory and practice of the Kindergarten, including the study of psychology and general pedagogy, would be one of these specialties.

In conclusion, we would say that the Kindergartner should be thoroughly acquainted with the programme and organization of the primary grade of instruction, an indispensable condition if she wishes to prepare pupils for the primary school so that they can pursue its studies with profit.

The primary-school teachers should study the Froebelian pedagogy, in order to understand the principles upon which their pupils have been prepared, for there are as many points of contact between the Kindergarten and the primary school, as between different classes of the latter.

Is it desirable to apply the principles of Froebel in primary instruction?

Better to answer this important question, let us examine to what degree of development the little pupil has arrived, who leaves the Kindergarten for the primary school at the age of six or seven years.

If he has attended a good Froebelian institution for three or four years, he will certainly have acquired the gift of seeing for himself, the gift of observation. Questioned upon objects that are daily striking his attention, he ought to be able to express what he sees and what he conceives in simple and precise language. He ought to be capable of designating each object which is familiar to him by its name; he ought to be able to give an account of the properties of things, of their practical use, to know their relations of size and number, to distinguish their colors, etc. Besides this general knowledge, he should be already developed in reference to individual and inventive work.

At this period the character of the child should have been outlined; conscience, will, and moral sense should be already developed in him. He should have attained that degree of human development in which.

without prejudice to the sentiment of personal dignity, he comprehends that he is to submit voluntarily and fully to the rule which is the law for the whole. He ought to know how to obey spontaneously, from a sentiment of obedience; that is, he ought to have learned to love what is good and detest what is evil. The love of his neighbor, the first germ of love to God, the germ of religious feeling, should have bloomed in his heart.

As to the physical development we will not insist. Every day, every hour passed in the Kindergarten contributes to the development of strength, skill, and grace.

Is the child ready to begin study, properly so-called? Is the school ready to receive him?

Has the school, as it is organized to-day, a programme, a system of discipline and instruction adapted to continue the work of the Froebelian system? If we take everything into consideration in the public school which the child attends from his sixth to his fourteenth year, we say without hesitation, no. We recognize the progress that has been made, the immense path traversed, but for causes too numerous to be summed up here, from our own personal experience especially, we think there is room for a reform, the first step of which would be to provide a transition between the Kindergarten and the school. The founder of the Froebelian method, persuaded "that there is no leap in the human mind," that everything is coördinated, and that its development must also be coördinated, demanded this intermediate class between the Kindergarten and the school. This intermediate class, which he called the upper class of the Kindergarten, was the object of his solicitude, and we will study the hints which we meet upon the subject in his works, and the ways and means to realize its existence.

Intermediate Class.

According to Froebel, the plays, talks, exercises, and occupations of the system should be continued in this intermediate class. The occupations are far from being exhausted in the Kindergarten proper; they are scarcely half disposed of; they should be continued, then, and a more preponderating part given to the instruction, of which they represent the intuitive element; the building-blocks, the sticks, the folding, the weaving, etc., help the processes of calculation and intuitive geometry. The folding into squares, rectangles, triangles, etc., will initiate the child into the knowledge of a great many plane figures, their different angles, the value of these angles in relation to their position, etc. In the same manner, the building, modeling, and box-making will initiate him into the knowledge of solids. These exercises, which are quite intuitive, are the point of departure for plane geometry and stereometry (or the measuring of solids), whose elements the child acquires without scientific definitions. or having recourse to abstraction. Not a lesson can pass without his being called upon to compare the relations of objects and their properties

The rings and the sticks, used separately or in combination, give an opportunity for invention, and the charming figures that can be made with them, and afterwards copied, give a great attraction and a powerful impulse to drawing, for the Kindergarten hardly exhausts the elements

which prepare for the admirable method of linear drawing that Froebel composed. It is in the intermediate class and the primary school that the teaching of linear drawing will find its true place. It constitutes an excellent preparation for the study of penmanship, of which the pupil now gains his first notions.

It is well known that the use of the little sticks in the Kindergarten is the preparation for arithmetic. The child counts there with these sticks as he counted with counters, cubes, etc., without going beyond twelve. In the intermediate class, he does not go beyond twenty, but restrained in these limits, he passes intuitively through all the different operations of arithmetic, progressing strictly from the known to the unknown, imitating the little sticks upon the slate, then gradually replacing them by figures. As to the talks and object lessons to which selected poems serve as illustrations, they take a more instructive character in the intermediate class, and serve (as well as in the lower classes of the primary school) as preparation for natural history and geography. But another advantage can be taken of them. At the end of every talk the teacher can sum up, in a few simple, clear, concise sentences, some elementary notions to which the little story or object-lesson has led. These short propositions, pronounced clearly and correctly, are the points of departure for the study of the mother-tongue, or rather of its first steps, reading. Then these propositions can be analyzed into words (five or six words), the words into syllables, the syllables into sounds. This first initiation into the constituent elements of language may occupy six months at least, and prepare for the reading lessons which the child will receive in the lower stage of the primary school. Then the symbol, the sign, the letter will be given him for the sound which he knows. This preparatory work abridges and facilitates the study of reading, takes from it all its dryness, and secures its results. This intermediate class for children six or seven years old is a very important one. We will even say that we think it indispensable, in order to secure, through the coming years of study, the advantages of Froebel's system; indispensable to the primary school, provided the primary school accepts the Kindergarten as its basis, and its points of departure, and consents to be the continuation, the natural consequence of it. The intermediate class opens the way; it alone can render possible the introduction and application of the principles of Froebel to the primary school; it is the necessary link which will one day make of the Kindergarten and the primary school an organized whole.

Education by Doing.

But the intermediate class is, as we have said, only the first step of the reform which Froebel looked forward to for the present primary school. This reform is to consist especially in the introduction of the Froebelian principle of work, of intelligent, methodical work, which demands the concurrence of all the activities of the child, and which procures him the satisfaction that every effort brings which is crowned with success. To make work anything but a hard and inevitable law, to make it loved for the pure enjoyment of which it is the source, this is to be the result of the Kindergarten in the future.

A great point in this conception of work is that it alone permits the parallel development of the physical and intellectual forces. The thought of organizing classes of industrial labor does not date from the present time; and wherever the trial has been made, it has given excellent results.* The pupils prepared in the Kindergartens occupy a distinguished place in them, and prove their skill and intelligence. To introduce manual labor, we are told, is an impossible thing; the programmes are never executed. Where is the necessary time? We are among those who think that in the actual execution of the programmes there is much time lost, many forces frittered away. Before his tenth or eleventh year the child is still too young to be restrained during several consecutive hours in a purely intellectual labor, without injuring the development of his faculties. Besides, reading, writing, arithmetic, having been prepared for in a rational manner, the difficulties and delays against which the teacher has struggled, and which absorb much precious time, no longer existing, we should see the hours of study diminish of themselves. Three hours a day consecrated to actual study would be sufficient, and would allow two hours devotion to manual labor. The progress of the pupils, far from suffering by it, would gain by it; for the child, always on the alert and well disposed, would beam with pleasure and eagerness. The occupations of the Froebel method, developed and adapted to the age of the pupils, would find their place here, and would do excellent service, especially in the first two or three classes of the primary school. The branches mentioned in the following list are those whose introduction into the programme of the primary school we think both desirable and possible. We join to the list of the occupations the number of hours that might be devoted to them: weaving, two hours a week; paper-cutting, one hour; folding, two hours; drawing, two hours; modeling, two hours; box-making, two hours.

It results from what precedes, that the question of introducing the principles of Froebel into the primary school should be, according to us, answered in the affirmative, but that this introduction is only possible by the assistance of an intermediate class, annexed as an upper step to the Kindergarten, and forming the connection between this and the primary school, which, on its side, is to adopt the principles of the great philosophic pedagogue. To develop the instrument of labor, the hand, and also the intelligence, to make the body strong and supple, and the mind lucid and profound, to educate men and not scholars, would not this be a great step towards the solution of the social problem? We will not deny that this aim is an ideal one, but we think with our great compatriot, Emmanuel Kant, "that we ought to educate children not according to the present condition of the human race, but according to a better possible condition in the future, that is to say, according to the idea of humanity, and its completed destiny."

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* See Barnard's Journal of Education:
Labor in Juvenile Reform Schools, III., 12, 382, 393, 566, 821.
Kindermann and Schools of Bohemia, XXVII., 811.
Realistic Studies and Labor, XVII., 33, 151; XIX., 628; XXI., 202.
Technical Schools in Europe Generally, XVII., 33; XXI., 9–800; XXVIII., 1014.
Labor Element in Systems of Pestalozzi, Fellenberg, and Wehrli, X., 81; XXX., 263.
Manual Labor in American Schools, XV., 231; XXVII., 257.
Labor Element in English Schools, X., 765; XXII., 23–250.

KINDERGARTEN AND CHILD CULTURE IN FRANCE.

INFANT ASYLUMS—CRADLE SCHOOLS—KINDERGARTEN.

Asylums for children form a subject of the greatest interest and importance, particularly in a country like France, where the custom of sending infants out to be nursed has been universally prevalent for a long time. The social position of the parents will of course determine the fate which awaits the tender infant during the first months of its existence. If the parents be wealthy, or even belong to the middle class, a healthy nurse is procured, according to the advice of an experienced physician; nothing is left undone that tends to ameliorate the condition of the infant, and all possible precautions are taken to meet successfully the many dangers incidental to its young life. Far different is the case with that vast majority of infants whose parents either live in abject poverty, or who, in order to earn a scanty livelihood, are both obliged to work from early morn till late at night away from home. That which, with rich parents, is only a close adherence to a long-established custom, intended to meet the wants of an effeminate age, becomes to poor people a dire necessity.

The danger of this whole system of sending infants out to be nursed was fully exposed by M. Mayer, who, in his capacity as physician, could speak from experience, and in 1865 he published an appeal to the public, in which he says:

"This is a crusade which we are going to wage against an absurd and barbarous custom, that of abandoning, a few hours after its birth, a cherished being, whose advent has been ardently desired, to the care of a rough peasant-woman, whom the parents have never seen before, whose character and manners the real mother does not know, who carries away the dearest treasure to some unknown village in the provinces, the name of which perhaps is not even given on the map of France. There is something so revolting to the moral sense in this, that twenty years hence it will hardly be credited. There are excellent mothers who resignedly submit to this sacrifice without any other sign of being shocked than some furtive tears, which they carefully hide, as too great an indulgence to human weakness. If we add that the mother has not always even the satisfaction of placing the newly-born infant directly in the hands of the person who is to nurse it, but that at certain seasons of the year women from the country come to Paris to gather the nurselings and to distribute them afterwards through the provinces, we shall seem to exceed the bounds of truth; yet this is strictly in accordance with the facts, and it forms a regular branch of industry, a trade no less productive of strange developments than the slave-trade."

To remedy this state of things M. Mayer proposed to form a "*Society for the protection of infants*," the aim of which is to be:

1. To guard the infants against the dangers usually attending the nursing by hired nurses, far from their parents, without sufficient superintendence and without satisfactory guarantee.

2. To put into practice the regulations laid down by the present advanced medical science for the physical development of infants, before undertaking to cultivate their mental powers.

.3. To pursue simultaneously at a suitable age the physical, moral, and intellectual training of the child.

This society is to attain this threefold end by establishing so-called "Maternal colonies" in the neighborhood of the great cities, and providing them with carefully-selected nurses; also with milch-cows of superior breed, to furnish the milk required for artificial nursing, and by a system of rewards given to those nurses who accomplish their task in the best manner.

The efforts of M. Mayer have led to the organization of societies in Lyons, Bordeaux, Marseilles, and Rouen to carry out the idea.

GARDERIES.

But even under the most favorable circumstances, even with a devoted and attentive nurse, the painfulness of the infant's separation from its mother is not diminished whether the parents of the child be rich or poor. In the case of poor parents there will be additional circumstances to make this separation a very painful one. The father and mother are obliged to work incessantly in order to gain the means of subsistence, and no other course is left open to them than either to confide the infant to the care of the hospital founded by Saint Vincent de Paul, or to keep it at home, thus depriving themselves of part of the earnings indispensable for their living. The charitable societies lend some aid in this latter case, but not sufficient; and when the child has been weaned, and the mother goes out to work again, it is given to the care of a little brother or sister, who generally are sadly in want of being taken care of themselves. If the mother confides her infant to a so-called *garderie*, or to one of those "weaning establishments" which have no legal existence, and which, with or without the approbation of the mayor, prescribed in the regulations, are but too often directed by careless women, she has still reason to tremble for the health and well being of her infant. In a narrow room, deprived of fresh air and light, the unhappy creatures are crowded together; their bodily development is retarded, and as a natural consequence their mental powers remain totally undeveloped, on account of the incapacity of the superintending women, who rule only by the rod. And even if the mother keeps her child at home on Sundays and feast days the expense will be 70 centimes per day, or 17 fr., 20 cts. per month.

CRÈCHE, OR CRADLE-SCHOOL.

The evil had certainly reached its climax when, in the year 1844, M. Marbeau paid a visit to one of these establishments. This visit had far-reaching consequences, and became in fact the turning point towards a better system of infant-education in France. The woman who had several little infants huddled together in a miserable room, on being questioned gave the following account: that as a general rule she had only five or six infants; that her customers paid her only eight sous per head, and six sous in addition if she provided food for the child; that in the morning the mothers used to bring clean linen and take the soiled away in the evening, when they fetched their children, and that if the infants were not yet weaned, the mothers came to nurse them themselves at the hours when they took their meals. These last words were a ray of light to M. Marbeau, and gave him the first idea of instituting "cradle-schools." Instead of indulging in idle laments on the evil effect of large factories, or making vain efforts to stop the irrepressible march of modern industry, this thoroughly

honest and common-sense man at once conceived a plan to remedy the evil. Two problems were to be solved. As regards the mothers, how a safe guarantee could be provided which neither the superintendence of a young child nor an old woman could offer; as regards the infants, how they could have the milk which nature herself provides in the mother's breast, and the affectionate care which their tender age demands. M. Marbeau immediately went to work to realize his projects. He gave a full and true account of the actual state of affairs to the Department of Benevolent Institutions, of which he was a member, and submitted to their approbation his plan for a "cradle-school." A committee was appointed, and M. Marbeau charged with the report. He proved in this report "that it was a solemn duty to extend aid to these poor mothers and poor infants; that a cradle-school was possible; that it would cost, all told, only about fifty centimes per head; that the expenses of organizing the first establishment would be trifling, and easily met by charitable donation!" This report awakened the sympathy of many, and though the Department of Benevolent Institutions did not feel justified in giving official aid to this private undertaking, yet most of its members, as founders of the establishment, subscribed a sum towards its support. Contributions came in from all sides, and the Duchess of Orleans, by a large donation, completed the required sum.

On the 14th November, 1844, M. Marbeau was thus enabled to open the first institution, organized after his plan, in one of the most wretched parts of Paris, No. 81, Rue de Chaillot. In remembrance of the infancy of our Savior he called it *crèche* (manger.) There, in a light and well-ventilated room, the infants were kept from 5.30 A. M. till 8.30 P. M. in summer, and from 6.30 A. M. till 8 P. M. in winter, at the small charge of twenty centimes per day for each infant. During this time the mothers, who were obliged to go out to work, came at certain stated times each day to nurse their children, till they were weaned. After the children have all been taken home in the evening the room is left open all night, to let the vitiated air escape, and be entirely renovated. Sundays and feast days the cradle-school remains closed, in order that by thus bringing parents and children together once a week the family-tie may not be too much relaxed. Kind, patient, and intelligent women attended the children all day long, under the superintendence of a lady inspectress, whose charity and social position gave sufficient guarantee for their being well cared for. A physician was employed to pay daily visits to the school, to attend to all cases of sickness, and see that the children from the age of 1 to 3 years were supplied with food best suited to their age.

The rapid success of this institution, which soon could not contain the number of infants that were sent thither, created quite a sensation. It was felt that to aid the working man in the care and education of his infants was rendering a great service to the family, as thereby greater inducements were held out to him to marry, and the general misery of the poorer classes greatly alleviated. Frequent enquiries came from all parts of the country in regard to the organization of the institution, and numerous visitors convinced themselves, by personal inspection, of its successful working.

In February, 1845, M. Marbeau published his work, entitled: "Cradle schools, or the means of lessening the misery of the people by increasing the population," which (Sept. 10, 1846) was rewarded by the Monthyon prize given by the French Academy. M. Villemain very appropriately remarked on this occasion: "Thus is realized whatever there was practicable in the theories and

wishes of some speculative men. The object is not to establish a chimerical and oppressive community amongst men, but to give a safe support to the commencement of life in order to render its after-course easier and better. Here as everywhere the work of humanity is a political work. It prepares for the family and the state a more numerous, a healthier, and stronger population, accustomed from earliest infancy to habits of order, which are the germs of all social discipline."

What favor these institutions found with the public may be inferred from a work by M. Jules Delbruck, whose name is worthy to be placed side by side with that of the founder, entitled: "Visit to the Model Cradle-School," and his "General Report on the Cradle-Schools of Paris," both published towards the end of 1846, in which he counts already nine institutions of this kind, containing 180 cradles, and receiving as many as 223 infants.

The example of Paris was soon followed by other cities, viz.: Bordeaux, Brest, Melun, Metz, Nancy, Nantes, Orléans, and Rennes, and it was likewise soon imitated by other countries, Holland, Belgium, Italy, Spain, Austria, China, and America.

February 25th, 1847, M. Dupin, senior, inaugurated the "Society for Cradle Schools," which aids in founding and maintaining such establishments in the Seine Department. The clergy also sanctioned and encouraged these efforts; men like Thiers, Dufaure, de Fallou, de Melun, lent their aid, and Emile Deschamps made them the subject of some of his most touching poems.

The central and administrative authorities no less favored the work. An imperial decree of February 26, 1862, placed the cradle-school in the same rank as the "Maternal Society" and the "Asylums." The empress herself took them under her protection, and the Minister of the Interior, M. de Persigny, sent his order concerning these schools to the Prefects (dated June 30, 1862). The Prefect of the Seine Department likewise strongly recommended them in his order of January, 1863.

At the Universal Exposition of 1867, on the day of the opening of the Exposition, the Model Cradle-School of Sainte-Marie was opened in the grounds of the Exposition for the reception of infants, and was in successful working order till the closing of the Exposition. It had a committee of administration, a ladies' committee, and a medical committee, and was amply supplied with every thing required, linen, kitchen and washing apparatus, and all the implements for nursing as well as amusing infants. Special mention is due to the ingenious invention of M. Jules Delbruck, called by him *la Pouponnière*, which must be seen to be fully appreciated. He thus describes it: "This piece of furniture I call *la pouponnière*, from the word *poupon* (an endearing name for quite a small child). It forms his first field of activity, as the cradle is his first place of rest. The children, if they do not wish to sleep any longer, find here: 1. A place where they are safe from all danger; 2. Something to lean upon whilst making their first steps; 3. A gallery with a double bannister, where they can make their first tour of the world; 4. A dining-room, where one woman suffices to distribute to them their food, as to a nest full of little birds." Whilst the *pouponnière* serves as a dining-room and playground for children who are no longer in the cradle, and who, stretched out on a soft carpet, amuse themselves in a manner totally unknown to the victims of the old swaddling-clothes system, M. Marbeau provides also an exercise for the larger children by an invention which he calls *la petite diligence*, "the little mail coach." Six children who cannot yet

walk are placed in it, three who are old enough to do so, and who are glad to serve as horses, are attached to it; three more push behind, whilst others, armed with innocent little whips, gallop alongside of the vehicle, and all this, superintended by a nurse, results in a healthy exercise for some of them, and a capital amusement for the others.

We may safely assert that the object for which the "Cradle-School" was placed in the Exposition was fully attained. It was constantly crowded with visitors, and not a single objection was raised to its practical operation. In six months it threw more light on the wants of the infantile age, and the powerful influence of the earliest education, than could otherwise have been done in twenty years. It demonstrated how to counteract the dreadful mortality of infants (17 per cent. on an average during the first year), which to a large degree may be traced to the system of sending children to be nursed away from home, or to their careless treatment at home.

ASYLUMS FOR CHILDREN.

The idea of instituting asylums for children from the age of three years to seven years is of much older date than the cradle-schools. As early as 787 of the Christian era we find that a priest (Dateo) founded such an asylum at Milan, where poor children were kept, fed, clothed, and instructed up to the seventh year of their age. The object of this asylum was to open a place of refuge for children of poor parents, to secure them from the dangers of being left at home alone, or of roaming about the streets, and to offer an opportunity to the parents of following undisturbedly their daily avocation. This benevolent idea in founding such asylums is therefore many centuries old, but the educational idea is more modern; we find it mentioned by Diderat, in France, 1763; Betzky, in Prussia, 1775; Oberlin and Louisa Schaeppler, 1770; Madame de Pastoret, in France, 1801; Robert Owen, in Scotland, 1819; in the letters written by Pestalozzi (Switzerland) to M. Greaves in London, in 1818, and in the masterly speech of Lord Brougham in the House of Lords, May 21, 1835.

Institutions of this kind were started under different names in various countries. In Germany as "Kleinkinderschule," by the Princess of Lippe-Detmold (1807), and the Queen of Wurtemberg (1816); in Scotland and England as "Infant Schools," by Robert Owen (1819); in Italy as "Seuole Infantile," by Ferrauta Aposti (1829); in Belgium as "Ecoles Gardiennes" (1827).

Before entering on the history of these asylums in France we will quote the words of Madame Mallet, very clearly defining their object (written in 1835): "The asylum receives the child of the poor during the daytime, whilst the mother is working away from home; here it is carefully guarded and instructed; here it is happy, and learns to know its duties; it receives its first religious impressions, and contracts pure and peaceful habits; secure from the dangers of isolation and bad example, it grows in strength of body and mind, and when the moment arrives of leaving the asylum, and being cast on the wild sea of life, it is better able to keep a clear course amidst its roaring waves. The object of the asylum is not only a moral and religious one, but eminently a social one, because by guarding the children from all the dangers to which they would otherwise be exposed, we prevent them from becoming dangerous to society in after years. The education which the child receives here is the same which a good and faithful mother would give during the first years of her child's

life, if she, being endowed with the necessary moral and intellectual faculties, could devote all her time to it."

The first impetus toward establishment of such asylums in France was given in 1801 by Madame de Pastoret, but it did not lead to any important results. When, however, in 1826, it became known in France that "Infant Schools" had been established in England, it was determined to imitate this example at once. A committee was appointed under the direction of Abbé Desgenettes, superintendent of Foreign Missions, and Madame de Pastoret. This committee of ladies published a prospectus and solicited contributions, which during the first year reached the amount of 6,901 francs. As this sum was not sufficient, an application for aid was sent to the "General Council of Hospitals," which, in May, 1826, made a donation of 3,000 francs, and gave a house situated in the Rue du Bac, where soon eighty children (from 2 to 6 years) were instructed by Sisters of Providence de Portieux. As however the system had not yet been fully understood, only two English pamphlets on the subject having been translated, enquiries had to be instituted anew. It was at this time (1827) that M. Cochin, who, without knowing anything about these efforts of the ladies' committee, had privately inaugurated a similar school on a small scale in the Rue des Gobelins, was first brought in connection with it. He entered heart and soul into their undertaking, and procured an active and persevering person, Madame Millet, who was sent to England for the express purpose of studying practically the system pursued in the infant schools of that country. M. Cochin shortly after went there himself. Having studied the system theoretically, whilst Madame Millet had gone through a practical course, they both returned to France. This lady at once undertook the superintendence of an asylum in the Rue des Martyrs, and M. Cochin, at his own expense, founded the great free asylum for 1,000 children, which since March 22, 1831, has been called after his name, and which has not yet been surpassed in excellence by any other institution of the kind. During the first two or three years the ladies' committee founded three asylums, where 600 children were kept every day. This of course soon exhausted their slender funds, the contributions diminished, and in the month of June, 1829, things came to such a pass that there were only 1,250 francs in the treasurer's hands, whilst the annual expenses for Paris amounted to about 16,000. No other course was left open but to apply again for aid to the "General Council of Hospitals." This appeal proved not in vain, for by a decree of this council, published October 23, 1829, and sanctioned by the Minister of the Interior, the government took the whole work under its protection, and the ladies' committee was charged, February 3, 1830, with the superintendence of all the asylums in the city of Paris. The work now lost its private character, and became a public institution, receiving a sure support from the government, thus establishing it on a firm basis.

In July, 1836, a rescript by the Minister of Public Instruction placed the asylums from January 1, 1837, under the administration of the school authorities, created by the law of June 28, 1833. The legal existence of the ladies' committee thus reached its end, after a period of eleven years, during which time it had received, by charitable gifts and subscriptions, the sum of 247,912 francs 37 centimes, and gradually founded 24 asylums. In spite of this change, the ladies of the committee were invited to continue their functions, under the title, "Ladies' Directress," and, joyfully consenting, have since that time devoted all their leisure hours to this work. When in 1837 a "Committee on

Asylums" was appointed, all of them found a place in it. Since that time the "Asylums for Children" have been reckoned among the primary schools; their future has been fully secured, and little remained to be done but to give a public exhibit of their advantages, and the best way of founding and directing them. This was done in 1833 by M. Cochin, who in that year published his "Manual for Primary Infant Schools or Asylums." Though this standard work thoroughly exhausts the subject, it was nevertheless thought advisable to promulgate the ideas contained in it still further, and a journal was consequently started by M. Cochin and M. Batelle, called "*L'ansi l'enfance*" ("The Infant's Friend,") which has been published by M. Hachette (Paris) from January 1, 1835, to December 31, 1840, and has thoroughly treated every subject of interest concerning infant schools. For a short time it ceased to appear, because it was thought that sufficient knowledge of the subject had been diffused When the whole work of infant schools extended to such a degree that new methods and regulations became necessary, the journal was taken up again in 1846, under the auspices of M. de Salvandy, May 16, 1854 (by an imperial decree). The asylums were placed under the protection of her Majesty the Empress, and under the direction of a central committee, presided over by the Archbishop of Paris. In this same year a third series of the journal was commenced by M. Engène Rendre, and has in its new form continued to appear to the present day. It has been a perfect success, and has been the means of continually throwing more light on the subject, and suggesting new improvements. One of these has been the so-called "*Kindergarten*,"* first introduced by Froebel, a pupil of Pestalozzi, which has found special favor in Germany, Holland, Belgium, and Switzerland. Thus, theoretically and practically much has been done to further "infant education," and with the constant development of science in all its various spheres, we can joyfully look into the future, hoping that this plant, rooted in a fertile ground, may constantly bear richer fruits, spread its branches over all parts of the world, and continue to be a blessing to humanity.

NORMAL SCHOOL FOR TEACHERS OF INFANT ASYLUMS.

To complete this sketch, we add some remarks on "The Normal School" now connected with the asylums. Till December 22, 1837, the day which gave official sanction to these establishments, the only means of instruction were the advice given by Madame Millet and the excellent manual of M. Cochin; as for the rest, only a good moral reputation was required of the directresses and teachers. The royal decree now obliged them to undergo an examination, and obtain a certificate of qualification, which of course implied the necessity of a regular course of instruction. Nothing was done, however, till the year 1847, when Madame Pape-Carpentier, directress of an asylum at Mans, published her work, "Suggestions for the Direction of Asylums," which was very well received by the public and the authorities. M. de Salvandy, then Minister of Public Instruction, took the matter in hand, and at his suggestion Madame Jules Mallet and Madame Pape formed a ladies' committee. A small room was hired in the Rue Neuve-Saint-Paul, and arrangements made to receive five pupils, which number soon increased to ten. Madame Pape was the directress.

*The Kindergarten of Froebel, was first brought to the notice of French philanthropists and teachers by the Baroness Marenhaltz Balow through a series of Letters and Lectures, afterwards published in a volume entitled *Die Asbeit Labour*.

Madame Pape-Carpentier.

Maria Carpentier was born at La Flèche in the department of La Sarthe in 1815. She showed early a decided taste for letters and the management of children, and in 1834 she was associated with her mother in the direction of a *Salle d'aisle*, or infant school, founded by a philanthropic society. After several years successful experience in this associated work, she became in 1842 directress of a Model Infant School at LeMans, and in 1847 was summoned to the capital to organize a Training Class for teachers of this grade. In 1849 she was married to M. Pape, an officer in the Paris guard. Her husband died in 1858, when she was left with the education and support of two girls of her own, three orphan children of her brother, and a fourth of a deceased friend. She did her work nobly as teacher and mother—making her Training Class and Infant School a model for similar work elsewhere, and by her *Manual of Directions* for Infant School Teachers, her Object Lessons (*Lecons de Chores*), Zoologie and similar works for young people, making valuable additions to the pedagogical and juvenile literature of France. Her Manual was crowned by the Academy and received the prize of three thousand francs.

In 1855-6 she became interested through the Baroness V. Marenholtz-Bülow in Froebel's system, and in connection with her Infant School made demonstration of the methods and value of the Kindergarten.

In 1867 at a conference of teachers held at the Sorborne during the great exposition of that year, under the appointment of the Minister of Public Instruction, she gave a course of practical pedagogy in the Kindergarten and Infant School System, with demonstrations by classes of little children. She urged all teachers and mothers "to get more space and air, and out of door life for their children; make them familiar with the phenomena of nature; transfer a portion of your school grounds into garden, that flowers and verdure may gladden the eyes and hearts of your children, and employ at once their hands and their minds."

After twenty-five years of successful practical work as a teacher she was made in 1874 Inspectress General of *Salles d' Aisle* throughout France, and died in July 1878 in the midst of preparation of her own work for the Paris International Exhibition of that year.

Baroness V. Marenholtz-Bülow.

In 1855 many of the leading minds of France, representing the most diverse, official, educational, and literary activity, became interested in Froebel's doctrines of education through the efforts of the Baroness Von Marenholtz Bülow, who, without letters of introduction, and without recourse to any sensational appliances, by the mere force of her own genius and the profound importance of the views she presented, obtained not only a hearing, but received the most satisfactory assurance of their convictions and adoption of the truths which she presented, from the minds referred to.* The fruits of her labors will be found in the modifications of the *Crèche* and *Salles d'Aisles*, and not in institutions named *Kindergartens*.

* See brief Memoir of Bertha V. Marenholtz-Bülow in Barnard's American Journal of Education, vol. XXXI; the correspondence which grew out of the Baroness' labors in different countries, it is there announced by the editor, will be found in a fuller memoir hereafter.

KINDERGARTEN AND CHILD CULTURE IN BELGIUM.

INTRODUCTION.*

THE present system of primary instruction in Belgium grew out of the efforts made by voluntary associations organized after the model of the Society of Public Utility in Holland, after the former country came under the Dutch government in 1814. Besides aid given to adult and Sunday schools, a beginning was made in establishing *écoles gardiennes*, as infant schools were called. In 1826, a special society was started at Brusselles, charged with this work. In the school law of 1842, the communal authorities were authorized to apply a portion of the public money appropriated to primary schools "to increase the establishment of infant schools, especially in cities and factory villages."

In a circular addressed by the Minister of the Interior, charged with the supervision of public instruction, the provincial inspectors were directed to give special attention to "*les écoles gardiennes*," as the basis of popular education.

In 1857, the great apostle of the kindergarten, the Baroness V. Marenholtz-Bülow, visited Brusselles, on invitation of the Minister Rogier, who had listened to her exposition of its principle and aim, at Frankfort, before the Charity Congress of that year. She here met Mrs. Guilliaume, who had been trained in Froebel's system at Hamburgh, and addressed numerous circles of ladies, school officers, and teachers, on the kindergarten. By public addresses and personal labors in eight or ten of the largest cities in Belgium, she succeeded in establishing model kindergartens, interesting many school officers in the work, modifying the methods of the orphan asylums, and securing the publication of a *Manuel des Jardines d'Enfants*, edited partly by herself. She also secured for a model kindergarten the personal services of Miss Henrietta Breymann, niece of Froebel (afterwards married to Mr. Schrader, and now (1881) at Berlin, with a kindergarten institute in charge).

In 1860, the government directed that "instruction in the methods of Froebel should be introduced into the normal courses for female teachers." In the statistics for 1872, there are returns of 780 *écoles gardiennes*, of which 262 are communal, 220 penal and subject to inspection, and 348 connected with religious asylums and associations. These institutions were under the charge of 11 instructors and 1196 female teachers and assistants, and numbered 78,241 pupils.

In the regulations drawn up by the Minister of Public Instruction (M. Van Humbeeck) from the new school law of 1879, the local authori-

* For Historical Development of Public Instruction in Belgium *see* Barnard's *National Systems of Public Instruction, Vol. II.* BELGIUM, p. 369–462.

ties must distinguish between the institutions which are parts of the public system and those which are mere asylums for the care of neglected infants. The principal districts must employ persons "trained in the theory and practice of the method of the illustrious German pedagogue," and in the organization and discipline of *écoles maternelles*.

To effect a thorough reform in existing institutions, and create a higher grade of infant schools, provision is made for the training of a sufficient number of intelligent and devoted kindergartners. By a royal ordinance of March, 1880, a special diploma is issued for aspirants to the charge of these institutions, and special courses of instruction are given in the regular normal schools and the temporary institutes.

During the year (1880), at Antwerp, Brusselles, Bruges, Charleroi, Ghent, Liege, Mons, Namur, and St. Josseton-Noode, 830 candidates were enrolled in the normal courses, and 720 obtained the certificate of capacity, for instructors of the *écoles gardiennes*, in addition to the knowledge of the ordinary school branches, which require previous attendance of three years. At the end of three years of actual practice the holders get a full diploma for the higher position of principal.

The programme of instruction embraces: 1. Froebel and his system; 2. Story-telling, conversation on real objects and pictures, narrative, simple poetry; 3. Singing; 4. Simple gymnastics and plays; 5. Gardening.

The *école maternelle* embraces children from three to six years of age, and excludes reading and writing. After the age of six, attention is given to reading and penmanship, preparatory to the lower division of the public primary school. It is enjoined on the directors to continue certain of Froebel's exercises, and to make the transition from the kindergarten to the school without any violent break. The formation of a transition class is recommended by the minister.

The Belgian League (*Ligue Belge de L'enssignement*), organized in 1866, has taken an active interest, both by its individual members and its associated efforts, to strengthen the foundation of all popular education by improving the earliest stages of child-culture in the homes of the poor, and by substituting the kindergarten for the ordinary infant school and child's asylum. Under its auspices the Model School in Brusselles was instituted to secure the best moral, mental and physical training for its pupils.

KINDERGARTEN IN HOLLAND.

From Belgium, in the summer of 1856, the Baroness V. Marenholtz visited Holland, and was successful in instituting Kindergartens in Amsterdam, the Hague, Rotterdam, and Gueldern, and in interesting the Minister of Public Instruction, and several Inspectors of Elementary Schools, and Directors of Children's Asylums, in Froebel's System.

PUBLIC KINDERGARTENS IN BRUSSELS.

REPORT OF M. BULS TO CITY AUTHORITIES ON THEIR ORGANIZATION.

AIMS AND ORGANIZATION.

THE Kindergarten is of prime importance in the organization of public instruction in cities having a large working population, where the children have not proper care at home, and where proper care is well-nigh impossible to many families, from the ignorance or the loss or the intemperance of one or both parents, and the early exposure of the children to moral deterioration and vagabondage in the streets.

The aim of the Kindergarten is to give to all children, and particularly to those who are neglected and exposed, early physical and moral development—and to protect them from forming bad habits in respect to language, manners, and conduct. To accomplish these results the Kindergarten must be organized and conducted on the Froebel method—a method in which the senses, the intelligence, and the necessary activity of children are trained in a rational way pointed out by wise observation and experience of child nature. This method belongs primarily to a well-regulated home, and should be exercised by the mother in accordance with the motherly instinct properly enlightened. Its place is more like a home with its liberty of locomotion and occupation than a school with its necessary restraints. Its pupils are not so much instructed, as their faculties and intelligence are developed by activity and observation in pure air and favorable surroundings.

By a graduated series of plays, exercises, occupations, and moral and instructive talks, children are led to see correctly, to listen intelligently, to acquire correct notions, to be interested in everything that surrounds them; they are led to observe, to express themselves clearly, to develop their inventive and constructive faculties; and great success is met with in inculcating the need and habits of order and cleanliness, a taste for labor and love of goodness, which form the basis of all æsthetic and moral education.

The things with which the children in a Kindergarten are occupied are not to be chosen for their value as knowledge, but as the means they furnish for leading them to observe, to think, and to express their ideas.

They are to be drawn out of the intellectual somnolence produced by ignorance, care always being taken to avoid exciting them by artificial means. It is not by tickling a child that it is made to laugh. Joy, like curiosity, must be the result of the natural expansion of the being, content to live and attracted by the novelty of eternal things.

The Kindergartner will endeavor to combat the natural selfishness of the child by giving it an opportunity to be kind and amiable to its companions; she will at the same time transform the brutal ways the child often brings

from home or the street, into affable and polite manners. The external arrangements of the Kindergarten should be such that in good weather the greater part of the day can be passed in the open air; for what must be secured to the child above all things is robust health, to enable it to resist the deleterious influences it will be subjected to at home and in the street.

To this first condition must be added scrupulous neatness; the parents must be rigorously required to change their children's linen at least twice during the week.

Every morning, the first hour must be set apart for the duties of cleanliness, and the children must not be sent home at night till the guardians have verified the fact that their garments are in good condition and their bodies perfectly clean; the Kindergartners must be aided in these cases by the waiting-maids, and bathing facilities must be annexed to every Kindergarten.

In order that the primary school shall be furnished by the Kindergartens with well-prepared children, the Kindergartners must be penetrated with the spirit of Froebel's method, and no hybrid compromise must be made between the Kindergarten and the school originally so called.

But the intelligent application of this method supposes a certain culture of mind; it is not, then, too much to demand of the Kindergartners that they shall be furnished with a diploma of primary instruction, and that they shall be recognized as having profited by a normal course of the Froebel method.

The Kindergartens must not contain too many children, and they must be disseminated throughout the city, in order that the children may not have too long a walk to take.

Accommodations Necessary.

The accommodations necessary for a Kindergarten are as follows:

1. Three rooms, each capable of containing fifty pupils. 2. A covered yard. 3. A play-ground. 4. A garden divided into small gardens. 5. A small room furnished with wash-stands and towels. 6. Privies with suitable vessels. 7. A closet in which the materials for play and work can be locked up. 8. An apartment for the Kindergartners which will at the same time answer for the meetings of committees. 9. An office for the superintending Kindergartner. 10. A lodging for the janitor.

The furniture of each class will consist of tables at which the children shall sit on seats with backs, proportioned to their stature; and a few couches for children who fall asleep.

A table and chair for the Kindergartner, also a cabinet to contain the ordinary material used in the Froebel method.

The hall should be decorated with pictures and various objects which the committee will endeavor to procure gratuitously for each Kindergarten.

The curiosity of the children of the poor should be excited by the sight of the new objects they will see in the Kindergarten, as that of the children of the rich who see in their own houses a thousand objects calculated to provoke questioning.

The children should also be incited to work for the decoration of their

halls; their little productions should be hung upon the walls; they will thus learn that nothing can be obtained without exertion, and that gratification must always be attained by some degree of labor.

The elder children should be taught to clean their hall, their benches, and their tables themselves; they should every day arrange the things that have been used in the cabinet, in order to practice neatness and order.

The discipline of the Kindergarten should be humane but not effeminate; the children must be taught to take care of themselves, to bear the inconveniences of their giddiness and carelessness, to clean whatever they soil, to wait upon themselves; they must be led by a gentle but firm hand.

The children of the upper division should be led to do everything they can to assist those in the lower divisions, in order to acquire those sentiments of solidarity and familiarity which should unite all members of the same community. They will then feel the satisfaction of being useful, so pleasant to all children; they will taste the happiness of devoting themselves to those weaker than themselves, a sentiment which lies at the foundation of the great law of charity and love, to which is attributed the superiority of our modern society over any ancient civilization.

With the system of small schools, it will no longer be necessary to place a directress at the head of each Kindergarten; the principal Kindergartner will receive an indemnity for filling the office of chief Kindergartner; she will watch over the material order of the establishment, maintain discipline among the teaching corps, and direct the distribution of time.

General Inspection.

The pedagogic direction will be confided to an inspectress; her mission will be to watch over the progress of the occupations, to observe the programme and proper application of Froebel's method, and control the order and the neatness and preservation of the material. At intervals determined by the school authority, the inspectress will assemble the teaching force for conference, or give model talks or typical exercises, and thus maintain a constant spirit of progress and prevent them from ever falling into a mechanical teaching or a mere routine.

Committee for each Kindergarten.

For the special committees of each Kindergarten we should like to depend upon the volunteer coöperation of the ladies of Brussels. What better way can they find to employ their benevolence, their native charity, than to watch over the education of the poor children? How often might they be able to give useful counsels to the mothers, and ameliorate secret sufferings! They should be our co-laborers in the great civilizing work that we are undertaking; they especially have it in their power to be the bond of union between the rich and the poor, the ignorant and the cultivated. Our country is happily free from that caste hatred which so cruelly divides rich and poor in some lands; may all the women whom fortune has favored understand how much the maintenance of this favorable condition depends upon their charity and their devotion to the interests of the people!

Regulations.

Article I. The object of the kindergarten is to develop harmoniously the moral and intellectual faculties and physical forces of children.

This result may be obtained by the application of Froebel's Method.

II. The distribution of time and of the pedagogic instruction are decreed by the Board (College of Bourgmestre and Echevins.)

Conditions of Admission.

III. The parents who desire to place a child in a kindergarten must produce first, a declaration from the police indicating the child's age, the domicile and profession of the parents: Second. The certificate of vaccination.

IV. The attendance is without cost to the child that belongs to the commune between three and seven years of age, and where the parents request it.

V. Children who breakfast at the kindergarten must be furnished with a basket for their food and a goblet.

Hours of Attendance.

VI. The kindergartens are open from eight in the morning until four in the afternoon. The children can be dismissed from half past eleven till half past one. The children who breakfast at the kindergarten are placed under the care of the assistants and waiting maids.

VII. The children are received at any hour at which they present themselves.

VIII. The children who are not taken away by their parents at the closing hour of the kindergarten will be in the care of one of the mistresses or confided to some safe person to be taken home. They will no longer be admitted, if the parents after being duly notified, fall habitually into the same negligence.

The exclusion, however, can only be pronounced by the Board.

IX. The vacation days are, Sundays; the 1st of November; 15th of November; 25th of December: 1st of January.

Mardi-Gras in the afternoon, Easter Monday. Monday afternoon of the kermesse of Brussels.

X. The epoch and duration of the long vacations are as follows:

Eight days before Easter. The month of August.

The Inspectress.

XI. The pedagogic direction of the kindergartens is confided to an inspectress.

XII. The inspectress watches over the execution of the programme decreed by the Communal Administration, she directs its application by conforming strictly to the principles of Froebel's Method such as they are determined by the instructions of the Board. Her inspection extends also to the material part of the institute.

The inspectress summons the teaching force to conference at regular epochs decreed by the minister of publique instruction.

XIII. A detailed table of the employment of time will be drawn up by the inspectress in conformity to the general table decreed by the Board and posted in all the divisions of the kindergarten.

XIV. The chief kindergartner of each kindergarten is subordinate to the inspectress and will follow her direction at all points.

XV. Every year the inspectress makes a report to the Board upon the progress of the kindergartens and the teaching force.

The Chief Kindergartner.

XVI. The chief kindergartner is charged with the general superintendence of the kindergarten. She sees that vigorous order and neatness reign in the establishment. She fills the function of a kindergartner in one of the divisions.

XVII. The chief-kindergartner keeps the following books:

1. Register of Orders in which she transcribes all the communications of the Board of Education.

2. Register in which she inscribes:
   a. The family and first name of all the children.
   b. The date and place of their birth.
   c. Name of the practitioner to the certificate of vaccination.
   d. The name and profession of the parents or guardians.
   e. The domicile of the latter.
   f. A column of observations.

3. Register of presence in which the kindergartners place their signatures every day when they arrive at the establishment. This register is countersigned by the chief as soon as the entrance bell has rung.

4. An inventory register of the material of the school.

5. A family register in which the chief-kindergartner inscribes every day the quantities and prices of provisions received.

XVIII. In the three first days of every month, the chief-kindergartner makes known to the Chairman the changes in her school during the preceding month, indicating the number of vacant seats.

XIX. She sends every month to the council the bulletin that mentions the conduct and absences of the kindergartners under her jurisdiction.

XX. On the 1st of August of each year she will draw up a report upon her management, and upon the attendance of the pupils, and mentions any facts in which the Communal Administration may have any interest. On the 1st of July she will indicate the repairs or changes desirable in the premises during the vacation.

XXI. She cannot absent herself without being authorized by the city authorities. She must be the first to present herself and the last to leave the establishment she directs.

XXII. The chief-kindergartner may, in case of urgency, grant a holiday to a member of her teaching corps, but she must immediately inform the bureau of public instruction.

The Personal Service.

The personal service of the kindergarten is composed of, first, a chief-kindergartner; second, of kindergartners; third, assistants; fourth, waiting maids.

XXIII. No applicant will be admitted into the kindergartens as kindergartner if she is not furnished with a diploma of primary instruction, and a certificate testifying that she has profitably pursued a course of kindergarten training.

The primary teachers who are pursuing the normal course of Froebelian pedagogy can be admitted as assistants.

XXIV. The teachers must be found in the kindergarten fifteen minutes before the time of opening the classes.

The assistants and waiting maids must be present at the hour indicated by the chief-kindergartner.

XXV. The teachers are forbidden:—

To absent themselves without the authorization of the public council.

To occupy themselves with any other work than that prescribed.

To make the children repeat any other songs or to distribute to them any other pictures than those approved by the council.

To receive from the parents any description of presents.

XXVI. The kindergartners are expected to observe four times a day the degrees of heat and mark them upon the thermometric lists; every week they will take the average and remit the list duly signed to the chief-kindergartner, who will communicate it to the bureau of health.

XXVII. The waiting woman receives from the chief-kindergartner or from the kindergartner or assistant who may take her place during absence, all the orders that concern her duty for the day. She owes respect and obedience to them all.

XXVIII. She is charged, with the assistants, with all the material duties, with the neatness of the establishment, and of the children, and is to lend herself to all accidental necessities which may occur.

XXIX. Before and after school hours, she must open the windows to air the rooms, and afterwards carefully close them.

XXX. She must kindle the fires an hour before the arrival of the children and keep them in order.

Care of the Children.

XXXI. The children, before presenting themselves at the establishment must be washed and combed, and furnished with a pocket-handkerchief; they must besides, on Monday and Thursdays, have on clean linen.

XXXII. Every day, before beginning school, the kindergartners must ask to see the pocket-handkerchiefs; they must see that the stockings are pulled up, the shoes tied and blackened. If they see any dirty children, they must see that they are washed by the waiting-maids. The good condition of the children must be the constant object of their attention. A quarter of an hour before dismissal, the kindergartners will pass in review all the children, that they may be sent home clean to their parents.

XXXIII. If after repeated warnings from the chief kindergartner, the parents continue to keep their children in a constant uncleanly condition, the chief kindergartners may request the Board to inflict a warning upon the parents. If this is inefficacious, the Board must exclude the child.

XXXIV. Every day to each child who dines at the kindergarten substantial soup is given. The rest of the food is brought by the children.

XXXV. The children are to take their repast seated in good order. They must restore to their baskets what is left from their meal.

XXXVI. The assistants watch all that passes during the repast. They take turns as observers and make their repasts also with the children.

XXXVII. It is formally forbidden to strike the children. They must always be reprimanded gently.

The following punishments are the only ones that can be inflicted in cases of absolute necessity, and never continued beyond one exercise:

To seat them aside, but always in view of the teachers.

To forbid them to join in the exercises.

Committee on Instruction.

XXXVIII. For each kindergarten a special committee is formed to be called *comite scolaire.*

XXXIX. The mission of this committee is to aid the communal administration in diffusing the benefits of this instruction as far as possible, viz:

1. To observe the exercises and to point out to the communal administration whatever may be for the interest of the law, the improvement of the teaching and the position of the kindergartners.

2. To find children who do not attend the kindergartens; to use their influence with the parents to induce them to ask admittance for them; to have an understanding upon this subject with the committees of charities.

3. To aim at introducing the care and discipline practised in the kindergartens into the families of the children.

XL. Each special committee will consist of six members chosen by the Common Council, the President not included.

They are nominated for four years, and half of them renewed every two years accordingly to the order indicated by the drawing of the lots.

The members of the special committee of a school shall be chosen if possible from among the persons being in the vicinity of said school.

XLI. The alderman of public instruction presides by right over each special committee; he is assisted in this function by a communal counseller or by a member of the committee, delegated specially by the Board.

In case of a division in the deliberations, the vote of the President will turn the scale, but mention must be made of it in the report.

The Secretary of the committee is chosen annually.

XLII. The Board decrees the regulations of the internal order and service of the special committees.

The special committee meets once a month.

XLIII. It delegates one or several of its members to assist in the exercises, in conformity with the regulation of internal order.

XLIV. Each committee reports to the communal administration before the end of the school year, upon the situatian of the school, presenting in it its wishes and advice in respect to the kindergartens. These reports are submitted to the City Council at the time of the vote for the budget.

WILLIAM CHAUNCEY FOWLER.

MEMOIR AND PORTRAIT.

William Chauncey Fowler, LL.D., was born in Killingworth, now Clinton, Conn., 1 September, 1793. His parents were Reuben R. Fowler, descended from William Fowler, an early settler and magistrate of Milford, and Catharine Chauncey, grand daughter of Rev. Nathaniel Chauncey (pastor of the Church in Durham from 1697 to 1720, and grandson of President Chauncey of Harvard College). The father moved to Middletown when the son was four years old, and there he fitted for Yale College, having had several years' experience in the diversified work of an old style store before his matriculation in 1812. He took his degree of bachelor in 1816, and both before and after his graduation, taught in the Hopkins Grammar School at New Haven, of which he was rector three years. During his rectorship he studied theology under Dr. Fitch, and continued his readings in divinity while tutor in college from 1818 to 1823.

In 1823 he was settled pastor of the Congregational Church in Greenfield, Mass., where he labored assiduously in and out of the pulpit until 1827. With a strong predilection for literary work and teaching, Mr. Fowler in 1827 accepted the professorship of chemistry and natural philosophy in Middlebury College, which he resigned in 1833 for the chair of rhetoric and oratory in Amherst College, from which he retired in 1843 to devote himself to literary labors — continuing to reside at Amherst till 1858, when he removed to Durham, Conn., where he died January 10, 1881. In 1825 he was married to Mrs. Harriet Webster Cobb, daughter of Noah Webster, LL.D., and widow of Edward Cobb of Portland. She died in Amherst, March 30, 1844.

Although intensely interested in his books and studies Professor Fowler was a man of affairs — agricultural, political, and ecclesiastical — serving as member of the House in the Legislature of Massachusetts in 1851, and of the Senate in Connecticut in 1864. He took a deep interest in all school and college movements — having been active in getting up the first county school convention in Greenfield in 1826; attended and addressed several of Josiah Holbrook's popular Lyceum gatherings in Vermont and Massachusetts from 1828 to 1840, and responded promptly to an invitation of the Directors of the American Institute of Instruction, to lecture in Boston in 1831; always advocated with voice and pen

the state and local side of public questions as against state or national administration — aiming to bring government down to state and town as far as possible, with neighborhood management.

In 1845, Professor Fowler began the publication of text-book treatises out of material gathered originally for elucidation of his instructions to college classes at Middlebury and Amherst.

University Dictionary of English Language. Webster's Dictionary — abridged and edited, 1845.

English Grammar — Its History, Elements, and Forms. Octavo edition for Colleges, etc., 720 pp. 1850 — Revised and enlarged 1853–60. Abridged for District Schools, 1853.

Elementary English Grammar, 1859.

Wherever Professor Fowler resided he at once made himself familiar with its local biography and history; and particularly with the biography and genealogy of his own family, church, and town; and many of these studies he gave to the public.

History of the Town of Durham, with Genealogies and Biographies of the Old Families, 1866.

Memorials of the Chauncey Family.

Descendants of William Fowler, Settler and Magistrate of N. H. Colony.

Wives of the Fowlers.

Wives of the Chaunceys.

Professor Fowler was early in his teaching experience and all through his protracted life called on to address anniversary gatherings. Many of these addresses were by request given to the press right after their delivery, and subsequently (1876) gathered into volumes of Essays. Among them are:

Cultivation of the Taste — Mount Holyoke Seminary, Aug. 2, 1850.

Academies and Common Schools — American Institute of Instruction, Boston, 1831.

Colonization in the Negro Problem — American Colonization Society, Montpelier, 1834.

Clergy of Connecticut and the Common Schools, 1867.

Historical Status of the Negro in Connecticut, 1875.

Eloquence — Illustrated in Demosthenes and Cicero.

Political Definitions in Webster's Dictionary, 1864.

Libraries and Reading — Educational Influence of Libraries; Reading as a Means of Culture.

Chemistry as taught by Professor Silliman, 1831.

English Universities — Importance to Society of Liberal Studies, 64 p.

Ecclesiastical History of Connecticut, 80 p. Historical Commemoration in Norwich; Genesis of Yale Theological Seminary; Connecticut Clergy in the Revolution.

Local Law in Connecticut and Massachusetts.

Professor Fowler entertained strong convictions of the value of "local self-government," and sympathized largely with southern public men in their views of the *limitations* of the National Government, and State rights over persons and property under the Constitution as adopted in 1789, and he was outspoken in his pleas for peace on any terms from 1861 to 1864.

His last sickness fell on him while completing an article on the "*Education of Girls in Connecticut prior to* 1800," the publication of which was begun in the previous Number of this Journal, and will end imperfect in this.

Esther, born Feb. 13, 1732; married Rev. Aaron Burr, President of New Jersey College. Was mother of Aaron Burr, Vice-President of the United States. Died Feb. 7, 1758, aged 26.

Mary, born April 4, 1734; married Timothy Dwight of Northampton, and their son Timothy was President of Yale College. Died Feb. 7, 1807, aged 72.

Lucy, born Aug. 31, 1736; married Jahleel Woodbridge of Stockbridge; died October, 1786, aged 50.

Timothy, born July 25, 1738; married Rhoda Ogden of New Jersey; died at Stockbridge, 1813, aged 75.

Susannah, born June 20, 1740; married Eleazar Porter of Hadley; died 1802, aged 61.

Eunice, born May 9, 1743; married ——— Hunt of New Jersey, and Thomas Pollock of North Carolina; died in 1822, aged 79.

Jonathan, born May 26, 1745; married Mary Porter of Hadley, and Mercy Sabin of New Haven; died Aug. 1, 1801, aged 56.

Elizabeth, born May 6, 1747; died Jan. 1, 1762, aged 14.

Pierrepont, born April 8, 1750; married Frances Ogden. Was Judge of U. S. District Court for Connecticut; died April 14, 1826, aged 76.

Rev. Joseph Fish of Stonington, Harvard College 1728, had two daughters, Mary and Rebecca, who were, according to Prof. Silliman, "carefully educated in the fear of God, and in all that was requisite to their becoming ladies of the highest intelligence and refinement. Both parents were anxious to give to their two daughters, who were their only surviving children, the best education attainable in those times. At home they were personally instructed by their father in the elements of knowledge, and by both parents they were carefully trained to industry, economy, self-government, filial duty and affection. They were carefully guarded from the contaminations of the world, and a high standard of moral purity and feminine delicacy was ever kept in view, while their manners were formed to the graceful proprieties of life by that politeness which is only the expression in word and action of feelings of real benevolence, taking a lovely and deferential form Their studies and books, their domestic training in the duties of housekeeping, their needles and their pens, and the rites of hospitality and of personal and family religion filled their time, so that they were rarely without employment, and even casual idleness sometimes received a mild paternal rebuke."

"In Newport, under Mrs. Osborne, a celebrated teacher of young ladies of that day (whose interesting biography has been since published), both daughters enjoyed the advantages of superior instruction, and Mary Fish, the elder daughter, maintained an epistolary correspondence with her venerated friend during her long life.—*Life, &c.*

Mary Fenno, daughter of Ephraim Fenno, was born April 3, 1767. Her father, who resided in Middletown, placed her under the instruction of the Rev. Elizur Goodrich, D.D., of Durham, with whom she studied Latin and Greek, and is supposed to have been fitted by him

for Yale College, with other students. At times she would study her lessons in Middletown, and saddle and bridle her horse and ride over to Dr. Goodrich's to recite her lessons. She spoke both the Spanish and French languages. She married Henry Mansfield of New Haven, brother of the celebrated Col. Jared Mansfield, and was the mother of six children, one of whom was the distinguished Gen. Joseph K. F. Mansfield of the U. S. A., killed at Antietam. "She was the best educated lady in Middletown, and probably in the State. She was sensible as well as cultivated, high-spirited, and after her marriage transacted business to a considerable extent." She died Jan. 14, 1825.

The habit at once of Thrift and Benevolence.

The following extract, from a chapter in Barnard's Educational Biography, devoted to Mrs. Emma Willard, the distinguished principal of the Troy Female Seminary [Vol. I, p. 125–6], shows that Mrs. Emma Willard's mother [Lydia Hinsdale Hart] acted in the same spirit of large beneficent thrift, which was a characteristic of Mrs. Jonathan Edwards' household management.

In speaking of her domestic education, it is said of her mother, that "she was practical, quietly executive, severely but unwaveringly industrious; and although well educated for her day, and tenderly reared, and excelling in all the delicate fabrics of the needle, she had in full perfection the New England trait of making much out of little, and a little out of nothing. She had the true economy, not of selfish hoarding, but of industriously producing, carefully preserving, and wisely distributing. As an instance, on sorting the wool, as was the woman's part, after the shearing in the spring—when the best portion had been laid aside as material for the father's clothes, the second best selected for other men's wear, the third best for the women's wear, then family flannel and blanketing were to be provided for, and afterwards coarse remnants laid aside for mops. There yet remained scattered tags and burred clippings—to be burnt? No, not so. They were gathered by themselves, and her little girls, "Nancy and Emma," were quietly told by their mother that they might take their baskets, when their work was done, and carry it to the pasture field (where they loved to go), and scatter it upon the bushes which grew around the pond, so that the birds might find it to build their nests with.

Thoughtful, loving woman!—sublime in that charity which embraces all the creatures of God. "Gather up the fragments, that nothing be lost," she had read as the words of her loved Master, and in imitation of Him, she "considered the fowls of the air which your Heavenly Father feedeth." And it was this same wise bestowal of the fragments, in imitation of the mother by the daughter, which made the Troy Seminary a source of daily support and comfort through many years, to outside poor, numbering at times many families."

To be continued.

The celebrated Madame De Stael, a vain, witty, and learned woman, once asked Napoleon Bonaparte who was the greatest woman. He immediately replied, "The woman that has borne and reared the greatest number of children."

Tried by this test, there were very many great women in Connecticut during the first two centuries. A large family of children are usually better educated than a small family. The larger the family, the more strongly must be felt the necessity of order, discipline, and headship. The older children do their part in bringing up the younger ones, and

> "While each fulfils his part,
> With sympathizing heart,
> In all the cares of life and love,"

they are preparing themselves for usefulness, respectability, and success in life as heads of families. Talents and taste seemed to be transmitted quite as often through the female as the male line of the family.

Monica, the mother of St. Augustine; Susannah, the mother of John and Charles Wesley; Esther, the mother of Jonathan Edwards; Mary, the mother of Timothy Dwight; the mother of Byron; and Grata, the mother of Dr. Edward Payson, and very many of the mothers in Connecticut, had great influence in forming the character of their sons.

If the mental and literary history of all the graduates of Yale College who were natives of Connecticut during the first one hundred and fifty years of its existence could be known, it would doubtless be found that very many of their mothers inspired their young sons with a love of learning, and encouraged and assisted them while obtaining their education. The mothers of Connecticut in those days could appreciate the great value of a liberal education.

We are not to forget the great value of traditional knowledge and education in the homes of Connecticut. For God himself had set his seal to the value of this knowledge and education,—"And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them upon thine hands, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates." Deut., Chap. 6.

Nor are we to forget the strong desire for self-improvement manifested by many of the young females of Connecticut. Under the influence of this desire they became architects of their own minds, architects of their own fortunes, using every help in their power, until they became self-made women in the best meaning of the term.

The minister of each town in Connecticut was a central light of education as well as religion. It should be remembered that for a period all the ministers, or nearly all, were educated at some College, and the attachment which the ministers felt for the College the people felt for

the same College. For a period, the inhabitants of the several towns contributed wheat for the support of the indigent students in Harvard College, each family who felt disposed putting a peck of wheat into the general stock.

When Yale College was established, the inhabitants of the Commonwealth felt a still stronger attachment for their own College than they had done for Harvard, and this attachment seemed to grow in strength from generation to generation. On every Sabbath morning, in the long prayer, in nearly every congregation in the State, were the following supplications uttered by the minister: "Bless the College and the schools of learning. Cast the salt of divine grace into these fountains, that the streams which annually flow from them may make glad the City and Church of our God."

The pupils went to Yale College from every town in the Commonwealth. Their mothers, their sisters, their cousins, their neighbors, saw with their own eyes the beneficial effects of a college education. They all watched the student's progress, and rejoiced in his success. And if, from rivalry or envy there were those who disparaged him, the women were not among them.

Many of the graduates and undergraduates taught school in the several towns, and, according to the custom in those days, boarded in different families, who cheerfully opened their doors to these schoolmasters, and in that way "frequently entertained angels unawares."

All the children in the district schools of Connecticut who were old enough to read, recited the Assembly of Divine's Catechism to their teachers every Saturday forenoon, and most of them recited it every Saturday evening, and every Sabbath to their parents. In this way they became better qualified to read and understand the Bible, from which the Catechism was taken, and also to understand the sermons preached on the Sabbath, which illustrated the doctrines of the Bible. They were also better qualified to understand and enjoy the Christian literature of England, the poetry of Milton, and Young, and Watts, and Cowper. Thus the young child learned that there was another world besides that which is seen by the bodily eye, and thus early began to feel the powers of the world to come.

Of Mrs. Betsey Pierson Graves, ninety years of age, still living (1881) in Madison, Conn., the New York *Observer* says:

"Endowed by nature with a very facile and retentive memory, she in very early childhood committed to memory the Assembly's Catechism, so that, in accordance with the custom of those days, she could propound, and give the answers to all the questions, 'without a book.'

"At a very early age she became a teacher in North Killingworth, and taught the Catechism to all her pupils 'without a book.'

"I said to her, 'Aunt, I suppose you can repeat the Catechism now.' She began at once:

"What is the chief end of man? Man's chief end is to glorify God and enjoy him forever.

"And went on and propounded to herself, and then answered question after question, and page after page, as clearly as more than eighty

years ago she had recited them to her parents; and more than seventy years ago she had propounded the same questions to the boy, John Todd, and scores and hundreds of other children, among the rocks of New England and in the wilderness of Western New York.

"Beautiful, beautiful old age! My aunt told me a great many times that she had been just as happy since she was 'fourscore' as ever in her life. With her mind richly stored with the scriptures, the Catechism, the choicest hymns, and the rarest gems from Milton and the old poets, for whom she has the highest appreciation, the evening of her life is sweet and sunny, mellow and golden, luminous and glorious, beyond all my powers of description."

All the women learned to ride on horseback, and sometimes long distances. I was informed when I was a boy, by different persons, that a couple, man and wife, mounted a horse, and rode double from Durham to Northampton in one day, starting very early and arriving late; and at a more recent period a Mr. Prentiss, son of Judge Prentiss, took his wife and their infant child on horseback, from Montpelier, Vt., to Middle Haddam, Conn., to visit her kindred.

In the minds of many of the intelligent women of Connecticut, the ideal of a well-educated housewife was to be found in the last chapter of Proverbs.

They did not spend their time in gadding about from house to house and gossiping the news and scandal of the day. They were not gypsies, but "keepers at home;" a home often made attractive to themselves and their families by their own efforts.

Their ideal they carried out, to a considerable extent, in their own character and in the prospective character of their daughters.

What this character was, and what was the character of the State, may be seen in the following extract of a letter from John Adams, the second president of the United States, to President Stiles.

"*Yale College is the light of a Commonwealth that I esteem the purest portion of mankind.*"

The women of Connecticut must come in for their full share in this high compliment. Some, performed their duties as daughters, wives, and mothers, under great difficulties and discouragements.—"Faint, yet pursuing." Of some of them it could be said in the language of Tennyson,

> "So she strove against her weakness,
> Though at times her spirit sank;
> Nerved herself with woman's meekness,
> For all duties of her rank."

It appears to have been the prevailing opinion among the good people of this Commonwealth, that the child should be trained up and educated for that position and employment in life which it would follow. The people were largely agricultural. Every town at first was an agricultural town, and down to the year 1820, and after, the people were agricultural in their tastes and employments. There were, it is true, in some of the seaport towns, a class of men that were engaged in mechanical arts; some who were merchants, and others who were ministers, lawyers, and doctors, but the great body of the people

were farmers, and even after they had been engaged in other professions, there was still a taste for farming, and a desire to own land. The farming operations could be performed by almost all of the adult males. Hence a large part of the girls, from their early years, might be expected to be wives of farmers, and their parents and themselves wished to qualify them for the position which they were to occupy. The farmers' daughters were sought for by the other sex, as if they would make the best of wives. The new-born child, soon after birth, was placed in a cradle in the large kitchen, where she received impressions that amused and instructed her. She noticed all operations in cookery and house-keeping. Her infant eyes become familiar with the great back-log, and the great chimney, and the broad hearthstone, and the fire blazing up or settling down in embers; the pot-hooks and trammels and the pots and kettles that hung on them. And when "roaring winds are piping loud," the sounds from the six flues of the chimney, more or less, make a noise as if hobgoblins and foul fiends were contending for the mastery. Then there were the two great ovens, one each side of the fireplace, and the hanging shelf for milk in the winter time.

Afterwards the out-of-door labors of the garden and the field received her attention, so that she was, at an early period, inclined to share in those labors.

The young child listened with reverence and awe to the reading of the Bible in the morning, and to the blessing asked and the thanks returned at table. Thus she grew up in the family to maturity. She became, like the "fair Saxon girl of Old England, as she grows up in some sheltered nook of the merry land, unsmirched by the smoke and sophistications of cities, and little knowing of any other world than the little one which forms her home."

Girls like this, and mothers who had been girls like this, were, in the last century, to be found in every hamlet.

Many bore Saxon names, and all inherited the Saxon character.

Timothy J. Gridley, M. D., of Amherst, Mass., a graduate of Yale College, in the class of 1808, member at different times of the House of Representatives in Massachusetts, member of the Senate, and of the Governor's Council, and a physician in very extensive practice, once said to me something like this: "Did you ever see such housekeepers as the Connecticut women are? Did you ever see such cooks? Did you ever see such wives and mothers?" I replied, "I have never thought of it before." I have thought of it since, and am as thoroughly convinced of their superiority.

Various employments in which girls were engaged, necessitated exercise in the open air, which contributed to personal development, strength, and health. Many of the farmers' daughters learned, in early life, to ride on horseback, to saddle and bridle horses and care for them. In short, very friendly relations were formed between the farmers' daughters and the horses owned by their fathers. The cows

too, lowed lovingly, as the rosy milkmaid tripped along to her pets, with answering affection. Thus the mother could "bring forth butter in a lordly dish," like Jael the Kenite.

There was also the bleaching of linen cloth in the spring, according to the old adage,

> "March winds and the May sun,
> Will make the cloth white, but the milkmaid dun."

A pretty picture was often presented, by the mother of a family and her young daughters dipping the brown tow cloth into lye and running back and forth to spread it on the green sward, singing as they ran some fragment of an old English ballad.

Apples had to be dried, and apple-sauce to be made, and for selecting the apples for paring in the family or in an apple-bee, the female portion of the family would exercise their taste by looking for them under the trees.

A thunder-storm would arise while the tedded hay was on the ground, greatly to the alarm of the haymakers. The mother and the daughters, though not in the habit of making hay, would, on such occasions, sally forth from the house, armed with rakes, to assist the men in gathering the hay into winrows, and when the rain came down, running in a frolic back to the house, to comb their hair, and change their garments, which had been wet by the shower.

Then too, there was the picking of strawberries and raspberries and huckleberries and blackberries, and in the autumn, when nutting-time came, there were chestnuts and hickory nuts, and sometimes hazel nuts and beech nuts to be gathered.

There were donation parties, quiltings, and huskings, where the red ear authorizes a forfeit, which was paid, not always reluctantly.

After town libraries were established, reading furnished the principal relaxation from labor. Some of the best books in the English language, selected with great care, were in these libraries. Addison's Spectator in eight volumes, was said to have been read more extensively in Connecticut, according to the population, than the same work was in any county of England, where it was written.

During the French and the Revolutionary wars, there were women of the same type as the Grecian mother, who said to her son, as she gave him the buckler, "Bring this back with you, or be brought back upon it." There were women of the same type as the Roman mother, who said of her children, "These are my jewels." There were women of the same type as the English mother, who is described by her son, William Cowper.

The picture which Wordsworth draws of an English girl would apply to many a New England girl as accurately as if she had sat for it.

"I saw her upon nearer view,
A Spirit, yet a woman too!
Her household motions light and free,
And steps of virgin liberty;
A countenance in which did meet
Sweet records, promises as sweet;
A Creature, not too bright or good
For human nature's daily food."

. . . . .

"And now I see with eye serene
The very pulse of the machine;
A Being breathing thoughtful breath,
A Traveller between life and death;
The reason firm, the temperate will,
Endurance, foresight, strength and skill;
A perfect Woman, nobly planned,
To warn, to comfort, and command;
And yet a Spirit still, and bright
With something of an angel light."

The following extracts from Winterbotham's History [London, 1795.] show what was the condition and character of Connecticut before 1800.

Connecticut as made by her Women.

"The State resembles a well-cultivated garden, which, with that degree of industry that is necessary to happiness, produces the necessaries and conveniences of life in great plenty."

"The inhabitants are almost entirely of English descent. There are no Dutch or Germans, and very few French, Scotch, or Irish people."

"The farmers and their families are mostly clothed in plain, decent, homespun cloth. Their linens and woolens are manufactured in the family way, and although they are generally of a coarser kind, they are of a stronger texture, and much more durable than those imported from France and Great Britain. Many of their cloths are fine and handsome."

"In no part of the world is the education of all ranks of people more attended to than in Connecticut; almost every town in the State is divided into districts, and each district has a public school kept in it a greater or less part of every year. Somewhat more than one-third of the monies arising from a tax on the polls and rateable estate of the inhabitants is appropriated to the support of schools in the several towns, for the education of children and youth. The law directs that a grammar-school shall be kept in every county town throughout the State."

"There is a grammar-school at Hartford, and another at New Haven, supported by a donation of Governor Hopkins. This venerable and benevolent man, in his last will, dated 1657, left in the hands of Theophilus Eaton, Esq., and three others, a legacy of one thousand three hundred and twenty-four pounds, 'as an encouragement, in these foreign plantations, of breeding up hopeful youths, both at the grammar-

school and college.' In 1664 this legacy was equally divided between New Haven and Hartford, and grammar-schools were erected, which have been supported ever since." *

School Books—Home Instruction.

Refcrence has already been made to the practice of parents teaching children to read words ot one syllable before sending them to school. I now would add that parents did not consider their duty as finished when they had thus prepared their child for the district school, but they often continued to be coadjutors of the teachers as long as their children continued to be pupils in the public school.

The first family school-book was "The New England Primer," with its rude but impressive cuts, its quaint poetry, and its allusions to the Bible. This little book was also read in the district schools more or less, especially on Saturday in the forenoon, when they recited the "Assembly of Divine's Catechism" therein contained. "Dilworth's Spelling Book" was for a long timc used in district schools, with its short treatise on Grammar, until it was superceded by "Webster's Spelling Book" for the first part, and by his Grammar, entitled "The Second Part." In many families parents encouraged their children by teaching them to recite the reading and spelling lessons before reciting them to their teacher. Soon after Dilworth's Spelling Book was replaced by Webster's, about one hundred years ago, "Dilworth's Ghost," a small publication thus entitled, was sent into many families to complain of the change.

"The Psalter," sometimes used as a reading-book in schools, was replaced by "Wcbster's Third Part," in which parents, as well as their children, took an interest. The Bible and the New Testament were used in schools as reading-books, in the latter part of the eighteenth century. I am not aware that any text-book on arithmetic was generally used by the pupils in schools before the close of the last century.

Arithmetic, I believe, was chiefly taught by cyphering out the sums set by the master, and to qualify him for this service, he would sometimes obtain "Dilworth's *Schoolmaster's* Assistant," an arithmetic written for the especial benefit of teachers.

Arithmetic was taught, to some extent, by the father to the children in the long winter evenings. Not unfrequently there was an evening school for teaching it, taught by the district schoolmaster, for the more advanced scholars, for which he received a stipulated fee.

In the day school, the study of arithmetic was not greatly encouraged by the district or the teacher, from the belief that it would interfere with the instruction of the younger children in other branches. In one district, at least, there was a vote passed that arithmetic should not be

* For a full account of the Hopkins Foundation, see Barnard's *History of the Grammar Schools of Hartford, New Haven, Hadley, and Cambridge,* in Journal, Vol. xxvii, p.

studied in the school. Young men, after they had left the district school, would obtain a book entitled "The Young Man's Best Companion," and thus, by solitary study, they would become better versed in arithmetic. In the latter part of the last century, "Dwight's Geography" was a reading-book in many district schools. Morse's Geography was likewise studied to some extent. "Salmon and Guthrie's Works on Geography" were read in many intelligent private families. In 1797 Daboll published an arithmetic with the same title, namely "*Schoolmaster's* Assistant," designed to supercede Dilworth's work bearing the same title. Daboll's work was recommended by Professor Josiah Meigs and Noah Webster, Jr., Esq.

Previous to 1727 the singing in the churches of Connecticut seems to have been what is called Congregational singing or irregular singing. This kind of singing was not satisfactory. In the year 1727, on May 12th, Rev. Nathaniel Chauncey of Durham, delivered his "ARGUMENTS IN FAVOR OF REGULAR SINGING" before the General Association of Connecticut at Hartford. They recommended this discourse, which was printed, to the churches in the Colony. After this time teachers of music were employed in Connecticut in forming choirs and instructing singers, and choral music became the regular mode of singing, The young people of both sexes took a lively interest in these singing schools and very generally attended them, so that frequently there were large choirs of singers in the churches. These singers in the choirs, having generally been brought up to labor in the house and on the farm, had well-developed lungs, and often made the house of God ring again with their vocal music.

Women in the Healing Art.

The women of Connecticut were, to a considerable extent, educated to understand "the divine art of healing," and they practiced that art, thus endeavoring to imitate the Saviour who, when on earth, healed the sick. The following account, by Mrs. Sigourney, of the wife of Rev. John Eliot of Roxbury, commonly called Apostle John, illustrates the character of many of the women of ancient Connecticut.

"The difficulty of commanding the attendance of well-educated physicians, by the sparse population of an infant colony, rendered it desirable and almost indispensable, that a mother should be neither unskilled nor fearful amid the foes that so thickly beset the first years of life. The success of Mrs. Eliot in the rearing and treatment of her own children, caused her experience to be coveted by others. In her cheerful gift of advice and aid, she perceived a field of usefulness opening around her, especially among the poor, to whom, with a large charity, she dispensed safe and salutary medicines. Friends and strangers sought her in their sicknesses, and she earnestly availed herself of the best medical works that she could obtain, to increase her knowledge and her confidence in its application. To her well-balanced mind

and large benevolence, it seemed both proper and pleasant, that while the beloved companion of her life devoted his energies and prayers to the welfare of the soul, she should labor for the health of the body. Often they found themselves side by side at the couch of suffering, and a double blessing from those ready to perish came upon them."

Many of the women of Connecticut understood the simples and medicinal herbs and many of them were carefully raised in their gardens; as spikenard, comfrey, tansy, wormwood, basil, thyme, balm, marrygold, euphrasy, marjoram, lavender, rosemary, pennyroyal, sarsaparilla, thoroughwort, catnip, etc. These, whether gathered from the garden or the field, were made into teas, and decoctions, and other preparation; root beer was a favorite drink for the health.

Many of the Christian women of the several towns of Connecticut, as nurses, were practically "Sisters of Charity," ministering angels at the bedside of the sick and suffering.

Somewhere about the year 1730, town libraries began to be extensively established in Connecticut, which gave a powerful impulse to family education. Where the family was a large one, they would take turns in reading aloud to each other in books taken out of the Library.

Old Time Cooking School.

When the girls left the district school, they came to the family school at home, in which the teachers were the father and mother, sometimes the grandfather and grandmother, and it may be the older sisters. This was a professional school, in which the duties of their profession, as wives and mothers and housekeepers, were taught. Here they were initiated into the mysteries of housekeeping. Here they were to learn the arts of cookery. They might learn how to broil and how to fry, how to roast and how to bake, and how to boil beef and pork called pot-luck, which was the standing fare of the farmers.

Here, too, they learned to make butter and cheese. Here too they were to learn how to make beer, which is partly a chemical process; how from the yeast to make bread, which is partly a chemical process; how to make soap, which is also a chemical process.

Here too, they learned some of the higher culinary preparations, muffins and crullers and doughnuts, pound cake, raised cake, and gingerbread; and the grand Thanksgiving dish, the chicken pie, sometimes ornamented with acanthus-shaped leaves or other ornamental figures made by the help of the jagging iron.

Spinning and other Home Industries.

Then too, there were the higher and the lower kinds of needlework to be learned. There was flax spinning and wool spinning and worsted spinning, carding and combing the raw material. While thus engaged in spinning on the little wheel, many a spinner at the same time could glance at the pages of a book, and even commit to memory portions of

poems. Spinning was held in high honor here as it was elsewhere in some parts of the United Kingdom. The following extracts are from the "Memoir of Robert Chambers" of Scotland, written by his brother William.

"The food was all obtained from the farm, and the clothing was wholly of homespun. Even the education of the children was conducted at home, the mother giving them lessons while seated at her spinning wheel." "In marrying Wm. Gibson, the reputedly rich farmer of Newby, Janet Grieve was thought to make an enviable match, and of this there were some outward tokens. The marriage took place in 1768. On the day preceding the event, Janet's providing, which was sumptuous, was despatched in a cart from Judderfield to what was to be her new home; the load of various articles being conspicuously surmounted by a spinning wheel, decorated with ribbons of different colors. The marriage was signalized by more than the customary festivity, in the midst of which the young and blooming bride was placed behind her husband on horseback! and thus, after pacing grandly through Peebles with a following of rustic cavaliers, the wedded pair reached Newby." "My grandmother and her maids were generally up at an early hour in the morning, to attend to the ewes, and their time for going to rest must have consequently been an early one. There was always, however, a period, called 'between gloaming and supper-time,' during which another industry was practiced. Then it was that the wheels were brought out for the spinning of the yarn which was to constitute the clothing of the family. And I often think that it must have been a pleasing sight in that humble hall—the handsome young mistress amidst her troop of maidens, all busy with foot and finger, while the shepherds and their master, and one or two favored gaberlunzies, would be telling stories or cracking jokes for the general entertainment, or some one with a good voice would be singing the songs of Ramsey and Hamilton."

Something like this I have witnessed in my childhood. Beggars, or gaberlunzies, occasionally visited certain families, and were generally kindly received and hospitably entertained.

One of them repeated the following lines, which made such a deep impression on me in my childhood that I remember them to this day:

"The world is a round thing, all full of streets,
And death is a market where all men must meet.
If life was a thing that rich men could buy,
The rich men would live, and the poor men would die."

The following, I suppose, came from the same quarter, though I received it at second hand:

"Oh! what a good world 'tis we live in,
To lend, to spend, and to give in.
But to beg, to borrow, and to get your own,
'Tis the worst world that ever was known."

Calisthenic Exercises and Physical Training.

It was regarded as a part of a finished education, both of young men and young women, that they should dance well, walk well, and

ride well on horseback, both single and double. Dancing schools were accordingly patronized, and great occasions were celebrated by balls in many of the towns. The Commencement Ball of Yale College was one of the great events connected with the Commencement occasion, and young ministers, with their wives, would sometimes visit the Assembly room, where the graduating class, with their sisters and sweethearts, were dancing. It is true that some ministers and some Christians were opposed to the practice of dancing, while many others thought that a well-conducted ball was a school of good manners.

In those days men walked in long processions at Commencement, at the meeting of the General Association, and sometimes at the meeting of District Associations, at funerals, and at military reviews. The people were careful to walk handsomely in going to and from the church on the Sabbath.

Academies — Private and Incorporated.

In some of the towns, institutions called Academies, often not incorporated, were established, which took the place of adventure schools of a higher order, in which, to some extent, young ladies attended. One of the most distinguished of these was the one established by Rev. Timothy Dwight on Greenfield Hill, in Fairfield County. During a period of twelve years, it is stated by his biographer, that more than a thousand* pupils enjoyed the advantages of this Academy. "This Seminary also afforded, it is believed, the earliest example in our country, where females were instructed in the higher branches of academic learning,"

In 1783 Dr. Jedediah Morse assisted by Samuel Nott (b. 1761 — d. 1852, for a half century pastor of the Church of Franklin), conducted in New Haven for several years a private school where females were taught geometry, history, and rhetoric.

Some years before I entered College (in 1812) a young lady from Enfield was examined at the public examination of the school of Rev. Claudius Herrick, at which President Dwight was present, and paid her the compliment of saying that she recited the difficult demonstrations in Euclid as well as any student in Yale College could have done.

[With this paragraph, as left in galley proof by Prof. Fowler, this chapter in the History of Female Education in Connecticut as projected by him for publication in this Journal, must close. At his request the proof was returned to him at Durham for revision, and such modification and extension as he had expressed a desire to make from material forwarded to him by the Editor. In this extension was to be included a fuller account than has yet been given to the public, of Dr. Dwight's School or Academy at Green's Farms in Fairfield, and of the Seminary begun by Miss Sarah Pierce at Litchfield, in 1794, and by Rev. Claudius Herrick at New Haven, in 1798. These two seminaries, exclusively for young ladies, attained a wide and high reputation, and their history will be given hereafter. In the mean time the space left for the completed article of Prof. Fowler will be filled up by other matter not unakin, a portion of which has before appeared in our Journal, and another portion will appear as part of a more extended article on "Female Education in Massachusetts," particularly the Schools of Mrs. Susanna Haswell Rowson, of Dr. John Park, and Mrs. Elizabeth Palmer Peabody.]

* This is a wild conjecture. From reliable sources we learn that the average attendance did not exceed 20 pupils, and the whole number of different pupils did not exceed 400 in the twelve years.

MRS. ALMIRA LINCOLN PHELPS.

EXTRACT FROM "NOTES ON MY EXPERIENCE AS A TEACHER."

"My First School.—My introduction to the trials and pleasures of school-keeping, was in a district school, for the summer term, in a town adjacent to Hartford."

Of course, in this rural district, Miss Hart "boarded round;" and lest, in this progressive age, the coming generation of teachers may not comprehend this phraseology, we add in explanation, that the district system required of the instructor to itinerate among the different families of the district, remaining in each only the time required to collect by "consumption," that proportion of the tax founded on the number of pupils sent to school; and to take a meal or a night's lodging more than the assigned quota, was an act of injustice. Miss Hart's experience is thus stated:

"I have not much to say in respect to '*boarding round*,' for it was soon over, and there are pleasant remembrances connected with it. I was first sent by the committee to board for three days with a widow who had but one child in school. Those were not unpleasant days, for I fell into sympathy (as the spiritualists say) with the good woman, whom I found to be refined in feeling, though rustic in manners. Her parlor was my bedroom; and though her table was set in the kitchen, everything was neat and comfortable—the very best she had was brought forward for the teacher; and her little girl—an interesting child—was untiring in her efforts to offer something which might be acceptable. With instinctive refinement she gathered flowers as an offering, and on my table at school, were daily seen her pinks, roses and peonies.

Then came a change: a rich farmer, who also kept the only tavern in this rural neighborhood, unfortunately for the teacher, had several children in school; and so a longer probation was appointed at his house. Let me recall the table at which I found myself seated: it was of pine, without a cloth, extending through a long, low, dingy kitchen, where there was little regard to neatness. A dish of boiled salt pork and beef, flanked with potatoes and cabbage, was set in the middle of the table, two large mugs of hard cider were for all to drink from; a huge plate of black rye bread completed the bill of fare. The horn which called the men from the field, brought in the farmer and his laborers. Once only, however, was I a participant in such a meal. A young physician of the place, with his excellent wife, having compassion on the stranger, proposed to the committee to take her to board, offering such terms as he knew they would be likely to accept, and these, I believe, were somewhat less than one dollar per week. The little paradise into which I then entered, will never be forgotten. Such a box of a house! Two very small rooms, with a minute kitchen and bedroom, were all its apartments. But what a triumph of female skill in all the arrangements! My own little room had its snow-white curtains to its one small window, and its spotless white toilet cover and drapery, with a bed of unrivalled whiteness; everything was perfect. And there was just room for my one small trunk; for the district-school teacher did not require a "*dog-house*" for her wardrobe. And then our nicely prepared, though frugal meals—seasoned, as they were, with intellectual conversation, were such as the most fastidious might have enjoyed. We became attached friends; the

doctor was poor, and the perfect health which the place enjoyed was not favorable to his support; but his wife could use her needle, and besides doing all the work for her small family, she helped to bring in supplies.

The school-house was pleasantly situated upon a table-land, surrounded by old forest trees; it was a better edifice than was then generally furnished in Connecticut for that purpose. No improvement had then been made in seats, writing-desks, &c. The committee did not visit the school; but on one occasion, the mothers came by invitation. Some of them brought their babies, and others, baskets of wool to pick; the disturbance among the scholars, caused by the creeping about of the little ones, and their performances with the flocks of wool, was not to be censured, and their young teacher joined in the laugh This was my only school examination in that, my first, attempt to teach."

"My Last School.—I closed my experience as a teacher in the Patapsco Institute, under circumstances widely different from those with which it commenced in that far-off rural district in Connecticut. The site was one of the most beautiful in the whole country, occupying thirteen acres of ground, and provided with a granite building, capable, with the improvements made upon it, of accommodating, with class rooms and residence, one hundred and forty pupils, with a corps of twelve resident teachers, and all the necessary attendants,—and these were quite numerous.

The pupils represented nearly two-thirds of the several States, from California to Florida, and from Louisiana to Maine. The course of instruction, besides the preparatory studies, embraced three years: the class of Rhetoric, the class of Philosophy, and the class of Mathematics and Natural Sciences; and distributed through each, with studies appropriate to the advancement of the members, were the ancient and modern languages. The highest, or graduating class, was thoroughly trained in the studies usually pursued in our American colleges, with better opportunities than any of them afford for instruction in the modern languages, and in music, both vocal and instrumental. Besides the twelve resident teachers, there were special teachers, who came from Baltimore, in the Italian, Spanish, German and French languages, and in elocution and general literature. The whole establishment was under the direct supervision of the Principal, who also gave instruction, in her own department, of the natural sciences—botany, chemistry, etc. To the regular classes should be added the class of Normal pupils, varying from twelve to twenty, from which her resident teachers were selected, and which contributed many accomplished governesses and teachers to the families and schools of the South."

Women in the Age of Homespun.

Dr. Bushnell, in his historical discourse at the Centennial Celebration of Litchfield County, Aug. 14, 1851, (published in his *Work and Play* volume under the title of *The Age of Homespun,*) introduces a picture of King Lemuel's mother—"whose children rise up and call her blessed" as typifying the matrons and daughters of Connecticut before the days of formal school instruction.

This last chapter of the Proverbs is an Eastern poem called a "prophecy," that versifies, in form, the advice which his honored and wise mother gave to her son. She dwells, in particular, on the ideal picture of a fine woman, such as he may fitly seek for his wife, or queen; drawing the picture, doubtless, in great part, from herself and her own practical character. "She layeth her hands to the spindle and her hands hold the distaff. She is not afraid of the snow for her household; for all her household are covered with scarlet. Her husband is known in the gates, when he sitteth among the elders of he land. She openeth her mouth in wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness." Omitting other points of the picture, she is a frugal, faithful, pious housewife; clothing her family in garments prepared by her industry, and the more beautiful honors of a well kept, well-mannered house. She, therefore, it is, who makes the center of a happy domestic life, and becomes a mark of reverence to her children:—"Her children arise up and call her blessed."

A very homely and rather common picture, some of you may fancy, for a queen or chief woman; but, as you view the subject more historically, it will become a picture even of dignity and polite culture. The rudest and most primitive stage of society has its most remarkable distinction in the dress of skins; as in ancient Scythia, and in many other parts of the world, even at the present day. The preparing of fabrics, by spinning and weaving, marks a great social transition, or advance; one that was slowly made and is not even yet absolutely perfected. Accordingly, the art of spinning and weaving was, for long ages, looked upon as a kind of polite distinction; much as needle-work is now. Thus when Moses directed in the preparation of curtains for the tabernacle, we are told that "all the women that were *wise-hearted* did spin with their hands." That is, that the accomplished ladies who understood this fine art, (as few of the women did,) executed his order. Accordingly, it is represented that the most distinguished queens of the ancient time excelled in the art of spinning; and the poets sing of distaffs and looms as the choicest symbols of princely women. Thus Homer describes the present of Alcandra to Helen:

> "Alcandra, consort of his high command,
> A golden distaff gave to Helen's hand;
> And that rich vase, with living sculpture wrought,
> Which, heaped with wool, the beauteous Philo brought,
> The silken fleece, impurpled for the loom,
> Recalled the hyacinth in vernal bloom."

So also Theocritus, when he is going to give a present to his friend's bride, couples it with verse:

> "O distaff! friend to warp and woof,
> Minerva's gift in man's behoof,
> Whom careful housewives still retain,
> And gather to their household gain,
> Thee, ivory distaff! I provide,
> A present for his blooming bride,
> With her thou wilt sweet toil partake,
> And aid her various vestes to make."

If I rightly remember, it is even reported of Augustus, himself, at the height of the Roman splendor, that he wore a robe that was made for him by Livia, his wife.

You perceive, in this manner, that Lemuel's mother has any but rustic ideas of what a wife should be. She describes, in fact, a lady of the highest accomplishments; whose harpsichord is the distaff, whose piano is the loom, and who is able thus, by the fine art she is mistress of, to make her husband conspicuous among the elders of the land. Still, you will understand that what we call the old spinning-wheel, a great machine in its day, was not known till long ages after this; being, in fact, a comparatively modern, I believe a German or Saxon, invention. The distaff, in the times of my text, was held in one hand or under one arm, and the spindle, hanging by the thread, was occasionally hit and twirled by the other. The weaving process was equally rude and simple.

These references to the domestic economy of the more ancient times have started recollections, doubtless, in many of you, that are characteristic, in a similar way, of our own primitive history. You have remembered the wheel and the loom. You have recalled the fact, that our Litchfield County people, down to a period comparatively recent, have been a people clothed in homespun fabrics—not wholly, or in all cases, but so generally that the exceptions may be fairly disregarded. In this fact I find my subject, The Homespun Age of Our People.

Every thing that was most distinctive of the old homespun mode of life will then have passed away. The spinning-wheels of wool and flax, that used to buzz so familiarly in the childish ears of some of us, will be heard no more forever; seen no more, in fact, save in the halls of the Antiquarian Societies, where the delicate daughters will be asking what these strange machines are, and how they are made to go? The huge, hewn-timber looms, that used to occupy a room by themselves in the farm-houses, will be gone, cut up for cord wood, and their heavy thwack, beating up the woof, will be heard no more by the passer by—not even the Antiquarian Halls will find room to harbor a specimen. The long strips of linen, bleaching on the grass, and tended by a sturdy maiden, sprinkling them, each hour, from her water-can, under a broiling sun—thus to prepare the Sunday linen for her brothers and her own wedding outfit, will have disappeared, save as they return to fill a picture in some novel or ballad of the olden time. The tables will be spread with some cunning, water-power Silesia not yet invented, or perchance with some meaner fabric from the cotton mills. The heavy Sunday coats that grew on sheep individually remembered—more comfortably carried, in warm weather, on the arm—and the specially fine-striped blue and white pantaloons of linen just from the loom, will no longer be conspicuous in processions of footmen going to their homespun worship, but will have given place to processions of broadcloth gentlemen lolling in the upholstery of their coaches, able to worship, it may be, in a more cultivated figure, but not with a finer sincerity. The churches, too, that used to be simple brown meeting-houses covered with rived clapboards of oak, will have come down, mostly, from the bleak hill-tops into the close villages and populous towns that crowd the waterfalls and the railroads; and the old burial places, where the fathers sleep, will be left to their lonely altitude—token, shall we say, of an age that lived as much nearer to heaven and as much less under the world. The change will be complete.

Society in the Homespun Age.

If we speak of what, in the polite world, is called society, our homespun age had just none of it—and perhaps the more of society for that reason; because what they had was separate from all the polite fictions and showy conventionalities of the world. I speak not here of the rude and promiscuous gatherings connected so often with low and vulgar excesses; the military trainings, the huskings, the raisings, commonly ended with a wrestling match. These were their dissipations, and perhaps they were about as good as any. The apple-paring and quilting frolics, you may set down, if you will, as the polka-dances and masquerades of homespun. If they undertook a formal entertainment of any kind, it was commonly

stiff and quite unsuccessful. But when some two queens of the spindle, specially fond of each other, instead of calling back and forth with a card-case in their hand, agreed to "join works," as it was called, for a week or two, in spinning, enlivening their talk by the rival buzz of their wheels, and, when the two skeins were done, spending the rest of the day in such kind of recreation as pleased them, this to them was real society, and, so far, a good type of all the society they had. It was the society not of the Nominalists, but of the Realists; society in or after work; spontaneously gathered, for the most part, in terms of elective affinity—foot excursions of young people, or excursions on horseback, after the haying, to the tops of the neighboring mountains; boatings on the river or the lake, by moonlight, filling the wooded shores and the recesses of the hills with lively echoes; evening schools of sacred music, in which the music is not so much sacred as preparing to be; evening circles of young persons, falling together, as they imagine, by accident, round some village queen of song, and chasing away the time in ballads and glees so much faster than they wish, that just such another accident is like to happen soon; neighbors called in to meet the minister and talk of both worlds together, and, if he is limber enough to suffer it, in such happy mixtures, that both are melted into one.

But most of all to be remembered are those friendly circles, gathered so often round the winter's fire—not the stove, but the fire, the brightly blazing, hospitable fire. In the early dusk, the home circle is drawn more closely and quietly round it; but a good neighbor and his wife drop in shortly, from over the way, and the circle begins to spread. Next, a few young folk from the other end of the village, entering in brisker mood, find as many more chairs, set in as wedges into the periphery to receive them also. And then a friendly sleigh-full of old and young, that have come down from the hill to spend an hour or two, spread the circle again, moving it still further back from the fire; and the fire blazes just as much higher and more brightly, having a new stick added for every guest. There is no restraint, certainly no affectation of style. They tell stories, they laugh, they sing. They are serious and gay by turns, or the young folks go on with some play, while the fathers and mothers are discussing some hard point of theology in the minister's last sermon; or perhaps the great danger coming to sound morals from the multiplication of turnpikes and newspapers! Meantime the good housewife brings out her choice stock of home-grown exotics, gathered from three realms, doughnuts from the pantry, hickory-nuts from the chamber, and the nicest, smoothest apples from the cellar; all which, including, I suppose I must add, the rather unpoetic beverage that gave its acid smack to the ancient hospitality, are discussed as freely, with no fear of consequences. And then, as the tall clock in the corner of the room ticks on majestically towards nine, the conversation takes, it may be, a little more serious turn, and it is suggested that a very happy evening may fitly be ended with a prayer. Whereupon the circle breaks up with a reverent, congratulative look on every face, which is itself the truest language of a social nature blessed in human fellowship.

Such, in general, was the society of the homespun age. It was not that society that puts one in connection with the great world of letters, or fashion, or power, raising as much the level of his consciousness and the scale and style of his action; but it was society back of the world, in the sacred retreats of natural feeling, truth and piety.

Courtship and Marriage.

Descending from the topic of society in general to one more delicate, that of marriage and the tender passion and the domestic felicities of the homespun age, the main distinction here to be noted is, that marriages were commonly contracted at a much earlier period in life than now. Not because the habit of the time was more romantic or less prudential, but because a principle more primitive and closer to the beautiful sim-

plicity of nature is yet in vogue, viz., that women are given by the Almighty, not so much to help their husbands spend a living, as to help them get one. Accordingly, the ministers were always very emphatic, as I remember, in their marriage ceremonies, on the ancient idea, that the woman was given to the man to be a help, meet for him. Had they supposed, on the contrary, what many appear in our day to assume, that the woman is given to the man to enjoy his living, I am not sure that a certain way they had of adhering always to the reason of things, would not have set them at feud with the custom that requires the fee of the man, insisting that it go to the charge of the other party, where, in such a case, it properly belongs. Now exactly this notion of theirs, I confess, appears to me to be the most sentimental and really the most romantic notion possible of marriage. What more beautiful embodiment is there on this earth, of true sentiment, than the young wife who has given herself to a man in his weakness, to make him strong; to enter into the hard battle of his life and bear the brunt of it with him; to go down with him in disaster, if he fails, and cling to him for what he is; to rise with him, if he rises, and share a two-fold joy with him in the competence achieved; remembering, both of them, how it grew by little and little, and by what methods of frugal industry it was nourished; having it also, not as his, but theirs, the reward of their common perseverance, and the token of their consolidated love. And if this be the most heroic sentiment in the woman, it certainly was no fault in the man of homespun to look for it. And, in this view, the picture given of his suit, by a favorite poetess of our own (Lydia Huntly Sigourney), is as much deeper in poetry as it is closer to the simplicity of nature.

"Behold,
The ruddy damsel singeth at her wheel.
While by her side the rustic lover sits,
Perchance his shrewd eye secretly doth count
The mass of skeins that, hanging on the wall,
Increaseth day by day. Perchance his thought
(For men have wiser minds than women, sure,)
Is calculating what a thrifty wife
The maid will make."

Do not accuse our rustic here too hastily, in the rather homely picture he makes; for sometimes it is the way of homely things, that their poetry is not seen. only because it is deepest. The main distinction between him and the more plausible romantic class of suitors is, that his passion has penetrated beyond the fancy, into the reason, and made the sober sense itself a captive. Do you say that a man has not a heart because it is shut up in the casement of his body and is not seen, beating on the skin? As little reason have you here to blame a fault of passion, because it throbs under the strong, defensive ribs of prudence. It is the froth of passion that makes a show so romantic on the soul's surfaces—the truth of it that pierces inmost realities. So, I suppose, our poetess would say that her young gentleman of homespun thinks of a wife, not of a holiday partner who may come into his living in a contract of expenditure. He believes in woman according to God's own idea, looks to her as an angel of help, who may join herself to him, and go down the rough way of life as it is, to strengthen him in it by her sympathy, and gild its darkness, if dark it must be, by the light of her patience and the constancy of her devotion. The main difference is, that the romance comes out at the end and was not all expended at the beginning.

The Meeting-house and Sunday Service.

Probably it stands on some hill, midway between three or four valleys, whither the tribes go up to worship, and, when the snow-drifts are deepest, go literally from strength to strength. There is no furnace or stove, save the foot-stoves that are filled from the fires of the neighboring houses, and brought in partly as a rather formal compliment to the delicacy of the tender sex, and sometimes because they are really wanted. The dress of the assembly is mostly homespun, indicating only slight distinctions

of quality in the worshipers. They are seated according to age, the old king Lemuels and their queens in front, near the pulpit, and the younger Lemuels farther back, inclosed in pews, sitting back to back, impounded, all, for deep thought and spiritual digestion; only the deacons, sitting close under the pulpit, by themselves, to receive, as their distinctive honor, the more perpendicular droppings of the word. Clean round the front of the gallery is drawn a single row of choir, headed by the key-pipe, in the center. The pulpit is overhung by an august wooden canopy, called a sounding board—study general, of course, and first lesson of mystery to the eyes of the children, until what time their ears are opened to understanding the spoken mysteries.

There is no affectation of seriousness in the assembly, no mannerism of worship; some would say too little of the manner of worship. They think of nothing, in fact, save what meets their intelligence and enters into them by that method. They appear like men who have a digestion for strong meat, and have no conception that trifles more delicate can be of any account to feed the system. Nothing is dull that has the matter in it, nothing long that has not exhausted the matter. If the minister speaks in his great coat and thick gloves or mittens, if the howling blasts of winter drive in across the assembly fresh streams of ventilation that move the hair upon their heads, they are none the less content, if only he gives them good strong exercise. Under their hard, and, as some would say, stolid faces, great thoughts are brewing, and these keep them warm. Free-will, fixed fate, foreknowledge absolute, trinity, redemption, special grace, eternity—give them any thing high enough, and the tough muscle of their inward man will be climbing sturdily into it; and if they go away having something to think of, they have had a good day. A perceptible glow will kindle in their hard faces, only when some one of the chief apostles, a Day, a Smith, or a Bellamy, has come to lead them up some higher pinnacle of thought, or pile upon their sturdy mind some heavier weight of argument—fainting never under any weight, even that which, to the foreign critics of the discourses preached by them and others of their day, it seems impossible for any, the most cultivated audience in the world, to have supported. These royal men of homespun —how great a thing to them was religion!

True there was a rigor in their piety, a want of gentle feeling; their Christian graces were cast-iron shapes, answering with a hard metallic ring. But they stood the rough wear of life none the less durably for the excessive hardness of their temperament, kept their families and communities none the less truly, though it may be less benignly, under the sense of God and religion. If we find something to modify or soften, in their over-rigid notions of Christian living, it is yet something to know that what we are they have made us, and that, when we have done better for the ages that come after us, we shall have a more certain right to blame their austerities.

The Work-day Life.

In these olden times, these genuine days of homespun, they supposed, in their simplicity, that thrift represented work, and looked about seldom for any more delicate and sharper way of getting on. They did not call a man's property his *fortune*, but they spoke of one or another as being *worth* so much; conceiving that he had it laid up as the reward or fruit of his deservings. The house was a factory on the farm, the farm a grower and producer for the house. The exchanges went on briskly enough, but required neither money nor trade. No affectation of polite living, no languishing airs of delicacy and softness in-doors, had begun to make the fathers and sons impatient of hard work out of doors, and set them at contriving some easier and more plausible way of living. Their very dress represented work, and they went out as men whom the wives and daughters had dressed for work; facing all weather, cold and hot, wet and dry, wrestling with the plow on the stony-sided hills, digging out the rocks by hard lifting and a good many very practical experiments

in mechanics, dressing the flax, threshing the rye, dragging home, in the deep snows, the great wood-pile of the year's consumption, and then, when the day is ended—having no loose money to spend in taverns—taking their recreation, all together, in reading, or singing, or happy talk, or silent looking in the fire, and finally in sleep—to rise again, with the sun, and pray over the family Bible for just such another good day as the last. And so they lived, working out, each year, a little advance of thrift, just within the line of comfort.

No mode of life was ever more expensive; it was life at the expense of labor too stringent to allow the highest culture and the most proper enjoyment. Even the dress of it was more expensive than we shall ever see again. Still it was a life of honesty and simple content and sturdy victory. Immoralities, that rot down the vigor and humble the consciousness of families, were as much less frequent, as they had less thought of adventure, less to do with travel and trade and money, and were closer to nature and the simple life of home.

If they were sometimes drudged by their over-intense labor, still they were kept by it in a generally rugged state, both of body and mind. They kept a good digestion, which is itself no small part of a character. The mothers spent their nervous impulse on their muscles, and had so much less need of keeping down the excess, or calming the unspent lightning, by doses of anodyne. In the play of the wheel, they spun fibre too within, and in the weaving, wove it close and firm. They realized, to the full, the poet's picture of the maiden, who made a robust, happy life of peace, by the industry of her hands.

"She never feels the spleen's imagined pains,
Nor melancholy stagnates in her veins;
She never loses life in thoughtless ease,
Nor on the velvet couch invites disease;
Her homespun dress, in simple neatness lies,
And for no glaring equipage she sighs;
No midnight masquerade her beauty wears,
And health, not paint, the fading bloom repairs."

Be it true, as it may, that the mothers of the homespun age had a severe limit on their culture and accomplishments. Be it true that we demand a delicacy and elegance of manners impossible to them, under the rugged necessities they bore. Still there is, after all, something very respectable in good health, and a great many graces play in its look that we love to study, even if there be a little show of toughness in their charms. How much is there, too, in the sublime motherhood of health! Hence come, not always, I know, but oftenest, the heroes and the great minds gifted with volume and power and balanced for the manly virtues of truth, courage, persistency, and all sorts of victory.

Probably enough the man who is heard threshing in his barn of a winter evening, by the light of a lantern, (I knew such an example,) will be seen driving his team next day, the coldest day of the year, through the deep snow to a distant wood-lot, to draw a load for a present to his minister. So the housewife that higgles for a half hour with the merchant over some small trade, is yet one that will keep watch, not unlikely, when the school-master, boarding round the district, comes to some hard quarter, and commence asking him to dinner, then to tea, then to stay over night, and literally boarding him, till the hard quarter is passed. Who now, in the great world of money, will do, not to say the same, as much, proportionally as much, in any of the pure hospitalities of life?

It is the homespun many, the simple Christian men and women of the century gone by, who bore their life-struggle faithfully in these valleys and among these hills, and who now are sleeping in the untitled graves of Christian worth and piety who have made the history of the State. These are they whom we are most especially to honor, and it is good for us all to see and know, in their example, how nobly fruitful and beneficent that virtue may be, which is too common to be distinguished, and is thought of only as the worth of unhistoric men. Worth indeed it is, that worth

which, being common, is the sub-structure and the prime condition of a happy social state, and of all the honors that dignify its history, — worth, not of men only, but quite as much of women; for you have seen, at every turn of my subject, how the age gone by receives a distinctive character from the queens of the distaff and the loom, and their princely motherhood. Let no woman imagine that she is without consequence, or motive to excellence, because she is not conspicuous. Oh, it is the greatness of woman that she is so much like the great powers of nature, back of the noise and clatter of the world's affairs, tempering all things with her benign influence only the more certainly because of her silence, greatest in her beneficence because most remote from ambition, most forgetful of herself and fame; a better nature in the world that only waits to bless it, and refuses to be known save in the successes of others, whom she makes conspicuous; satisfied most in the honors that come not to her — that "Her husband is known in the gates, when he sitteth among the elders of the land."

We insert in this connection another extract from the same Discourse as published near the time of its delivery to enforce the views of the Editor on the efficiency of the "District School as it was," in connection with other educational *agencies* [the minister's study, social library, and college] to make useful and eminent men.

But the schools—we must not pass by these, if we are to form a truthful and sufficient picture of the homespun days. The schoolmaster did not exactly go round the district to fit out the children's minds with learning, as the shoemaker often did to fit their feet with shoes, or the tailors to measure and cut for their bodies; but, to come as near it as possible, he boarded round, (a custom not yet gone by,) and the wood for the common fire was supplied in a way equally primitive, viz., by a contribution of loads from the several families, according to their several quantities of childhood. The children were all clothed alike in homespun; and the only signs of aristocracy were, that some were clean and some a degree less so, some in fine white and striped linen, some in brown tow crash; and, in particular, as I remember, with a certain feeling of quality I do not like to express, the good fathers of some testified the opinion they had of their children, by bringing fine round loads of hickory wood to warm them, while some others, I regret to say, brought only scanty, scraggy, ill-looking heaps of green oak, white birch, and heaps of green oak, white birch, and hemlock. Indeed, about all the bickerings of quality among the children, centered in the quality of the wood pile. There was no complaint, in those days, of the want of ventilation; for the large open fireplace held a considerable fraction of a cord of wood, and the windows took in just enough air to supply the combustion. Besides, the bigger lads were occasionally ventilated, by being sent out to cut wood enough to keep the fire in action. The seats were made of the outer slabs from the saw-mill, supported by slant legs driven into and a proper distance through auger holes, and planed smooth on the top by the rather tardy process of friction. But the spelling went on bravely, and we ciphered away again and again, always till we got through Loss and Gain. The more advanced of us, too, made light work of Lindley Murray, and went on to the parsing,

finally, of extracts from Shakspeare and Milton, till some of us began to think we had mastered their tough sentences in a more consequential sense of the term than was exactly true. Oh, I remember (about the remotest thing I can remember) that low seat, too high, nevertheless, to allow the feet to touch the floor, and that friendly teacher who had the address to start a first feeling of enthusiasm and awaken the first sense of power. He is living still, and whenever I think of him, he rises up to me in the far background of memory, as bright as if he had worn the seven stars in his hair. (I said he is living; yes, he is here to-day, God bless him!) How many others of you that are here assembled, recall these little primitive universities of homespun, where your mind was born, with a similar feeling of reverence, and homely satisfaction. Perhaps you remember, too, with a pleasure not less genuine, that you received the classic discipline of the university proper, under a dress of homespun, to be graduated, at the close, in the joint honors of broadcloth and the parchment.

In an Address delivered by the editor when Superintendent of Common Schools in Connecticut, before the State Teachers' Association held at Washington, (in which town the Parish of New Preston is mainly situated) in 1850, the following reference was made to the past school habits of the people.

The School Society in which we are assembled is a beautiful and striking illustration of what an agricultural people can do, under many disadvantages, to cultivate the minds and souls of the children and youth, and to send out a race of men to achieve for themselves wealth and distinction, and reflect a true glory on the rugged homesteads where their childhood and youth were nurtured. New Preston enjoys a wide, and will enjoy a still wider celebrity for the number of eminently useful, and in some departments of effort, eminently distinguished men, whose birthplace was on these rugged hillsides, and whose bodily energy, and whose freshness and force of mind were secured by the pure air, the rough exposure, the healthy sports, and laborious toil of their country life. Bred as boys were, and still are in these agricultural homes, they can endure longest the wear and tear of hard study; and in the calmness and seclusion of their outward life, they can acquire that habit of reflection which appropriates knowledge into the very substance of the mind. There is also a freshness of imagination,—nurtured by wandering over mountain and valley, and looking at all things whether fixed like the everlasting hills, or growing and waving like the forests which diversify their sides, or giving out music and life like the streams which leap down and between,—which, untired in its wing, takes long and delightful flights. There is ardor and eagerness after eminence, which gathers strength like a long pent fire, and breaks out with greater energy where it has room to show itself. Above all there is often, and may be always, a more perfect domestic education, as parents have their children more entirely within their control, and the home is more completely, for the time being, the whole world to the family. Wherever these favorable circumstances are combined with the advantages of good teachers, good books, and the personal influence of educated men, as clergymen and physicians, there will boyhood and youth receive its best training for a long life of useful and honorable effort. How

much the labors of such men as Jeremiah Day, Ebenezer Porter, in the pulpit, and in their pastoral and school visitations—how much that old social library which once brought so many of the great and the good of other towns and other counties to join your firesides—how much your teachers from time to time, combined with the habits of labor, of thrift, and strict domestic culture and training, has had to do in giving to our State and country such men as the Days, the Wheatons, the Bushnells, the Whittleseys—it will be impossible to determine. It is enough that this little parish, as described by Dr. Bushnell, "made up of the corners of three towns and the ragged ends and corners of twice as many mountains and stony-sided hills," has exhibited the highest results of industrial, intellectual and religious training. The power of this little parish (with less than a thousand inhabitants,) it is not too much to say, is felt in every part of our great nation. Recognized, of course, it is not; but still it is felt.

NOTE.

The following is an imperfect list of the truly eminent and useful men which the schools and domestic training of this little agricultural community in less than fifty years has given to the public service of the country.

Nathaniel Smith, a lawyer, a member of Congress, and Judge of the Superior Court.
Nathan Smith, Lawyer and Senator in Congress.
Perry Smith, Lawyer and Senator in Congress.
Daniel N. Brinsmade, Lawyer, member of General Assembly forty-three sessions, Justice of the quorum ten years.
Ephraim Kirby, United States District Judge, Commissioner of the Revenue, and first reporter of Judicial decisions in Connecticut.
Daniel Sheldon, Secretary of Legation to France.
Nathaniel Pitcher, Lieut.-Governor of New York, acting Governor after Dewitt Clinton's death.
Zina Pitcher, M. D., (brother of the above,) a distinguished scholar and physician of Detroit.
Rufus Easton, Lawyer, Delegate in Congress from Missouri.
Elisha Mitchell, Professor in North Carolina College, Chapel Hill.
Charles Davies, LL. D., Professor of Mathematics, West Point.
Thomas J. Davies, father of the above, Judge and High Sheriff in St. Lawrence County, New York.
David C. Judson, Sheriff of St. Lawrence County.
Charles A. Judson, Sheriff of Litchfield County.
Thomas Hastings, Professor of Sacred Music, New York.
Orlando Hastings, Lawyer, Rochester, N. Y.
Seth Hastings, M. D., Clinton, New York.
Thomas Goodsell, M. D., Professor in several Medical Colleges, Utica.
Enos G. Mitchell, graduated at West Point, Capt. U. S. Army, died in Florida.
Isaac Goodsell, M. D., distinguished Physician, Woodbridge.
Amasa Parker, Judge in Delaware County, N. Y.
George A. Calhoun, D. D., Clergyman, Coventry.
Henry Calhoun, Clergyman, Ohio
Jeremiah Day, D. D., LL D., President of Yale College.
Nathaniel S. Wheaton, D. D., ex-President of Trinity College.
Thomas Day, LL. D., Secretary of State, Reporter of Judicial decisions, &c.
Elisha Whittlesey, LL. D., member of Congress, &c.
Frederick Whittlesey, vice Chancellor, New York, member of Congress.
Henry N. Day, LL. D., Professor in Western Reserve College, &c.

LETTER FROM MRS. LUCY LANE ALLEN, *b.* 1791.

DEAR SIR: I am very glad, in compliance with your request, to give some reminiscences of my school days, both as pupil and teacher.

Summer School—Good Manners.

Eighty-four years ago last summer (1879) I commenced going to a district school in Scituate, Mass., and continued summer and winter until I was thirteen years of age. During the summer term all the pupils carried sewing or knitting, and had regular stints. Mine at one time, I remember, was twenty "perls" in the forenoon, and the same in the afternoon. I think some of the time I must have nearly earned my board by sewing, as my father having a number of apprentices, my sister and I made all their shirts, and did most of the family sewing.

As the most that we studied in school was reading, spelling, and writing, we had a good deal of time for work. In addition to the above branches, we had general exercises in learning Abbreviations, Key-sheet, Rules for Punctuation, Names of the Towns in the County, Public Officers, and Good Manners.

No arithmetic or geography was taught at that time. I think as much attention was given to teaching good manners as to anything else. We were practiced in "making our manners" going in and out of school, and to strangers passing by when we were out at play. Sometimes the pupils would arrange themselves in a line and bow or courtesy all together when the minister or a prominent person passed. We were requested to go directly home from school and "make our manners" to our parents. All the books I can remember using were Webster's spelling-book, the New England Primer, the American Preceptor, and the Bible, which the teacher or older scholars read aloud every morning.

In the summer school I was taught every variety of sewing, and I have now my "sampler" that I made at that time, which gives specimens of many kinds of fancy and useful needlework. They were as beautiful as the work done in the modern Kindergarten, and more beneficial, I think, as it combined the useful with the beautiful.

It instilled into our minds while young the idea that all should do their part towards the family support—to give as well as receive. This practice has had much to do in forming what is called the New England character.

In regard to discipline, I cannot remember of seeing any corporal punishment in the summer school, and but little in the winter. My aunt for a number of years engaged and examined all the teachers. In the summer school the teacher was paid $1.00 a week and her board: the money was collected from the families according to the number of children sent, and not by a tax upon the district.

Winter School.

When I was thirteen my parents moved to Sudbury, Mass., where I attended school three winters to students from Harvard College, Hon. George Morey, Henry H. Fuller, Esq., classmates of Edward Everett. They were talented men and enthusiastic teachers. As one object of their teaching school was to gain a knowledge of country life, they visited

Occasionally the pupils were requested to meet the clergyman to recite the Assembly catechism. My salary was one dollar a week and my board, with the privilege of working for my board and earning another dollar. This I always did, and remember it with pleasure.

The parents were quite interested in the schools at that time and very generally attended the examinations at the close of the term. Here, as in Scituate, the summer school was supported by tuition fees and not by a tax upon the district. I sometimes think that the parents and pupils of the present time would take more interest and more would be accomplished if a small tuition was required, for, as a general thing, we value nothing that costs nothing.

I sometimes question whether the schools now fit the boys and girls for the actual duties of life better than seventy years ago. And when I hear my grandchildren talking about teaching arithmetic, algebra, and all the 'ologies, wonder if they are more useful than the sewing and knitting that I was taught more than eighty years ago.

Very respectfully, LUCY LANE ALLEN.

Influence of Such a Mother's Life.

MY DEAR AND HONORED FRIEND:

Brother Joseph has written you, inclosing a letter containing the reminiscences of our aged mother. I find he did not add what perhaps you may like to know and make mention of, viz.: The probable influence of my mother in determining her own kith and kin to enter the teaching profession, which she loved and was so successful in herself.

Her husband's younger brother, who attended school to her, and afterwards lived under her influence when and after graduating at Harvard, entered upon the teacher's profession sixty-one years ago, and has taught fifty-eight of the intervening years, and is now, at the ripe age of seventy-eight, a private tutor in our school (Mr. Phineas Allen). Four of her five sons and two of her three daughters (the other died at six years of age) have taught—the girls till their marriage, and the sons are now teaching in our school. Geo. E. Allen has taught forty-three years, Jos. A. Allen has taught forty years, I have taught thirty-seven years, and James T. Allen has taught thirty years. Thus you see the influence, and Mother even now is interested in all and each of our pupils. Many of her grandchildren are teachers. Very truly yours.,

WEST NEWTON, December 5, 1879. N. T. ALLEN.

"Saying the Catechism" Seventy-Five Years Ago.

From Mrs. Allen's Letter as well as from other Reminiscences of Common Schools as they were before the Revolution, "the saying" of the Westminster Catechism, as printed in the New England Primer, was an important function of the Common School. As a mode of fixing the formulas of the popular religion in the memory of each generation for ready reference, none can doubt its efficiency; but for all pedagogical purposes it seems to us absurd.

the parents of their pupils a good deal and made themselves very agreeable. They often came to my father's and spent the evening playing cards and discussing the questions of the day. These teachers gave much attention to reading, always reading over every new piece first themselves. I remember distinctly their reading "Plato, thou reasonest well," and "The spacious firmament on high" of Addison. Here I studied grammar for the first time, and became, as I thought, skillful in "parsing," in which the teachers took great interest.

Here also I commenced the study of arithmetic and went as far as the "Rule of Three." We put all the rules and work into a book called a Manuscript. These we took great pains to make beautiful by the use of different styles of writing and ornaments. This was passed around to the committee and visitors at the examination, showing our penmanship, as well as knowledge of arithmetic. Then I commenced Morse's geography, which had no maps. We committed to memory such parts as the teacher marked for us. This was supplemented by concert recitations of such facts, arranged by the teacher, as the names of the different states, and the countries of Europe, with their capitals. These I have never forgotten. The books that I remember reading from were "The American Preceptor," "Murray's Reader," "Columbian Orator," and "The Beauties of the Bible." Corporal punishment was rarely inflicted by the teachers; *one* never punished a scholar during the winter.

I think it is a loss to the schools and also to the students of Harvard, that this custom of teaching winters is not practiced more at this day.

Experience in Teaching.

Before I was seventeen years old I was requested to teach the summer school in the center of the town of Medfield, Mass. This I accepted, and was examined by Thomas Prentiss, D. D., in reading, writing, spelling, grammar, and sewing. Geography and arithmetic were not taught at that time in the summer schools. Between fifty and sixty pupils attended, some nearly as old as myself. Many of the boys and all of the girls brought work—straw-braiding, sewing, and knitting. I taught in that town four summers—until I married—never taking a stick into school or inflicting corporal punishment, as many of my pupils now living can testify. I was invited home with the children very often, and my success in discipline I think was owing in a great measure to my intimate acquaintance with the parents, and also to the fact that all of the pupils were busy at some work when not at their books. My "sampler," which was made while a pupil at Scituate, was copied by many of the girls, and my teaching generally was very much as I had been taught myself.

I attended singing school and sung in the choir under the direction of the late Dr. Lowell Mason, in this his native place. Although not a church-member, I was expected to attend the Friday lecture before communion. At such times the school was left in charge of the older pupils.

* For the mode of *saying* the Catechism to the clergymen in those days see Dr. Clarke's address before the New England Historic-Genealogical Society on the practice in the parish of Westhampton, Mass., in his (Dr. Clarke's) boyhood. Barnard's *Journal*, xxx, p. 379.

SCHOOLS FOR GIRLS AT HINGHAM.

You asked me to append to my account of my mother's school some notices of any other schools I knew of that educated the noble class of the old-fashioned ladies of Boston and vicinity.

I will add a brief notice of Mrs. Storrow's school at Hingham. She was the grandmother of Col. T. H. Higginson, the widow of an English officer, who educated his own beautiful and highly accomplished mother, the noble mother of Rev. W. H. Channing, and many of their contemporaries. Mrs. Storrow's school was in Hingham. Later, and in my time, there was another school in Hingham, of a remarkable character,—it was kept by the Misses Cushing, several cultivated ladies who kept a family school for some half a dozen, never more than ten pupils certainly, who lived with them. I have known many pupils of this school. Those best known to the world are the two Mrs. Hoopers (Wm. Sturgis's daughters of Boston), and Mrs. George Bancroft, the historian's wife. There the great object, to which all the studies were mainly subsidiary, was the cultivation of *character*, and this was effected by making the life a truly affectionate family life and *living with the girls*, so that they might learn how to make life beautiful and earnest, with all womanly virtues and the graces of literature. Perhaps Mrs. Bancroft would write you an account of that school.

The last descendant of one line from the first minister of the first church in Salem (the first originally organized church in America), was a Miss Hetty Higginson, who survived into my time, and kept a school for little children. She was a perfect specimen of the old-school lady, educated, like my mother, in English history, the literature and history of the world, and was full of vivacity, wit, genius for society, and yet never went abroad, but *lived with the children* of her contemporaries, who were classmates of hers in the school of her mother.

The main reason of this seclusion was because she retained her loyalty to the throne of England, as her mother had done all through the Revolutionary war, and even subsisted mainly on a pension granted by King George to those who were faithful to him through that time.

But though she protested against the *new regime*, she was too lovely in disposition and gay with the unspoiled spirit of childhood to be bitter or belligerent. The character she gave to all her scholars was marked. She had boys and girls of two or three generations successively, and when they were men and women they still paid her a never-failing homage. On Sunday evenings the most cultivated men of Salem were in the habit of visiting their old school mistress, whose sparkling humor and graceful wisdom they valued for their age, as they had done the cherishing tenderness which presided over their earliest days.

Her sturdy loyalty inspired Hawthorne with the idea of his *Esther* in the "Province House Tales;" but he never saw Miss Higginson, and therefore Esther is a pale, melancholy shadow, while Miss Higginson dwells in the memory of all her pupils as an "immortal child" and "a joy forever."

E. P. PEABODY.

EDWARD EVERETT.

FEMALE EDUCATION.

There is a good deal of discussion at the present day on the subject of Women's Rights and her education. No one would be willing to allow that he wished to deprive them of their rights, and the only difficulty seems to be to settle what their rights are. The citizens of Boston, acting by their municipal representatives, have long since undertaken to answer this question in a practical way, as far as a city government can do it, by admitting the right of the girls to have, at the public expense, as good an education as the boys. It is not in the power of the city to amend our constitutions, so as to extend political privileges to the gentler sex, nor to alter the legislation which regulates the rights of property. But it was in the power of the city to withhold or to grant equal privileges of education; and it has decided that the free grammar schools of Boston should be open alike to boys and girls. This seems to me not only a recognition at the outset of the most important of Women's Rights, viz., equal participation in these institutions, but the best guaranty that if in any thing else the sex is unjustly or unfairly dealt with, the remedy will come in due time. With the acknowledged equality of woman in general intellectual endowments, though tending in either sex to an appropriate development, with her admitted superiority to man in tact, sensibility, physical and moral endurance, quickness of perception, and power of accommodation to circumstances, give her for two or three generations equal advantages of mental culture, and the lords of creation will have to carry more guns than they do at present, to keep her out of the enjoyment of any thing which sound reasoning and fair experiment shall show to be of her rights.

I have, however, strong doubts whether, tried by this test, the result would be a participation in the performance of the political duties which the experience of the human race, in all ages, has nearly confined to the coarser sex. I do not rest this opinion solely on the fact that these duties do not seem congenial with the superior delicacy of woman, or compatible with the occupations which nature assigns to her in the domestic sphere. I think it would be found, on trial, that nothing would be gained—nothing changed for the better—by putting the sexes on the same footing, with respect, for instance, to the right of suffrage. Whether the wives and sisters agreed with the husbands and brothers, or differed from them—as this agreement or difference would, in the long run, exist equally in all parties—the result would be the same as at present. So, too, whether the wife or the husband had the stronger will, and so dictated the other's vote, as this, also, would be the same on all sides, the result would not be affected. So that it would be likely to turn out that the present arrangement, by which the men do the electioneering and the voting for both sexes, is a species of representation which promotes the convenience of all and does injustice to none.

Meantime for all the great desirable objects of life, the possession of equal advantages for the improvement of the mind, is of vastly greater importance than the participation of political power. There are three great objects of pursuit on earth—well-being, or happiness for ourselves and families; influence and control over others; and a good name with our fellow-men, while we live and when we are gone. Who needs be told, that, in the present state of the world, a good education is not indeed a sure, but by far the most likely means of obtaining all the ends which constitute material prosperity, competence, position, establishment in life; and that it also opens the purest sources of enjoyment. The happiest condition of human existence is unquestionably to be found in the domestic circle of what may be called the middle condition of society, in a family harmoniously united in the cultivation and enjoyment of the innocent and rational pleasures of literature, art and refined intercourse, equally removed from the grandeurs and the straits of society. These innocent and rational pleasures, and this solid happiness, are made equally accessible to both sexes by our admirable school system.

Then for influence over others, as it depends much more on personal qualities than on official prerogative, equality of education furnishes the amplest means of equal ascendency. It is the mental and moral forces, not political power, which mainly govern the world. It is but a few years since the three greatest powers in Europe, two on one side and one on the other, engaged in a deadly

struggle with each other to decide the fate of the Turkish empire; three Christian powers straining every nerve, the one to overthrow, the two others to uphold the once great and formidable, but now decaying and effete Mohammedan despotism of Western Asia. Not less than half a million of men were concentrated in the Crimea, and all the military talent of the age was called forth in the contest? And who bore off the acknowledged palm of energy, usefulness and real power in that tremendous contest. Not emperors and kings, not generals, admirals or engineers, launching from impregnable fortresses and blazing intrenchments, the three-bolted thunders of war. No, but an English girl, bred up in the privacy of domestic life, and appearing on that dread stage of human action and suffering, in no higher character than that of a nurse.

And then for fame, to which, by a natural instinct, the ingenuous soul aspires:

> "—— The spur which the clear spirit doth raise,
> (The last infirmity of noble mind,)
> To scorn delights and live laborious days"—

need I say, that the surest path to a reputation for the mass of mankind is by intellectual improvement; and that in this respect, therefore, our school system places the sexes on an equality. Consider for a moment the spectacle presented by the reign of Louis XIV., the Augustan age of France, rich in the brightest names of her literature, philosophy, politics and war—Pascal, Descartes, Corneille, Racine, Lafontaine, Moliere, Bossuet, Fenelon, Bourdaloue, Massillon, Colbert, Conde, Turenne, Catinat. Among all these illustrious names there is not one that shines with a brighter or purer ray than Madame de Sevigne; not one whose writings are more extensively read by posterity; not one in whose domestic life and personal character all future ages will probably take a deeper interest. The other distinguished individuals whom I have mentioned, we regard with cold admiration, as personages in the great drama of history. We feel as if Madame de Sevigne belonged to our own families. The familiar letters principally to her daughter, written by this virtuous and accomplished woman, who preserved her purity in a licentious court, who thought with vigor and wrote with simplicity, earnestness, and true wit in a pedantic and affected age, have given her a place among the celebrities of France, which the most distinguished of them might envy.

Apart then, girls, from a preparation for the pursuits, duties, and enjoyments of life, which more especially pertain to your sex, in the present organization of society, you possess in these advantages of education the means of usefulness and (if that be an object) of reputation, which, without these, would be, in a great degree, monopolized by the stronger sex. The keys of knowledge are placed in your hands, from its elemental principles up to the higher branches of useful learning. These, however, are topics too familiar on these occasions to be dwelt upon, and I will conclude by offering you my best wishes, that the reputation already acquired by the Dwight School for girls may be maintained under the new organization; that your improvement may be proportioned to your advantages; that your progress may equal the warmest wishes of your teachers, parents, and friends; and that you may grow up to the enjoyment of the best blessings of this world, and the brightest and highest hopes of the world to come.

KINDERGARTEN WORK IN UNITED STATES.

PIONEERS IN IMPROVED CHILD CULTURE.

Our readers are not unfamiliar with the subjects and methods of elementary instruction pursued in the Dame Schools, District Schools, and Common Schools generally, as described by pupils and teachers in the same about the beginning of this century.* We have given elsewhere the history of Infant Schools, and the establishment of the Primary School, as the first grade of public instruction in several of our chief cities. We add in this chapter extracts and suggestions, by one of the most advanced educators of the country,† in letters written in 1828 and 1838, which, if acted on at the time, would have put the children of the land into a course of development, that would at a much earlier day have reached the present stage of the Kindergarten.

THOMAS H. GALLAUDET.

In March, 1828, Rev. Thomas H. Gallaudet, Principal of the American Asylum for Deaf Mutes at Hartford, addressed a letter to a friend in Boston, from which the following extracts are taken.

I have thought, for a long time, that the attention of the public is by no means sufficiently directed to the education of children and youth in its earliest stages, I mean between the ages of three and eight. You know what is doing in England on this subject, at the original instigation of the distinguished Mr. Brougham. I am told that there is now two hundred infant schools in England, and that a great national society is about to be formed with reference to this object.

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*Series of articles in American Journal of Education (volumes xiii to xxx) on *Schools as they were*, about the beginning of this century, by Noah Webster, President Humphrey of Amherst College, President Day, and Professor Silliman of Yale College, President Nott, of Union College, Dr. Bushnell, Peter Parley (S. G. Goodrich), Henry K. Oliver, J. S. Buckingham, Dr. Darlington, and other pupils and teachers of the District and Common Schools in different States. These articles are brought together, as far as then published, in volume xxv, and in the editor's monogram, entitled, *Historical Development of Education in the United States*, issued in 1876. The whole series will be reprinted in connection with a History of the original Free or Endowed Grammar Schools of Massachusetts and other Colonies, and the Incorporated Academies and Public High Schools of later origin.

†Mr. Gallaudet, in 1825, addressed the public through the Connecticut Observer, on a *Plan of a Seminary for the education of instructors of youth*, the first elaborated plan of a normal school in this country; in 1826 he suggested and assisted in organizing at Hartford, Conn., one of the earliest Associations for the improvement of common schools; in 1827, he proposed and assisted in the establishment of an Infant School in Hartford, and about the same time in connection with William C. Woodbridge, proposed the establishment of a Teacher's Seminary in Hartford, one or two years in advance of the Seminary of the same name in Andover, Mass.; in 1831 he was elected to the Chair of the Philosophy of Education in the New York University; in 1835 he was urged to become principal of the Andover Teachers' Seminary; in 1838 he was invited to take charge of the first State Normal School of Massachusetts, and in the same year he was elected Secretary of the State Board of Commissioners of Common Schools for Connecticut —See Life in vol. I, p. 417-444.

Amid all the other projects of doing good, have Christians felt the importance of directing greater efforts to the *religious* as well as intellectual instruction of quite young children, especially the children of the Church, upon an intelligible, rational, and philosophical plan? Will not most Christian parents admit, that, to say the least, the education of their children till the age of six or seven years is conducted in a very loose and desultory way? How few, very few, suitable books, especially on religious subjects, are to be found for children of that age, let our Sabbath-school teachers testify. In developing the intellectual and moral powers of children, in teaching them language, and in conveying knowledge, especially religious truth, to their minds, is it not of importance to begin right?

May not great improvements in the earliest stages of education be reasonably anticipated? Ought not great efforts to be made to have them introduced?

I have been teaching infantile minds for ten years, daily and laboriously. I think I see clearly how I could bring the results of my experience to bear upon the minds of children who can hear and speak, so as to produce most important effects in the early stages of education, and also upon the preparation of suitable books, especially of a religious kind, which would greatly, under the blessing of God, promote the early growth of piety in the human heart. What an aid would such books afford both to parents and teachers!

1. Suppose, in a city like Boston, some ten or twelve families should unite and establish a private school for the instruction of their children under six or seven years of age, and I should take charge of it for one year, devoting to it about five hours a day, and having sufficient vacation for relaxation.

In such a school and in such a time I could apply the principles which we have found so successful in teaching the deaf and dumb, and devise, arrange, and mature, a new, and permit me to say, more rational mode of instruction than any now in operation. I speak of a private school, because I had rather begin in a noiseless way, and have the best opportunity of being able to present to the public, with a good degree of confidence, a system of instruction for such young minds.

2. At the end of the year, or sooner if all things were ready, I would show the results of my efforts and I am sanguine enough to believe that they would both interest and surprise all intelligent and benevolent minds. I would then propose to enlarge the school to any practicable extent, and make it a permanent model school for the education of young children, on philosophical and evangelical principles.

3. In such a school, made if thought best a public one, or continued as a private one for the education of the children of the higher classes of society, persons might easily be qualified to diffuse the system pursued, to any extent, throughout our country, both among the children of the poor, in public establishments, and among those of the more affluent in private ones. What good might thus be done, when you consider the whole youthful population of the country!

4. At first, I should expect to devote myself personally to the actual details of teaching, having an assistant, however, who, by becoming familiarly acquainted with my mode of instruction, would be qualified to aid in the contemplated enlargement of the school.

5. Eventually, by training up suitable assistants, I should expect to be released from many of the details of teaching, having still the constant and daily oversight of the school, but thus finding leisure to prepare books for such little children, which, being the results of actual experience, and being tested among my own pupils, would possess many and great advantages for being used in other similar schools, in Sabbath-schools, and in families.

6. Such a school should eventually be located in a healthful and pleasant part of the city, having ample play-grounds for the children, and my own residence, if possible, forming a part of the general establishment.

7. Do not think me chimerical; but I must go still further—the field of enterprise opens wide before me. Connected with the permanent model school, and in the same or a contiguous building, should be "An Athenæum of Juvenile Literature." The funds, small in amount, necessary to carry it into effect should be raised by shares in stock, entitling each stockholder to its advantages. Here I would have collected all the books published in our own country, in England, and in France, or, at any rate, most of them, for the use of children in the early stages of education, together with all the practical treatises on this subject. Copies of all books published in our own country would, I have no doubt, be cheerfully furnished gratis. I would also have all the ingenious apparatus and contrivances employed in the instruction of children here collected. Such an Athenæum would exhibit all that is doing in this interesting department of education; it would be a source of great gratification and improvement to parents, to teachers, and to all interested in the subject; it would furnish many valuable books for republication; and it would afford me a great deal of valuable information with regard to still further improvements in the model school, and in the preparation of school books.

8. Have patience still. I would have connected with the establishment a "Child's Museum," containing objects calculated not only to gratify the curiosity of little folks, but also furnishing the means of conversing with them on subjects which, without such objects, it would be very difficult to explain intelligibly to them. Such a museum would be of immense advantage to the model school. It would receive ample donations from the benevolent; and by admitting the public at suitable stated times, at a moderate charge, would support itself. I should be willing to undertake it at my own risk.

9. Once more, and I have done. Should I go to Boston or elsewhere, in the providence of God, for such objects, I would propose to the church to which I should attach myself, to take the children of the members of the church, and of such of the society as would wish to unite with them on the Sabbath, and have a little (or perhaps it would be a large) congregation of youth under ten or twelve years of age, with whom I would pray, and to whom I would preach, in a manner suited to their capacity. What an interest would thus be excited in their minds, instead of that tediousness which they feel in attending, as they now do, on services which they cannot understand! Would not such a plan, if successfully carried into effect, be worthy of being adopted extensively?

You see how I would thus become the children's teacher and friend and spiritual guide. Work enough for a life, if Providence should afford strength. In all that I have said I beg to be considered as giving no pledge. Such plans I have revolved in my own mind, and now suggest them to yours.

The suggestions of this letter are all in the line of educational development in which Froebel was at the time moving in Keilhau. They were not acted on, at least in the way proposed by Mr. Gallaudet. He soon after resigned his position in the American Asylum, and devoted his rare ability in child culture to contributions to religious juvenile literature,* and to the superintendence of a school for little children in his own family.

In 1838, in reply to inquiries addressed to him by a committee of the Primary School Board of Boston, charged with the establishment of a Model School for children between the ages of four and seven years, Mr. Gallaudet wrote as follows:

* Child's Book on the Soul, Child's Book of Bible Stories, Youth's Book on Natural Theology, Child's Picture Defining and Reading Book, and Mother's Primer.

We have much yet to learn in the department of juvenile education. Had I the care of such a school, I should feel this deeply. I would adopt pertinaciously no particular system, but commence with a few simple principles of procedure, and preserve as much as possible the features of the family state in the school; feel my way along, moulding things into shape gradually, altering, amending, and abolishing, when necessary, and slowly maturing what I might hope, at the expiration of some four or five years, to call a model school. It seems to me that everything depends on him whom you get as the principal of such an institution. He should be a man of piety, simplicity, childlike and Christianlike; a man of prayer, of practical, everyday, self-denying benevolence, who loves to study his Bible, imbibe its spirit, and to make it his constant counselor and guide. He should have genuine originality of mind, and the power of investigation; be wedded to no system, neither his own or, to one of others; apt to learn as well as to teach; ready to hear suggestions, and to profit by them; speculative, yet practical; enthusiastic, yet cautious; and, above all, be able to enter into the very souls of children, to think as they think, and to feel as they feel, loving them as if he were their father, and winning them by his looks, voice, manners, and conversation to love him and to confide in him. He should have had experience in teaching, the more the better, and have acquired a tact of managing young pupils, but without anything pedagogically stiff, or formally dogmatic, or unyielding.

Find such a man, or such a woman, and it seems to me that you will have gone through more than half of your labor. Give such an individual the results of your inquiries, and your general directions as to the plan (as simple as possible, and susceptible of continual modification, as the light of experience shall be cast upon it,) that is to be pursued. Treat him with great confidence; let him feel the laudable ambition of himself devising and maturing, under your auspices and supervision, but without dictating the precise course which he is to follow, what may at length truly deserve the high appellation of a model primary school, worthy of universal praise and imitation. Excuse the freedom with which I give you these terse hints.

While I think on the one hand that the actual amount of book-studying to be pursued in the school which you propose should be comparatively small, that there should be no pushing forward the young and tender minds in it, in a way to make them precocious, or the school a wonder for the early attainments it can exhibit, and everything should be done to cultivate to the highest point of perfection bodily health, cheerfulness, elastic buoyancy of happy feeling, pious and benevolent affections, taste, good habits and manners of the children, and to impart the knowledge suited to their age and capacity; on the other hand, while I contemplate what the education (using the word in its comprehensive import) of a child is from the age of four to that of seven, and the powerful influence for good which a model school for such children, judiciously conducted, might exert throughout our whole country, I feel anxious that the head of it should be worthy of the elevated station he would be called to fill.

But can all our primary schools hope to have such an individual to conduct them? That cannot be expected; but you are to mature a system; you are to hold up a model; you hope to set a great moral machinery in motion, on a somewhat new and improved principle. You need no common mind to be your successful agent in doing this.

Find this mind, and look to God for His guidance and blessing, and the rest of your work will be easy.

[The Model School was established with "the individual" and "mind," referred to by Mr. Gallaudet, left out, and although it did much good, this good was in the line of class instruction, and not in that of individual development—the harmonious growth of the entire human being by natural methods.—*Ed.*]

THE KINDERGARTEN IN NORMAL TRAINING.

Causes of Failure and Subsequent Success in the New York Normal College.

LETTER OF THOMAS HUNTER, PH. D., *President.*

Utterly disgusted with the barbarous system of restraint, ignorantly called "discipline," in vogue in some of the primary schools of the city, I had resolved, on the establishment of the Normal College, that our pupil-teachers should be trained to a higher and better knowledge of child nature. With this object in view I carefully studied the life, the labors, and the system of the immortal Froebel, and found in his Kindergarten the true foundation of all correct teaching—a deep, broad, natural foundation, capable of sustaining the most solid superstructure.

The key-note of the Kindergarten is the natural activity of the child, which is utilized for purposes of bodily, moral, and mental growth. The child needs physical exercise. Play is a necessity of its nature. The simple but profoundly philosophical mind of Froebel seized this necessity and turned it into a powerful instrument of culture. He adapted and gave to the world the celebrated games which are now amusing, developing, and instructing thousands of children all over the world.

Any one who has observed the habits of children can scarcely avoid the conclusion that man is born with an instinctive desire to destroy; and that "the natural state of man is war." Every parent realizes this to his cost. The child delights to pick things to pieces, to pluck up flowers, to break shrubs, to rob birds' nests, to smash the eggs, to quarrel, to fight, and to be, in fact, a most cruel little animal. It takes the constant vigilant care of a wise mother to check and cure these natural propensities. And hence, long before Froebel's time, lettered blocks and other agencies were employed to minister to the child's natural desire to construct and destroy. It may be worthy of notice that while the child seems pleased with the work of building his blocks into an imaginary house or church, his joy is unbounded and his laugh the loudest when he destroys the work of his own hands and beholds the little edifice a heap of ruins. Culture has done wonders in the vegetable kingdom, more certainly than it has done in the animal; for the reason, perhaps, that the former passively submits, while the latter actively resists. With all the barbarian races, as far back as history reaches, destructiveness has been their characteristic; and wherever man has become civilized he has become a builder. Constructiveness has been the visible sign of his civilization. Destructiveness is natural activity viciously exercised; constructiveness is natural activity cultivated and employed for beneficent purposes; and this truth is the basis of the Kindergarten, of the weaving, and making and building, and instructive amusements which will ere long work a great reform in professional teaching.

The common schools were established to conserve the state. This is the only logical reason for their existence. If the state could be con-

served without them, it has no more right to supply education than it has to supply paintings, statuary, or any other expensive luxury. If all people were wealthy a common school system would be unnecessary. But since the great majority are poor, and struggling for a bare subsistence, since the condition of orphanage and half-orphanage compels children at a very tender age to go forth into the world to fight for existence, since millions of parents are ignorant, or depraved, or selfish, and either will not or can not give their children an education, the state must save itself from destruction by maintaining a system of common schools. Charity schools or free schools will flourish in a monarchy where society is divided into castes, and where young people are taught "to order themselves lowly and reverently before their betters," but will not thrive in a republican atmosphere where there are no "betters"—at least before the law. In a republic the common school is a common necessity. But the common school is far from perfect. Teachers have long known and pointed out its imperfections, not for the purpose of injuring but of improving it. In doing this we have furnished the enemies of the system the very technical terms which enabled them to assail it, and which, but for us, they would never have known. Did the "citizen and tax-payer" ever reflect on what it costs to hang one of these neglected waifs? From the policeman to the prison, with all its wardens and keepers, through the court with its judges, prosecuting officers, and costly appliances, to the sheriff, who finally hurls the wretch into eternity, the cost is simply enormous; and the money, if expended on education, would give a collegiate education to a dozen orphans. In the ratio in which we multiply schools we diminish crime, which, after all, is the heaviest burden on the "citizen and tax-payer." We are aware that a snobbish Anglicised American, more fitted for the region of St. James than for the land of Jefferson, has asserted that the common school is the nursery of crime; but as he did not give one particle of proof, and as his articles were full of mistakes and redolent of Tory prejudices, we must still adhere to our statement, and insist upon the multiplication of schools as a mere matter of economy. But the schools, to be truly economical, must be thoroughly efficient. The system must be thoroughly graded, commencing with the Kindergarten and passing up to the high and normal school. This gives a head, trunk, limbs, and feet—a completely organized body.

Deeply impressed with the necessity of a Kindergarten in the "model school" connected with the Normal College, I requested the Committee in charge to employ an experienced Kindergartner, and to expend the necessary amount of money in the purchase of material. The request was granted, Froebel's games were procured, and Dr. Douai and his daughter employed. In justice to both it must be stated that they proved themselves excellent teachers, and that the subsequent failure was no fault of theirs. If Dr. Douai was to blame at all, it was because he did not insist upon the first essential requisite of success; he did not insist upon having children of the right age; or if he did insist, his insistence availed him nothing. His first step was fatal. *He began the Kindergarten with children seven, eight, nine, ten, and eleven years old.* Unfortunately the College was nearly half a mile from the "Model School", so that I

found it difficult to give Dr. Douai that aid and support which he needed. The principal of the "Model School" had no faith in it and ridiculed the idea of "teaching children to play." She took special pains to inform the different members of the Committee on the College that the introduction and maintenance of the Kindergarten was a useless waste of the public money. It should be remembered that, at that time (1870), Froebel's system was comparatively new to America, and that its principles were but imperfectly comprehended, even by the majority of eminent teachers. Thus failed my first attempt to establish the Kindergarten.

Although I must, in justice, accept my fair share of the blame, the failure was not without its benefits. It was to me a profitable lesson. It showed me the proper conditions under which the Kindergarten could be made a success. These conditions are as follows:

1. An able and thoroughly trained Kindergartner.
2. A uniform class of children of the *average* age of four years.
3. A full supply of the requisite material.
4. A principal teacher in full sympathy with the Kindergarten.

An American, or at least a lady with whom English is the mother tongue, will succeed most easily among American children. A continental European may be abler and more experienced; but the slightest *accent* is an impediment, for one of the principal aims of the teacher is to cultivate language and harmony. The true Kindergartner should be able and willing to perform all the functions of a wise educated mother.

Accordingly when the "Model School," now the Training Department, was transferred in 1874 to the new building erected for its use, and connected with the College by a covered causeway, one of its critic teachers, thoroughly adapted by nature and education for the work, completely mastered the principles and practice of the Kindergarten under Mrs. Kraus, and having been promoted by the Committee to the position of Kindergartner, she subsequently introduced the system with the most satisfactory and gratifying results. Notwithstanding the fact that we use the Kindergarten as an experimental class for the pupil-teachers of the College, the demand for admission is so great that it is no exaggeration to say that we could form ten classes, had we the necessary accommodations.

The question naturally arises, what is the effect of the kindergarten instruction on the children when they reach the higher grades of the school? The effect has been tested by comparing them with children who have not had the benefits of the Kindergarten; and we have invariably found that the children trained in the Kindergarten are brighter, quicker, and more intelligent; and that especially in all school work, such as writing and drawing, requiring muscular power and flexibility in the wrist and fingers, they pre-eminently excel.

There should be a Kindergarten class in every primary school in the land. Of course the children's garden in which to perform their games, in great cities or towns, is out of the question. Children play in the basement, in the garret, in the nursery. How many children in New York play in a garden? The children in the primary schools can use

the play-ground and the class-room, and have ample accommodation for many of the practices of the Kindergarten.

One great benefit to be derived from the Kindergarten has not been sufficiently dwelt upon—one that should occupy the attention of the patriot and the political economist—and that is that *the principles and practice of the Kindergarten unconsciously create and foster a taste for mechanical trades.* In these days, when the great majority of young men seek the counting-house and the learned profession, in order to escape manual labor, it becomes a matter of great importance to extend a system of instruction which inculcates a love and respect for work and the working-man. All the little songs about the farmer, the cooper, the carpenter, etc., while cultivating the ear for harmony, insensibly lead the children to form a high opinion of all industrial occupations.

The poor, and especially the poor in great cities, most need the refining and ennobling influence of the Kindergarten. Among this class, the wisdom, the kindness, the care of an educated motherly teacher (*i.e.* the Kindergartner) could accomplish the greatest amount of good. She can mould them at the most plastic age, and thus prevent a great deal of future crime. But it is impossible to do justice to this part of the subject in a short article like the present.

The pupil-teachers of the Normal College learn through the Kindergarten a great deal of child nature which they could not otherwise learn; and although they find no Kindergarten classes in the public schools to teach, they enter upon their work with a loftier idea of their duties and responsibilities, and with a broader humanity for the errors and miseries of their fellow beings.

NOTE BY THE EDITOR.

The time will soon come, we trust, when the Kindergarten will have a Transition Class composed of children between the ages of five and seven years, and the Primary School will modify its classification and methods, so as to continue the work of development begun in the Kindergarten by further applications of Froebel's method.

In the State Normal School building in Baltimore, and under the supervision of Prof. M. A. Newell, the principal and state superintendent, a training class and Kindergarten was conducted by Miss Anna W. Barnard, a graduate of Miss Burritt in 1879–80. The four ladies who graduated in 1880 are now conducting Kindergartens in Baltimore and Washington. The success, both of the training class and the Kindergarten, was unquestioned, and the principle and methods of Froebel's system Prof. Newell holds in the highest estimation as the basis of all child culture and normal training ; but the reduced appropriation for the support of the state Normal School prevented his continuing the work so auspiciously begun, mainly by private resources [donation by Mrs. Elizabeth Thompson].

A Training Class and Model Kindergarten have been established in the State Normal School at Oshkosh, in Wisconsin, in the State Normal School of Minnesota at Winona, and in the Oswego Training School, by Prof. Sheldon.

REMINISCENCES OF KINDERGARTEN WORK.

BY MRS. MARIA KRAUS BOELTE.

*Addressed to Dr. Henry Barnard.**

In compliance with your request to communicate my experience in Kindergarten work, as well as my preparations for the same, I begin at the beginning with some particulars of home and school training, which you think was better than any special course that could have been projected by Frœbel himself.

I am a native of Hagenow, in the Grand Duchy of Mecklenburg-Schwerin, where I was born Nov. 8, 1836.

Dr. Ernst Boelte, my father, the oldest of thirteen children, was by profession a lawyer, and for forty-six years discharged the duties of judge and local magistrate. On his side we were descended from Admiral Peter LeFort, who took a prominent part in Russian maritime affairs under Peter the Great. My father's immediate ancestors were in the public service, and his Aunt Fanny Tarnow was well known as a popular writer, as is Amély also his sister. My mother was a daughter of Hofrath August Ehlers. Her family included many professional men; and with such large connections our home was, from my earliest recollections, the center of literary meetings, musical entertainments, and dinner, tea, and coffee parties, which naturally carried along with them much social cultivation.

DOMESTIC TRAINING.

Although Kindergartens were not yet in existence, the occupations which Frœbel has systematized in the new education, were in requisition in the family nurture of our household. Building with blocks, tablet-laying games, form-laying with sticks and seeds, were much practiced. Beads were used for counting and inventing patterns, either by threading them, or by pressing them into wax. Baskets were woven of rushes, grasses, and straw, sometimes intermingled

* Extract from Dr. Barnard's letter:

"I beg you will jot down all those interesting particulars which you were so kind as to narrate to me of your own early home and self-training, as well as of your special studies of Frœbel's principles and method at Hamburg, and your own veritable Kindergarten practice before you ever heard of Frœbel, as well as after. They at once confirm the sagacity of the great master of child culture, by showing his system to be in accordance with nature, and indicate the type of character, education, and training required for the highest success in Kindergarten work. I doubt if Frœbel could have projected a special course more admirably fitted than that which, in the providence of God, you pursued. Such Reminiscences as yours are full of interest and instruction to all educators.

with ribbons. Forms were perforated and sewn in colored silks. What *now* is called "mat-weaving," we practiced with worsteds on a wooden frame, with narrow ribbons and in leather. Certain forms were folded from the square and oblong piece of paper. The scissors were used for cutting out various useful and ornamental forms in paper and cloth. Card modeling was a charming resource during the long winter evenings. Drawing, and also modeling, was much practiced with potter's-clay, wax,—and on baking day. The dolls were not forgotten. I had twenty-one dolls, and a pumpkin, when I could have it, which was dressed like a baby, and the clothes for this large family I learned to make myself. We had a little kitchen, and learned to cook many dishes in play. My mother was our guide and friend in all this; she made the nursery the pleasantest room in the house. Each of us children owned a little garden, where we were taught to grow various vegetables and flowers. In our yard we had various apparatus for gymnastics, a see-saw, a climbing-pole, a balancing-board; besides there was found a tame deer that often lay in one kennel with the large dog; also cows, horses, a goat, a sheep, rabbits, guinea-pigs, a porcupine, an owl, and a stork. We had more liberty than other children, and our family, though aristocratic, was often called "the small Republic." Our parents were our best friends, and good companions, although we stood in a little awe of our father. The latter told us in continuous evenings the story of Robinson Crusoe; these evenings were most instructive, and ended with the treat of "roasting potatoes as Robinson Crusoe was said to have done."

I began to learn to read with a gentleman teacher when four years old, in a class of twelve little boys and girls, all about my age. Only one hour daily was given to this, to writing and arithmetic. Another hour was given to knitting and sewing, and a third hour for dancing the "Minuet" with my two elder brothers and sister, under a dancing master; this dance we had finally to execute "en costume," at a ball. From my sixth to seventh year I joined a small class of two boys and three girls, for three hours daily, when we were taught the following subjects by one of the first clergymen of the city, viz.: four hours per week were devoted to Bible-stories; geography intermingled with universal and natural History; German reading and writing; learning by heart of poetry and hymns. Piano lessons I received from the Cantor of the church. Besides this, my brothers and sisters and I, as well as several other children of the so-called upper class, joined daily in the afternoons one hour in the instruction given to the poor children, thus teaching us early not to

measure ourselves with others according to rank, pretty clothes, good home, etc., but rather according to our own worth. When I was seven years old my father engaged a special teacher for us, who lived in our family, namely a Candidatus Theologiæ, Mr. Massmann, who was named to us "as a man who never in all his life received a punishment." This gentleman stayed three years with us. We received instruction in the morning and afternoon; Mr. M. superintended also our preparations for the next day, and gave us piano and singing lessons, he being a first-class musician, both vocally and on the piano. My mother also was a pianist, and my father, b sides the piano, played the flute and the violin. Latin and French were commenced, mathematics, universal history, geography, arithmetic, drawing, and natural history were taught. In our daily excursions we were introduced to the wonders of nature; he accompanied us to the blacksmith's, joiner's, turner's, weaver's, baker's, pottery, etc., and we had thus most practical instructive lessons; on returning home, we made experiments. Mr. M. was a good gymnast, and became also our teacher in this. Skating we were taught,—sleighing, a snow-man, and snow-balling belonged to the pleasures in winter. Exercise on the balancing-board and target-shooting were among the pleasures in summer. Mr. M. left us, on receiving a government appointment. My second brother and I then were sent to the "Candidaten Schule," *i.e.*, a school for boys and girls, conducted by two theologians, where we continued our studies commenced under Mr. M. In the afternoons I accompanied my eldest sister, for one hour's instruction, to the Rector, who imparted to us chiefly *general knowledge*, universal history, and literature.

In 1848 the great Revolution came, when my father, who had been chief magistrate hitherto, retired. The entire event made, necessarily, a deep and lasting impression on our young minds. We moved, by invitation of the Grand Duke, to the summer residence, Ludwigslust,—another great event in our young lives. My sisters and I now were sent to a private girls' school, or rather "Class," which occupied us only for three hours in the mornings; this class had eighteen girls, in two divisions, and was conducted by a true pedagogue, Director Wächtler, and further instruction was given by two theologians, Pastor Dankert and Rector Willbrandt. The instruction comprised elementary branches, physics, mathematics, astronomy, botany, composition, literature. We made excursions with our teachers, and often in the evening we studied the stars with Pastor D., and were taught how to make various apparatus necessary for our instruction. In the afternoon French was studied with

a lady teacher, and I learned to sew and make fancy work. Piano lessons and drawing was studied under masters. On Saturday afternoons a Professor of the Fine Arts, a friend of our family, took me to the Art Gallery of the Grand Ducal castle, which I considered, young as I was, one of the greatest treats. The rest of the time I devoted to my dolls, twenty-one in number, the largest being two feet long, the smallest one inch; their clothes had to be mended, washed, and ironed; the dolls' house, consisting of a parlor, dining-room, bed-room, kitchen, pantry, had to be kept in order. A younger sister of mine, usually called my twin-sister, because of our great resemblance to each other, asked me often to play *loud* with my dolls, so that she could play the same with *her* dolls. I lived partly in fairy-land; I saw fairies, life, wonders in each flower—among the stones, insects, etc., which made me the center of my little friends, for, as they said, "I could tell such pretty stories." Once each week we cooked a "dolls' dinner;" or we invited our friends, and *we all* were cooks, preparing our own meal under the supervision of an adult. In my father's study I had a place where I was allowed to prepare for my lessons. I had to perform certain little household duties; for instance, I filtered the coffee for my father and mother in the morning, prepared our luncheon for school, and, whenever at leisure, had to take care of my youngest brother, a mere babe, who showed a special affection for me and I also for him. Thus I grew to be fourteen years old, when our class broke up, the teachers receiving government appointments. Many diversions interrupted our daily routine; a party, dancing lessons, a game, or play rather, in the garden of one of the parents of the girls of our class. Conjointly we made walks in the beautiful park, or went skating, etc. A new girls' school was opened, and our work became very hard; for from eight to twelve, and from two to four o'clock, we received instruction, besides the preparatory work at home, which occupied us about two hours more. I must say, I did enjoy this, but at my age it proved to be too severe work. French conversation and German was one of the chief studies; also German grammar, geography, universal history, natural history, arithmetic (algebra), geometry, mathematics, natural philosophy (physics), literature, drawing, singing, composition, sewing and fancy work, Bible instruction, recitation. Among our teachers were again two clergymen, the Director Ackerman of the teachers' seminary, and two other teachers from the same Institute.

When fifteen years old my health broke completely down, and I had to give up school, having held the head place among my class-

mates for years. About this time my father was appointed by the government, Judge and Chief Magistrate of another city, and we had to move there. I was sent to the girls' school, but was disgusted with its standard, management, and spirit, and therefore did not continue to attend. I was sent to Hamburg, to the home of one of the first patrician families, the head of which had been a fellow-student with my father at the University of Göttingen. I spent about seven months in this family, the elegant surroundings of which were refining in themselves. In one large ball-room I could sit by the hour; the walls were lined with yellow marble, one side being a single massive looking-glass, and the border above being a cast of one of Thorwaldsen's master-pieces. The stair-case in this house was made of white marble, and its railing of bright brass. Another room was called "the Chinese room," its walls being hung with heavy yellow silk, and the furniture was covered with the same, beautiful Chinese ornaments being everywhere. Another room was a "fine library," another "the picture gallery," etc. The youngest daughter was of my own age.

We studied drawing, Bible literature, piano, natural phenomena and health; in modeling I received from the eldest daughter my first ideas. Having attained the age of sixteen I returned home, where I continued to study by myself in a little studio assigned to me. I took up the following subjects in regular order; Becker's Universal History, Ungar's Geography, literature, arithmetic, drawing, music. I was further initiated in dress-making, together with four young friends of mine, under a regular dress-maker, and also fancy-work, the art of cooking, household management, French, etc. A great deal of information was received from my father, in conversation during a daily, two hour's walk, or by discussions at home. Our reading matter were biographies, geographical books, historical ones, etc. My father made it for all of us a rule, with only rare exceptions, that—

> "Early to bed, and early to rise,
> Makes a man healthy, wealthy, and wise."

When eighteen years old I received religious instruction by our clergyman, and finally was confirmed. After this I was introduced into society, and a happy time began. The afternoon from two till four o'clock belonged to us to spend just as we liked best. Generally I entertained a large flock of poor children on the meadow near our house, and on Saturdays those children received a penny, who during the week had their faces and hands clean; or I visited the *Kinder-und Bewahranstalt* (Crêche), and for a while I

hoped to be able to assist the old matron; but she was jealous and suspicious, *and I had to stop my visits.* On Saturdays I distributed, for my mother, clothes and food for the poor. My Aunt Amély, the oldest sister of my father, a well-known writer, who regards the woman's question as her special mission, when once visiting us, broke up this careless sort of happiness by her conversation and views expressed; and in consequence I succeeded in receiving permission to go to Hamburg, to Frœbel's widow, in order to study the Kindergarten system under her, becoming a member of her family. There I came in contact with a class of intelligent people, who made it their business to devote their time and money to "doing good work." Among them were Madame Emilie Wüstenfeld, the founder of the female *Gewerbe Schule* (Industrial School); Dr. Jessen, now in Berlin, the director of the male *Gewerbe Schule;* Miss Ida Krüger pupil of Friedrich Frœbel; Dr. Wichard Lange, Frau Alwine Lange, the daughter of Middendorf and Dr. W. Lange's wife, also a pupil of Frœbel; Dr. Rée, who has done so much for the little Israelites of Hamburg; Theodor Hoffmann, who was so active in regard to the United Kindergartens of Hamburg, etc.

I entered two different courses of Kindergarten training under Madame Frœbel, and attended the seminary for teachers, in which Mr. Tiedemann was the professor of general and special pedagogics, assisted by five other professors. Whilst with Madame Frœbel, she published the "Ring-games," in which I became particularly interested.

First Residence in England.

When I had finished my course of studies, I went to England, not being enabled to work out, in my own home, the ideas received. I remember yet the bleak, cold, wet night, when Madame Wüstenfeld and Madame Rée brought me on board of a little coal steamer that went to Hull, I being the only lady passenger. But go I must, or the Kindergarten would have been lost to me. And so I was brave, not di-closing to any one my trembling heart and failing courage. I well remember the storm during our voyage, and how the vessel was almost lost among the cliffs. After three days we landed in Hull; it was such a sunny, beautiful Sunday morning, the bells ringing cheerily, that I regained all my courage. From Hull I went to Manchester. Not understanding the English language, I was often greatly embarrassed, but met with so much kindness, that finally everything turned out well. In Manchester I went to Madame Ronge's house, where I was expected, finding a warm wel-

come. Madame Ronge had been invited to Manchester by some of the prominent families, in order to lecture on the New Education, and to organize a Kindergarten. She was a pupil of Frœbel, when the latter was in Hamburg in 1849, and a sister of the late Mrs. Carl Schurz.

Madame Ronge sent me after a while to London, to assist in her Kindergarten and school. I was forced to learn English in order to conduct the Kindergarten, and also teach part of the advanced classes, as well as the young ladies in training. Here I became acquainted with Charles Dickens, Arnold Ruge, Carl Blind, G. Kinkel, Angelike von Lagerström, Ferdinand Freiligrath,* Mazzini, Charles Kean and wife, and others.

When the London Kindergarten was broken up because of Mr. and Mrs. Ronge returning to the continent, I was left to my own resources, although my work up to this time had been "without price," the children being from among the poor. The two Misses Praetorius, Rosalie and Minna, daughters of an excellent teacher in Nassau, near Frankfort-on-the-Main, took charge of the school, the Kindergarten proper not being continued.

I must not omit to say a word about Mr. Borschitzky, who was associated with Madame Ronge in her work, and whose original and beautiful music places him worthily by the side of Fröbel—as inventor, teacher, and friend of the children; for in his gymnastic marches and in his international system of music and song he has given a worthy contribution to the Kindergarten system. "Every educator," he says, "should be essentially an author, a teacher, and a perpetual inventor; whatever he has to impart to his pupils he must bring from the bottom of his heart, and balance it well in his mind, so as to correspond with his pupil's capacity. The art of infant education requires more tact and self-sacrifice than any other art." And I also fully agree with him when he says: "As music is very conducive to the formation of the child's character, so an extempore accompaniment, or an accompaniment on a piano-forte out of tune, does more harm than good; the employment even of legal dissonances, *at an early age*, tends to make the ear less sensitive to pure harmony; and in order not to injure the child's voice, the piano must be kept to the standard pitch, so that the children of the Kindergarten do not cultivate their voices higher than soprano, and not lower than contralto." The Kindergarten-Gymnastics rest on the same principle as the German gymnastics; all parts of the body

* Two of his daughters—one being a poetess, are married in London to German merchants, whilst his two sons—Wolfgang and Percy, are merchants in America.

should be developed in the most complete and harmonious manner; and also it is of great moral influence. In the Kindergarten only "free exercises" are made, and these are accompanied by music. It is a pleasure to move or march rythmically to the sounds of fine music. The Kindergarten games rest on the imitation of what we perceive in nature or occupations of man: for instances, the fishes, the hare, the pigeons, the farmer, the cobbler, the miller, etc. In this Frœbel found out the children's secret pleasure; many of the songs accompanying these games have popular airs."

Return home I would not, although my parents desired it greatly; for in that case all my efforts in behalf of the Kindergarten would have been in vain. I made the acquaintance of Anna von Bohlen, who wanted me to go to Stockwell, but after investigation I found the people there not yet ready for the work.* Meanwhile I spent all my spare time in the South Kensington Museum and in the British Museum; in the latter the library was my chief attraction.

At last I received an offer from the family of the daughter of Chief Justice Lord Denman, sister-in-law of Lord Macaulay. I was required to teach French, German, Latin, Mathematics, Literature, the elementary branches, drawing, modeling, music, calisthenics, dancing, dress-making, millinery, cooking, and—Kindergarten. I hesitated on account of all these varied requirements. After a visit to this family, who owned a beautiful country-seat in Kent, I decided to accept, and never regretted having done so; for I truly found a home among highly intelligent, refined people with expanded views, and every facility I could wish for in regard to carrying out the Kindergarten system. The mother of the family became my teacher in English—*not* in the grammar, but in the "natural" way. Sundays she and I read also a chapter from the Bible to each other, *she* the German, *I* the English. In the evenings she often read to us, when we had no company, biographies of great and good men and women. I had the fullest swing to carry out my Kindergarten ideas with ever so many big and little children; the mothers and children from the neighborhood came to us; I explained and talked to the former and worked with all. The Park and garden allowed us to do ideal work. We had a music-room, a play-room, a modeling-room, a study-room. Saturday mornings the pantry and kitchen were our domain; we had a special garden and animals; also a cabinet of natural history, which we continually increased. Together with the older members of the family, I took

* Twelve years later, in September, 1874, the British and Foreign School Society engaged Miss Eleanor Heerwart for the Infant School of the Stockwell Training College.

again lessons in drawing, and in the French, Latin, and Italian languages; also in music and dancing (the so-called Spanish exercises taught by Madame Michaud). One of the Queen's sergeants gave us "drilling lessons." In the winter, on certain evenings we were sewing clothes, etc., for the poor, and on Sunday afternoons we visited the sick and old, bringing them food or clothes, often reading to them from the Bible.

In 1862 the Misses Praetorius, Heinrich Hoffmann, and myself exhibited the Kindergarten material and work together in the London International Exhibition; each of us had undertaken to provide certain work, and I had my part executed by my little pupils. I instructed the older children of the family entirely for several years, until the eldest daughter married and the younger children had outgrown the Kindergarten age,—and then my love for the Kindergarten allowed me no longer to stay. In this family I often met Mr. James Nasmyth, the inventor of the steam-hammer, also well known as artist and astronomer. It was a grand treat to visit his most artistically arranged house! Both he and his wife were greatly interested n the Kindergarten method. We often saw Lord Brougham's family, and his grandchildren were year after year my pupils for weeks.

On going up to London, I found by invitation a home with some beloved friends, the family of the well-known physician, Dr. A. Henriques. Through them I became acquainted with one of the first Jewish families—the A. Goldsmids. Here I met Sir Moses Montefiore, the Waleys, Sir David Solomon (once Lord Mayor of London). The only daughter of this family became my pupil for years, and through her I was introduced in the family of Baron Meyer Rothschild. The greater part of my time I devoted, however, to Kindergarten work, assisting kindergartners, giving them instruction and advice without price, in person and by letter—visiting schools and asylums, and doing charitable work, also taking up old and new studies. I took up modeling again under Prof. Miller of the South Kensington School of Art, who, conjointly with others, tried to persuade me to give up Kindergarten and become an artist. But—it was impossible for me to give up what was, so to speak, my second nature. My one object was to do the best work possible in the Kindergarten, knowing how much mediocrity there was, and seeing with dismay how little true Kindergarten education was understood. I saw a difficulty arising in not having true, thoroughly-educated and trained kindergartners who would be able to train and teach others.

In the fall of 1867 I left England and went to Hamburg, where I

became acquainted with Madame Johanna Goldschmidt, mother-in-law of Jenny Lind, and I was her guest during several months, giving instruction in the Frœbel Union, of which she was President, and visiting the Kindergartens of the city. She desired very much that I should connect myself permanently with the Union; but I had promised already to Frœbel's widow to become a co-worker and partner with her, and to conduct her training-class for kindergartners, which she considered to be my chief calling. Whilst doing this, Madame Goldschmidt planned that I should give one model lesson each day alternately in one of her Kindergartens. But all this was frustrated. For, when visiting my parents, I fell desperately ill with a nervous fever, and all idea of work had for the time-being to be given up. When I was strong enough to resume my work I thought of starting a Kindergarten in Schwerin, capital of the Grand Duchy of Mecklenburg-Schwerin. I wrote an article on the system which was presented to the chief councillor of the consistory, who seemed, however, neither to know nor to care much about the matter, and I was, in brief, informed that Frœbel's ideas were too liberal, etc., and that my plan of opening such a Kindergarten would neither receive support nor consideration. So I shook off once more the dust from my feet and turned my back on Mecklenburg.

Kindergarten Work in Lübeck.

In a visit to my sister in Lübeck, I succeeded in persuading her to engage for her children a kindergarten-nurse, a pupil of the Frœbel-Union in Hamburg. By conversation I interested a few of the Lübeck people, and not long after I opened a Kindergarten, although teachers, clergymen, and physicians declared openly that they would be my opponents. This—and also, that others had tried before me and failed, only stimulated me more to gain the point! When I received permission from the magistrate it was under the condition not to call it "Kindergarten." To this I adhered only as long as my Kindergarten was not an established fact. The President of the School Council, an old friend of my father's, informed me briefly that he was *not* in favor of the Kindergarten mode of education, and would in *no* way further or aid my object. I opened in October with only seven children, and at Christmas I had twenty-two children in my Kindergarten, and in June the number had increased to fifty-five children. I had four beautiful rooms and a garden with a large tent, under which in summer we worked and played. The mothers visited the Kindergarten daily in turn.

Kindergarten-trained Nurses.

Besides kindergartners I trained young girls for the nursery. The latter had been carried out under Madame Goldschmidt's direction for years in the Hamburg Frœbel Union. Madame Goldschmidt urged at the General Educational Union the necessity of training young girls to go into families as hand-maidens to mothers, and specified the differences of *this* training from *that* for training kindergartners, but said "*all* must be on Frœbel's principles," which were identical for nurseries and Kindergartens, with differences of application in each. In the same spirit Mr. Wm. Walker, in an address at the annual meeting of the Kindergarten Association, held in Manchester, on the Nursery Influence, said: "The true, real nurses have to be made. Trained nurses for sick people are trained in a special training institution. Where is the institution for training nurses for the children of our gentlefolk? I do not merely advocate the Kindergarten system, but let me say that where there is, in the midst of a poor population, a well-conducted Kindergarten, the poor man's child has a wiser, more scientific, more natural, happy, and useful nursery than is found in many a rich man's house. There one may find young girls who have been taught and trained in those common-sense subjects, and those wise and patient modes of dealing with children, the want of which has been a perpetual loss to those we most love. But not only should there be training-schools for nurses and governesses, but such an amount of pecuniary renumeration should be offered as will command a better class of girls; for whilst warehouses and shops can offer high wages and more liberty we can only have the residuum of young females from which to select those who are to join in sowing seeds—and *what* seeds? Seeds which will develop a harvest of good or bitter fruit in the hearts and lives of our children. So long as we pay our nurses and governesses as little or less than we pay our cooks, or the coachman who cares for our horses, or the gardener who supplies our table with flowers,—how can we reasonably expect to meet with persons fit and capable to tend those nobler and more tender plants which are growing up around our hearths? This then is what is wanted, that mothers shall take a higher view of their work and their helpers, and that nurses shall be *selected*, *educated*, and raised to a higher sense of their work, and be better paid, and thus take their proper and legitimate station as the deputy mother."

In November, 1868, I went as Delegate to the Women's Convention in Berlin, in company with my old friends Madame Johanna Goldschmidt and Madame Emilie Wüstenfeld. There I made the

acquaintance of Max Ring, Berthold Auerbauch, Schultze Delitsch, Louise Büchner, Jenny Hirsch, Bertha Meyer, Lina Morgenstern, Mr. Nathaniel Allen of Massachusetts, Mr. and Mrs. Doggett of Chicago, Frau Doctor Elise Lindner (a mutual friend of John Kraus and the Baroness Marenholtz, and a prominent propagator of the Kindergarten), Madame Thielow, daughter of Diesterweg, Auguste Schmid, Auguste von Weyrowitz, and others. I here also met my aunt, Amély Boelte, again after many years.

During the French war we had in my Kindergarten a fair of kindergarten work done by fifty-six children from three to seven years old; the gains, $100, were destined for the benefit of the wounded on both sides. The children also were busy in pulling old linen into threads for the wounded. The Kindergarten proved successful, and the President of the School Council was—before a year had passed—one of the first to acknowledge that he could not do otherwise but approve of the Kindergarten; and the clergymen and physicians also became our best advocates.

My entire work in Lübeck proved very successful. The people of Lübeck adhere strongly to their old habits and customs, and are mostly in all they do, thorough; therefore, without any interference from any of the parents, who one and all manifested the greatest confidence in whatever I did, I could go on gradually in my work—and *that* made my success! The Lübeck people are very "matter of fact" people, and the children—as a rule—lived *not* in fairy-land as I had done during childhood. I resolved to develop their sense for the beautiful as much as possible, to awaken their imagination and inventive powers to a certain degree. They soon grew to be themselves the sweetest flowers in this little paradise I had created for them. When Madame Frœbel came to visit me, she exclaimed with tears in her eyes: "Oh, that Frœbel had known you—could have seen your work; you are, in truth, his spiritual daughter." I shall never forget these words; they have strengthened me many times, and raised me above what was sometimes hard to contend with.

By and by I was obliged to start an elementary class—an intermediate between Kindergarten and School. If the children were naughty at home there was no greater punishment than to be kept at home, or to communicate it to me. Once a little boy was asked by his mother: "Why are you not as good at home as you are in the Kindergarten?" He smiled and said: "Oh, but *there* is Tante Marie (thus the children called me) and I *could* not be naughty *with her!*" Another child, who once at home did not speak the truth, when questioned, said: "I *must* say the right thing to Tante Marie, for

she looks so straight into my eyes that I know she sees my heart; and then," he added in a whisper, "*she never scolds me!*" Blessed little heart! If there were less scolding and *more love* in the nurseries we would not know such a thing as an untruth in the little ones.

Excursions—Christmas Festival.

Sometimes I made excursions with a certain number of the children, which not only gave pleasure, but without their perceiving it, a great deal of instruction and training was derived. At Christmas the children invited their parents and presented them with little self-made gifts hung on a Christmas tree.

The first time that I held this festival I asked a clergyman who seemed to have some interest in our work to say a few words to the assembled parents, and offer a prayer for the children fitted for the occasion. He replied, saying that "he did not know enough as yet of the system." I taught the children then to sing a little "thanksgiving," and put in verse a few words, in which they addressed their parents, telling them of their love and offering their little gifts. It was a touching scene that followed, each mother and father kissing their child. About this time I received a letter from Madame Frœbel in which she said: "In the winter when Frœbel lectured in Hamburg, and trained his pupils in the different courses, he went at Christmas to Liebenstein where I then was training some kindergartners and also conducted a kindergarten. Frœbel arrived the evening before Christmas eve, and allowed himself no recreation, but was all day busy in arranging some little gifts for all, children and adults. Christmas eve, when the children entered, they were received with a song; and the room, otherwise so simple, now ornamented with garlands and lights, was surprisingly beautiful. After the festival we walked through the village to partake of the festivity in another family. During the Holidays Frœbel was occupied daily during the mornings; the evenings he passed in the family circle. On the last evening of the old year he returned to Hamburg, so that he might begin his instruction at once in the new year. These days in Marienthal are a lasting, beautiful remembrance. Frœbel was grateful for every little gift, and he cared for each member of the family with the greatest attention. You may easily imagine that these seasons are very desolate for me, and particularly now, when I am alone. I am almost afraid of such times. Yet hitherto all has been well, and I will not worry about it. I have the knowledge of having aided through my work to increase the Christmas joy in some families, and this knowledge should help to make me glad."

Mrs. Maria Kraus Boelte's Personal Reminiscences of Kindergarten work closes with her engagement in Lubec in 1871. On the death of her father in that year, her thoughts turned with irresistible bias to the United States as the most suitable field for the new education. To this field Froebel himself had looked for an escape from the cruel interdict of the Prussian government on the Kindergarten in 1851, and at an earlier date in his Education of Man, had pointed to German emigration to America as the means of spreading sound principles of human culture over a Continent.

In 1870 Miss Boelte's attention had been attracted to an article by Frau Lindner of Berlin, in the "Cornelia," a magazine for home education, on *Froebel's Method of Education in America*, based on the report of Gen. Eaton, the United States Commissioner of Education, for that year. In that Report reference was made to a voluminous paper prepared in the office by one of the Commissioner's assistants, which included "an exhaustive history of the rise and progress of Kindergartens." That paper was prepared by Mr. John Kraus, at the request of Dr. Barnard, the first Commissioner of Education, in 1868, to strengthen the positions and recommendations of his Special Report on Public Instruction in the District of Columbia. In that report the Kindergarten, the connecting link between the home and the school, as continuing the work of nurture and development, and beginning the work of instruction on the actual inspection and perception of real objects, was made the basis of a system of public instruction for the District. Mr. Kraus inquiries covered the whole field of early training, the Infant School, the supplementary agencies for orphan and neglected children, and particularly, all institutions based on the views of Pestalozzi, Diesterweg, and Froebel. Of this disciple of the Diesterweg-Pestalozzian School we hope to give an account in a future journal.

Out of that article in the 'Cornelia' sprang a correspondence in which the hearts, as well as the heads of two persons became so deeply interested, that the upshot of the whole matter was the establishment, in the city of New York, in 1873, of the Normal Training Kindergarten, and its associated model classes, of which we shall proceed to give an account. In the developement of this veritable Froebelian Institute, Prof. Kraus, and Mrs. Kraus-Boelte have worked in full accord, against difficulties and hindrances which would have appalled spirits less determined, and against the strongest temptations to lower the standard of qualifications in natural endowments and special knowledge for all candidates for their diplomas.

The Model Kindergarten, which constitutes the germ and the basis of the Normal Seminary for the training of Kindergartners, conducted by Prof. John Kraus and Mrs. Maria Kraus Boelte, at 7 East Twenty-second Street, New York City, was opened in October, 1872. At the same time Mrs. Kraus (Maria Boelte) invited the mothers of the children to a conference, in which she explained the principles and methods of the Kindergarten, and pointed out the ways in which they could apply the same principles in the nursery, and co-operate with her in their own homes and with each other, to realize the best results of child culture. Similar conferences were subsequently held, and constitute now a feature of the institution known as the *Mothers' Class.*

As the children of the Kindergarten were of different ages (from three to seven years) and in different stages of development, they were, from the first, grouped in several divisions; and, as the same causes continue to operate, there are now three recognized divisions—groups with material and occupation suitable to each. As the older children passed out of the Kindergarten age and its appropriate treatment, the intuitional instruction which belongs to the elementary school was introduced, and, by degrees, the two additional groups—the Intermediate Class, and Elementary Class—were formed, and now constitute integral parts of the Seminary, which includes children from the age of three (and a few even younger, the babies of the house) to ten years. It has been the wish of the founders to give to these advanced classes the special character of the School Garden, as developed by Dr. Schwab.

From the start, the training of women for Kindergarten work as teachers, mothers, and nurses, has been the chief aim of the founders. A *Training Class* for Kindergartners was opened in 1873, and has been maintained in great efficiency through each year since. In 1880 a class for Nurses was announced; so that at this date we have in New York the facilities of the best Kindergarten work in all stages of the child's development, and, at the same time, a preparation and demonstration of school instruction in harmony with the same.

The Normal Kindergarten.

No Normal School can do even moderately good work in its legitimate sphere, and especially in training its pupils in methods of primary teaching, unless it has a well organized model school of several classes

in immediate connection, and entirely under control of the normal director. Without such model classes it is difficult to see any reason why normal schools should exist. They should be professional or nothing; and they cannot be professional in any fair sense or measure, unless they have such means of giving the best facilities for illustration and practice of the principles taught.

What is said here about Normal Schools in general with Model Schools, may just as well be applied to a Training School for Kindergartens in connection with the Model Kindergarten. There is, however, a broad difference between the Kindergarten and the School; for each has a different aim, and is conducted according to different methods. Thoughtful parents are sufficiently aware, how detrimental premature schooling is to the sound development of body and mind; how it destroys all the freshness and pleasure of learning. The healthier the child is, the more its life manifests itself in untiring activity. Play is the child's natural, earnest existence ; in play it develops best and most naturally all the powers of body and mind. All the positive result that can be expected from the Kindergarten is "play." In a true, genuine Kindergarten we have demonstration, that children, in their earliest plays can be guided into order which shall be cultivating to their whole nature, intellectual and moral as well as physical. Thus the child early learns and improves among its companions. The desire to imitate, this useful element in the child's constitution, finds ample scope in the Kindergarten, and is called into exercise without over-straining or fatiguing the faculties. The true Kindergarten renders helps at the right time, and at the right point in the child's nurture. It proposes formation instead of reformation, prevention instead of cure. It utilizes human energies, instead of crushing them; it induces activity, instead of restraining it. It develops order, instead of forcing it. It creates appetite, instead of cramming it. It works in harmony with nature's laws, instead of antagonizing them.

The Model Kindergarten and Classes.

The Kindergarten proper comprises three divisions, and the elementary department three classes, arranged according to the ages of the children, as follows:—

Kindergarten, III. Division, for children from three to four years old.
Kindergarten, II. Division, for children from four to five years old.
Kindergarten, I. Division, for children from five to seven years old.
Intermediate Class, for children from six to seven years old.
Advanced Class, for children from seven to eight years old.
Elementary Class, for children from eight to ten years old.

The children of the intermediate and advanced classes, almost without exception, have gone through a regular course in the Kindergarten. There are, in fact, children in the advanced and elementary classes who entered the Kindergarten four, five, and six years ago.

There is unity in the plan upon which the education during those seven years is conducted in this institute. At three, a child enters the lowest division, a few even before that age. Here the work of the Kindergarten is more that of a mother, with all the freedom of the nursery. The very best Kindergarten is the home, with the mother at the head, first properly trained for her task. "Mr. and Mrs. Kraus' Kindergarten is, indeed, a glorified nursery, introducing the children into wider companionship and more artistic play than the mother's nursery can do, or should try to do, even when that is the best. It is the next stage of the child's education, whose necessity is indicated by its desire when it is about three years old, to break out of that sacred precinct, and find more and varied objects."

In the room occupied by the first and second divisions, stand a number of tables, cane chairs and benches in height befitting the little people for whom they are destined.

The smallest children are also from time to time happily engaged in playing with heaps of sand on large tin trays—just as children play at the sea-side, scooping it out, making mounds, with trenches round them, etc. These sand-heaps afford an immense amount of innocent amusement, not altogether unaccompanied with instruction. Altogether it gives full swing to the little ones to live out the inborn instinct of "digging in the ground." Sometimes "make-believe gardens" are laid out with cut flowers, leaves, branches, the flower-beds being trimmed around with shells or pebbles. Mountains and ponds are made; the latter are enlivened with toy-fishes, ducks, and boats. Seeds are also sown in boxes filled with earth, and tended until growing into plants; birds, fishes, and other pets are taken care of. Pictures, songs, conversations and games lead the children to a further acquaintance with nature. By means of seeds, straws, papers, balls, blocks, and other material they become acquainted with number, form, color and size.

The large hall, which serves also for a play-room, is the work-room of Division I. of the Kindergarten and Division III. of the Elementary Class, consisting of children between five and seven years old. The plants, as well as the cabinet filled with natural objects, show that here the children are made still more acquainted with nature; and the occupations and gifts decorating the walls, not only indicate the progress of each occupation, but give an illustration of the entire method. Each child has for itself flowers and vegetables to tend, growing in flower-pots or boxes. The children have in common a garden-plot. In the cabinet are found over eighty different kinds of wood; as well as a great variety of seeds, grains, bulbs, stones, shells, insects, eggs, feathers, birds' nests, and other real objects.

The square net-work which is found on all the tables and blackboards in this department is of particular importance, and necessary for the more advanced and sometimes quite complicated forms of the

gifts which are here carried out; here, also the occupations are much developed, demanding at this stage greater exactness. Among these we find paper-intertwining, paper-cutting and mounting, as geometrical exercises; also free-cutting, and pea-work, which is so important for the knowledge of forms, and particularly instructive for the conditions of the axis of the geometrical figures; and clay-work, the fore-runner of future modeling; also double-weaving and paper-folding of the triangular, hexagonal, and circular forms.

The multiplicity of color in this department strikes the eye at once. The large safe contains many specimens of the children's work, which, as model-forms, are the ornament of every Kindergarten. These serve also to preserve some of the early indications of aptitude for future occupations—the hatter, cobler, potterer, architect, sculptor, etc. The leaves worked in clay disclose many practical lessons in botany.

It is evident that in this room the real life of the Kindergarten is concentrated; here everything assists to produce the best work. Here all the children assemble in the morning for the opening exercises, which consist of a childlike prayer and morning song, here the children listen to the story, or join in the conversation, which unconsciously trains them to habits of correct expression among themselves.

Division III. of the Elementary Class separates from the other children for about forty minutes in the morning, in order to become initiated, according to the natural method, in the rudiments of reading and writing. The children of this room take conjointly the arithmetic lesson, given with blocks, sticks, and other objects. The luncheon is a feature turned into a means of training in social and personal habits. The birthdays of the children, as they occur, are each celebrated by special work and play; and the children are led to please their friends by the product of their own industry.

Christmas, Valentine's day, Washington's birthday, April-fool's day, Easter, Froebel's birthday, and the 1st of May are celebrated each in its own characteristic way. The poor are specially remembered by various gifts, particularly on Christmas. One of the Christmas festivals is thus described by a correspondent of *The World*:

"One of the most charming school reunions of the season was the Christmas celebration in the Model Kindergarten of Professor and Mrs. Kraus in New York. . . Three large Christmas trees were filled with the presents made by the children for their parents and friends, whom they had invited themselves. These are two marked features of the fine Kindergarten festival of Christmas, viz.: It is a feast that the children prepare for their parents, and in which they are reminded not to forget the poor. One tree was ornamented with presents for the children in the Home of the Friendless. * * *

"One of the Christmas trees stood in the middle of the cheerful room of the Kindergarten, which was ornamented for the occasion with wreaths and flowers. The children, from sixty to seventy in number, had been entertained on the second floor with stories until the appointed hour, eleven o'clock. They then marched hand in hand, keeping time to music. After a short childlike prayer, some Christmas and social songs were sung,

amongst others 'O how lovely are the ties,' 'Tender is the meeting,' etc., accompanied on the piano. Then followed gymnastic exercises under the guise of play. Several movement games followed, representing different trades and occupations; the words accompanying these games were sung alternately in English, French, and German. A so-called 'quiet game' followed, which teaches the children to control themselves, and trains them unconsciously to politeness, while Professor Kraus played very sweet chords *pianissimo* on the piano, and then invited the children as well as the ladies of the training class around the piano for another Christmas song, viz.: 'Silent Night, Holy Night.' Then the children distributed the presents from the Christmas tree to their parents and friends. Once more a circle was formed, a song followed, and the last tree was given up to the children. The festival closed with a hearty good-by song."

It is seldom that an institute will be found where the beneficial influence upon the children, of female and male co-operation, is more felt than in this of Mr. and Mrs. Kraus. Their congeniality, their perfect sympathy and harmony is felt everywhere; and this feature also characterizes their "Kindergarten Guide." Everything is not only seen through female, but also through male lenses, in an educational point of view. In this connection we may cite from a *letter of Mr. John Kraus* to Miss Peabody in the *Kindergarten Messenger* of April, 1874:

"I beg leave to say that I think it a great mistake that *men* are excluded from the early edueation in this eountry. In Europe it has become an acknowledged fact that Kindergartens become only a success, when men and women work together. And why not? 'It is not good for man to be alone,' said the Creator, and gave to man and woman a joint dominion over the earth. Why should not these natural, heaven-appointed allies work together in the Paradise of Childhood? Pestalozzi and Froebel have set an example for all times to come in that direction." . . .

Intermediate and Elementary Class.

The ornamentation and furniture of the room of the first and second elementary divisions show that the method is continued and extended. Desks and tables adapted to other kinds of work, maps, globes, cards representing animals, birds and plants, and other natural objects, attract attention. The manner of employing certain gifts, and the extension and continuation of various occupations, are soon recognized by the experienced eye. The paper square, for instance, is used in folding for practical instruction in geometry. The forms of bodies are represented in outline by peas and sticks, and the bodies by clay and wax. It gives pleasure to the children, after preliminary conversation on the single objects, to produce them alone by the help of the various material, and the usefulness of so doing is obvious; for not only do forms and parts impress themselves more distinctly, but the relations of color become clearer. Thus the varying occupations assist and heighten the conception.

Natural history—animal, vegetable, and mineral, is also here continued and extended. Pictures, models, or living types are presented to the pupils; the forms, magnified, are illustrated on the blackboard, and copied by the pupils on slates and paper. The growth and de-

velopment of shells give the starting-point. The attention is constantly attracted to the gradual transformations of all that is observed in nature, as in the fly, the silk-worm, wasp, mosquito, grasshopper, spider, tadpole, and other living things. Attention is also called to domestic animals, the cat and the dog; to mushrooms and the fungus; to roots in general, and in particular to such as serve for food; to vegetables and fruit, the people and their customs, and birds of various plumage and habits in different countries.

The earth from which the plant derives its nourishment becomes also an object of interest; the difference of the common garden-ground, the clay, chalk, and sand, is observed, and what use is made of clay for earthenware and china. Glass-making becomes of interest. Many things are told of the city they live in: of the gas, calcium, and electric light—the substitute for daylight; of the furnace, and how it warms the rooms. The dew and rain-drop, hail, snow-flakes, frost and ice, all become attractive. Flowers, plants in general, and their leaves in particular, are studied, stimulating the children to make collections. These objects are not only talked about, shown, illustrated, drawn by the children, but, in many cases, reproduced in clay, which assists in making the ideas received better understood. A certain classification, which the children are held to carry out from the beginning of the simplest gifts and occupations in the Kindergarten, is thus continued and extended.

The furniture of the schoolroom leads them to a knowledge of wood and trees. They learn about slates and their manufacture, the material of paper and paper-making, about the rubber, and sponge, and similar articles of daily use. The children also are told of great and good men, whose names are associated with their work. Not a few historical and geographical facts are closely connected with the children's own experience. All the above-mentioned subjects assist and serve to initiate and perfect the children of this class in the rudiments of all knowledge. Drawing is thus made the first prerequisite and preparation for writing. The method of the Kindergarten is continued here, leading the child to mathematical drawing in the composition of the straight lines. The connection of all kinds of slanting lines, passing from the corners of a square standing "cornerwise," always two and two lines of the same kind, one in the horizontal, the other in the vertical direction, from *without* and *within*, give, in the point they traverse each other, a polygon which forms the intermediation to *the circle*. By further logical process a series of drawing is carried out in the circular lines. This kind of drawing is alternated with so-called "inventive drawing," consisting of a certain combination of straight or circular lines, either symmetrical or representing objects, carried out according to the child's own idea.

Of course, the members of the intermediate and elementary classes, have gone, almost without exception, through the regular course in

the Kindergarten. Thus, Mr. and Mrs. Kraus are able to show how Froebel intended to continue the system of educational development after the Kindergarten,—whose aim is to enlarge the home-education of children between three and seven years of age, before the time when they are due at the school,—with the same material and the same method in extension.*

Training Class.

The instruction given to the Training Class begins in October, and ends in June following—embracing at least five lessons per week, besides the actual practice in the Kindergarten, for all the working portions of one year.

The qualities and qualifications looked for in candidates for the diploma of this class are :

1. A quick and responsive sympathy with children—a real, genuine sympathy, and not simulated.

2. A child and motherly heart—something which inspires the feeling of sister and mother for children, and makes them happy in their company, and gives a clear insight into child nature and life up to the seventh year.

3. An exact knowledge and spiritual comprehension united with dextrous handling of the Kindergarten material.

4. Sufficient musical knowledge and vocal ability to sing well the little songs and guide the plays.

5. A cheerful humor, that can easily enter into the child's

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* Mr. J. Kraus has already shown, some years ago, how the Kindergarten is to be finally developed in the school-garden, in accordance with the ideas of Dr. Erasmus Schwab, at Vienna, who says in regard to this subject : "For more than a century, thinking pedagogues have been seeking to embody the thought of the school-garden in some practicable method. It was lying near, and is simple in itself ; but they did not succeed in finding a practical form for it. . . . A hundred years hence it will seem inexplicable that for centuries there could exist among cultured nations public schools without school-gardens, and that in the nineteenth century, communities and nations in generous emulation could furnish the schools with all things dictated by common-sense, and profit, and care, except, in thousands of cases, an educational medium that should suggest itself to the mind of even the common man. Surely, before fifty years shall have passed, the school-garden will receive the consideration it deserves, as surely as drawing, gymnastics and technical instruction for girls—whose obligatory introduction was deemed impossible forty years ago—have found a place in our schools. The school-garden will exert a powerful influence upon the heart of the child, and upon his character ; it will plant in the children the love of nature, inculcate the love of work, a generous regard for others, and a wholesome æsthetic sense."

In regard to the *Organic Link between Kindergarten and School*, Mr. Kraus said, in the discussion on the report of the committee appointed at the meeting in Boston, in 1872, to inquire into the form in which Froebel's principles may be most efficiently applied to the educational wants of the country [pp. 237-41 of the Addresses and Journal of Proceedings of the National Educational Association Session, of the year 1873, at Elmira, New York] : "Kindergarten education will have its fine success only then, when the organic link between it and the school is created ; such a link will bring great advantage to the school, because the Kindergarten itself gives security for an all-sided, natural training. The school must not be a Kindergarten, and the Kindergarten not a school."

plays, and is not easily disturbed by occasional frowardness, or real shyness.

The object of the course is to give the members of the class a clear conception of Froebel's pedagogic aim in his several gifts and occupations, and to show the deep significance of the child's natural play, and breathe a true spirit into employments which become otherwise incomprehensible mechanism. The characteristic of Froebel's method of occupying children to their own development, lies in permitting them unconsciously to bring forth a product by their own feeble efforts, and thus awaken and develop the germs of the creative spirit to produce individual work, and not mere imitation.

To secure a real fusion of learning, work, and play, the objects are not all ready made, and enough only is said or done, so as to invite some independent mental or muscular energy upon the material. Children's activity must be encouraged, and only so far directed, so as to be saved from destructiveness, and prevented from exhausting itself into languor and thoughtlessness. The danger of the occupations of children degenerating into mere imitation and mechanical routine, must be obviated, by leaving ample scope for exciting and employing the imagination and invention, in their own combination of the material.

Too much is done in our American Kindergartens, and the same defect is noticed in most European institutions, with perfected patterns and elaborated materials ; and great efforts are made in this Training Class to teach its members how to vary the exercises, encourage children to devise patterns, and use, modify, and make up the material for themselves, each in his own way. In their published circular Mr. and Mrs. Kraus say :

"It cannot too often be repeated that the significance of Froebel's system consists in so arranging the gifts and occupations as to encourage and enable the child to transform and recombine the material, and thus strengthen by exercise his bodily and mental faculties. Individuality is thus developed. Froebel gives explanations how to conduct their games : to know them all is quite a study ; to apply them well, an art ; to understand their full significance, a science. No one can master all these details without deep study, much observation, and thoughtful practice. And when mastered, the Kindergartner deserves a rank and remuneration not now accorded to her."

Nearly two hundred ladies have availed themselves of the opportunities in training which this Seminary has offered, and hold its diploma. Many of them are now teachers of the Kindergarten method in several Normal Schools, Principals of Ladies High Schools, conductors of independent Kindergartens in some of our chief cities, ladies of education from different parts of the country, with their daughters for their own personal culture, sisters of charity and other devoted women, to qualify themselves to conduct asylums, and infant schools for neglected children.

BOSTON KINDERGARTEN TRAINING CLASS.

HISTORICAL NOTES.

The Boston Kindergarten Training Class at 52 Chestnut street, was opened in 1868 by Madame Kriege and her daughter. Miss Kriege was prepared for her work in Germany by the Baroness Marenholz-Bülow, and taught successfully in New York on her first arrival in America. For four years these ladies worked faithfully in Kindergarten and Normal Class, meeting many discouragements, and overcoming many obstacles; they sowed good seed that is bearing fruit now.

On their return to Germany in 1872 a graduate of theirs took up the work in Boston. Miss Garland had had long experience in teaching, and found in this new way of educating young children an embodiment of many of her own conceptions, and the perfecting of methods she had been groping for. Her work began with two children, and the number during the first year was but eight.

It became necessary to form a Normal Class, and among the pupils was Miss R. J. Weston, who had taught very successfully for many years in the Primary Schools of Boston, and had always leavened the public school methods with the Kindergarten spirit. After her graduation, in the autumn of 1873, Miss Weston associated herself with Miss Garland in the charge of the Kindergarten and Normal Classes, taking also the special care of the Advanced Kindergarten class formed that year. Since then the work has made steady progress, and the whole number of pupils for the last three years has been about fifty.

The Kindergarten.

The Kindergarten proper includes two divisions; the youngest children, usually three and four years of age, chiefly under Miss Garland's care; the next division, including children in their second Kindergarten year, and from five to a little over six years of age, under the care of an assistant. The Intermediate or "Connecting Class," in which writing, reading, and written arithmetic are begun while one period is still devoted to Kindergarten work, is mainly under Miss Weston's direction. The children in this class are over six years of age.

Advanced Class.

In the advanced class the elementary studies are carried on, and here the children's powers of observation, thought, and expression developed in the Kindergarten are further strengthened and exercised by lessons in natural science; knowing through doing not being laid aside in any of the classes. Children thus far have been members of this class to the age of twelve. An effort is made to preserve unity throughout the work, and in all grades to work for the development of the three-fold nature. In some general exercises, as in the daily gymnastics, and occasionally in games, all the children in the building are brought together.

Normal Class.

The normal class is usually limited to twenty ladies; these are chosen from among all applicants, according to natural ability and educational fitness, determined by certain informal examinations or tests. The pupils are required to devote seven months to the study, spending four afternoons each week in class work and an average of two forenoons in the Kindergarten department, as well as a number of weeks in the free Kindergartens of the city. The course of study includes, besides the distinctive theory and practice of the Kindergarten, lectures on moral and religious culture; on hygiene and the physical needs of children; on music in its application to the Kindergarten; and lessons in modelling and free hand drawing.

At the end of their course the students receive certificates, if their course has been satisfactory, signifying approval of their work during the time; a blank is left to be filled in after a year or more of service if they prove themselves competent as Kindergartners.

Conferences of Kindergartners.

Once a month a meeting of all the Kindergartners of Boston and its vicinity is held. It has grown from a very small beginning to quite large proportions, its list numbering more than eighty names.

The subjects discussed are those that have practical value in the work of the teachers, as: "How can we best cultivate moral independence in children?" "How preserve the balance between spontaneous self-activity and due regard for the rights of others?"

Difficulties encountered during the month in the guidance of the children or in the application of Kindergarten principles to work or play, are brought before these meetings, and the reflex influence of the discussion has been found of great value.

EDUCATION IN COLLEGE AND UNIVERSITY STUDIES.

HISTORICAL DEVELOPMENT.

Mainly from Lecture by Prof. David Ross, Principal of Glasgow Training College.

PROGRESS IN SCOTLAND.

PROF. DUGALD STEWART was one of the earliest, if not the earliest, educators in Scotland to recognize in education both a science and an art, resting on the philosophy of the human mind, and to advocate that teaching should be brought into the curriculum of university lectures and instruction, and that teachers should be treated as a learned profession. In his opening lecture, as published in the "Elements of the Philosophy of the Human Mind," in 1792, Prof. Stewart remarks:

> The most essential objects of education are the two following: First, to cultivate all the various principles of our nature, both speculative and active, in such a manner as to bring them to the greatest perfection of which they are susceptible; and, secondly, by watching over the impressions and associations which the mind receives in early life, to secure it against the influence of prevailing errors, and, as far as possible, to engage its prepossession on the side of truth. It is only upon a philosophical analysis of the mind, that a systematic plan can be founded for the accomplishment of either of these purposes, thus realizing Milton's idea of "that complete and generous culture, which fits a man to perform justly, skillfully, and magnanimously, all the offices, both private and public, of peace and war."
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> To instruct youth in the languages and in the sciences is comparatively of little importance, if we are inattentive to the habits they acquire, and are not careful in giving to all their different faculties, and all their different principles of action a proper degree of employment. Abstracting entirely from the culture of their moral powers, how extensive and difficult is the business of conducting their intellectual improvement! To watch over the associations which they form in their tender years, to give them early habits of mental activity, to rouse their curiosity and to direct it to proper objects, to exercise their ingenuity and invention, to cultivate in their minds a turn for speculation, and at the same time preserve their attention alive to the objects around them, to awaken their sensibilities to the beauties of nature, and to inspire them with a relish for intellectual enjoyment—these form but a part of the business of education; and yet the execution even of this part requires an acquaintance with the general principles of our nature, which seldom falls to the share of those to whom the instruction of youth is commonly intrusted. . . .
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> In whatever way we choose to account for it, whether by original organization, or by the operation of moral causes in very early infancy, no fact can be more undeniable than that there are important differences discernible in the minds of children previous to the period at which, in general, their intellectual education commences. There is, too, a certain hereditary character (whether resulting from physical constitution, or caught from imitation and the influence of situation), which appears remarkably in particular families. One race, for a succession of generations, is distinguished by a genius for the abstract sciences, while it is

deficient in vivacity, in imagination, and in taste; another is no less distinguished for wit, and gaiety, and fancy, while it appears incapable of patient attention or of profound research. The system of education which is proper to be adopted in particular cases ought, undoubtedly, to have some reference to these circumstances, and to be calculated, as much as possible, to develop and to cherish those intellectual and active principles in which a natural deficiency is most to be apprehended. . . .

Thomas Brown, b. 1778; *d.* 1820.

In 1810 Prof. Brown succeeded Prof. Stewart in the chair of Moral Philosophy at Edinburgh, and advocated substantially the same views in his lectures published in 1818.

There is another art, however, to which knowledge of the intellectual and moral nature of man is still more important—that noble art which has the charge of training the ignorance and imbecility of infancy into all the virtue, and power, and wisdom of maturer manhood—of forming of a creature, the frailest and feeblest, perhaps, which Heaven has made, the intelligent and fearless sovereign of the whole animated creation, the interpreter and adorer, and almost the representative of the Divinity. The art which performs a transformation so wondrous, cannot but be admirable itself; and it is from observation of the laws of mind, that all which is most admirable in it is derived. These laws we must follow indeed, since they exist not by our contrivance, but by the contrivance of that nobler wisdom, from which the very existence of the mind has flowed; yet, if we know them well, we can lead them, in a great measure, even while we follow them. And, while the helpless subject of this great moral art is every moment requiring our aid—with an understanding that may rise, from truth to truth, to the sublimest discoveries, or may remain sunk forever in ignorance, and with susceptibilities of vice that may be repressed, and of virtue that may be cherished—can we know too well the means of checking what is evil, and of fostering what is good? It is too late to lie by, in indolent indulgence of affection, till vice be already formed in the little being whom we love, and to labor then to remove it, and to substitute the virtue that is opposite to it. Vice already formed is almost beyond our power. It is only in the state of latent propensity that we can with much reason expect to overcome it by the moral motives which we are capable of presenting; and to distinguish this propensity before it has expanded itself, and even before it is known to the very mind in which it exists—to tame those passions which are never to rage, and to prepare at a distance the virtues of other years—implies a knowledge of the mental constitution which can be acquired only by a diligent study of the nature, and progress, and successive transformations of feeling. It is easy to know that praise or censure, reward or punishment, may increase or lessen the tendency to the repetition of any particular action; and this, together with the means of elementary instruction, is all which is commonly termed education. But the true science of education is something far more than this. It implies a skillful observation of the past, and that long foresight of the future, which experience and judgment united afford. It is the art of seeing, not the immediate effect only, but the series of effects which may follow any particular thought or feeling, in the infinite variety of possible combinations—the art often of drawing virtue from apparent evil, and of averting evil that may rise from apparent good. It is, in short, the philosophy of the human mind, enriching it, indeed, with all that is useful or ornamental in knowledge, but, at the same time, giving its chief regard to objects of greater moment, averting evil, which all the sciences together could not compensate, or producing good, compared with which all the sciences together are as nothing.

Prof. Jardine, b. 1743; *d.* 1827, *at Glasgow.*

In 1774 George Jardine, a graduate of the university, who had become acquainted with the advanced views of education held by French writers on the subject during his residence in Paris, as private tutor of a son of Lord Bruce, from 1771 to 1773, was elected to the Chair of Logic and Rhetoric at Glasgow, and soon inaugurated a new method of treating the subjects of his professorship; and in the course of each year illustrated his views of education, both as a science and art, and thus in reality began university instruction in Pedagogics. In 1818 these lectures were published, with the title of *Outlines of a System of Philosophical Education,* which were characterized by *Blackwood's Magazine* of that year "as worthy of all praise."*

Prof. James Bryce, A.M., of Glasgow.

In 1828 Prof. Bryce of Scotland, at that date principal of the academy in Belfast, Ireland, in a plan for a system of national education for Ireland, including hints for the improvement of education in Scotland, advocated the establishment of chairs of education in the universities of Scotland and Ireland. In a letter printed in the *Educational News* for March 24, 1883, Prof. Bryce writes:

In 1828 I published a pamphlet, in one section of which I advocated at length the view, so eloquently set forth by Dugald Stewart and his successor, that education ought to be reduced to a science founded on the philosophy of the mind, and urged that chairs should be established in the universities to teach it. The work of my friend, Professor Pillans, to which Mr. Ross referred, and which advocates the same view more briefly, was published at the same time, neither of us being aware that the other was writing on the subject. This coincidence of view led to more frequent communication between us personally and by letter, which ripened our acquaintance into intimacy. My pamphlet was sent by a common friend to the late Lord Brougham (then Mr. Brougham), whose warm and generous praise of it induced me to call on him the next time I was in London (1830). I found that he had been thinking long and earnestly on the subject, and had gone into it far more profoundly than any man I had ever spoken to.

About the same time another friend, Mr. James Emerson (afterwards Sir J. Emerson Tennant), to whom I had given a copy of my pamphlet when published, wrote me that he had shown it to Mr. Wyse, M.P. for Tipperary, who was preparing a bill to establish a system of national education for Ireland, and who earnestly desired my remarks, and would send me the bill when printed. He did so; I criticised it freely; and the correspondence soon led to an intimate friendship. Before Mr. Wyse

* These lectures were reprinted almost entire in the *Academician*, New York, for 1818 and 1819; aud copious extracts were also published in the *American Journal of Education*, Boston, in 1827, by Prof. William Russell, who was a pupil of Jardine at Glasgow, where he graduated in 1817, and to whom he acknowledged his indebtedness in his own Lectures on Normal Training. Prof. B. B. Edwards speaks highly of the influence of Jardine's Outlines on American Education in 1832.

could get his bill through the House of Commons, Mr. Stanley (afterwards Earl of Derby), then Chief Secretary for Ireland, established, by an Act of the Executive, without waiting or asking for the consent of Parliament, the so-called "Irish National System of Education," and Mr. Wyse dropped his bill.

An essential part of my scheme was the establishment of two or three new universities in Ireland, each of which should have a chair of education. (In that portion of the pamphlet which dealt with education in Scotland, I proposed the establishment of education chairs in all the Scotch universities, and that a ticket for that class should be required for the degree of M.A.) Mr. Wyse cordially and enthusiastically adopted this idea, and persistently advocated it in Parliament for more than twelve years, and, in every speech he made on the subject, honorably acknowledged the source from which he derived his ideas—a rare thing for statesmen to do. During all this time he and I were in constant communication, and working together for our common object. At length the late Sir Robert Peel, to escape out of a political difficulty in which he was placed by the pressure brought to bear on him by two hostile sects (each of which wanted money for a college to suit its own views), established, not the three universities we wanted, but three provincial colleges, without the power of granting degrees, and without professorships of education. The fact is, Peel was not looking to the interests of education at all. His one object was to satisfy, as cheaply as he could, the Presbyterian and Roman Catholic clergy.

Had Mr. Wyse remained in Parliament, something might probably have been done for education chairs; but soon afterwards he was sent out to Greece as British Ambassador, and there was no one to take up his mantle.

James Pillans, b. 1795 ; *d.* 1867.

In the same year (1828) Prof. Pillans, in 1825 Principal of the High School in Edinburgh, and afterwards Professor of Moral Science in the University of Edinburgh, advocated the institution of a lectureship on Didactics in each of the four universities. In 1834 (in an article in the July number of the *Edinburgh Review* for that year, directed to seminaries and teachers in France) he returns to the subject of these lectureships, as follows:

> A very moderate endowment would be wanted for three of these,—one at Edinburgh, one at Glasgow, and one at Aberdeen; St. Andrews may be presumed to have ample powers, and funds too, for such an object, under the settlement and bequest of the late Dr. Bell. We are aware that, even if all this were done, it would accomplish but imperfectly what the Prussian and French governments have proposed to themselves, and have so nearly effected. . . . A course of lectures on the principles and practice of teaching, continued for four or five months, illustrated by constant reference to the best schools of the place, and by employing the pupils as assistants in the teaching, could not fail to diffuse correct notions and improved methods over the country. To secure this result it would only be necessary to make attendance on one of these courses imperative on every candidate for the situation of a parochial schoolmaster; and, considering the great number of competitors for every vacancy, we see no risk of stinting the supply too much, even as

matters now are, and still less, if the salaries of the schoolmasters should be raised. Parliament would do well to imitate the continental governments, by founding along with these lectureships a certain number of bursaries, and encouraging private individuals and public bodies to do the same. . . . It would be advisable to enjoin it upon these professors or lecturers, as a branch of their public duty, to occupy part of their summer vacations in the business of regular and systematic inspection, a process without which no organization of schools, however perfect at first, can be saved from speedily degenerating. Supposing the whole of Scotland to be divided, with reference to parochial education, into four districts, corresponding to the four university seats, we might easily secure an efficient inspection of the parochial schools within a reasonable time. It would be the business of the professors, in making their progress among the schools, not merely to visit, examine, and report on the state of each, but to converse with the schoolmaster on the nature of his duties, to point out wherein they were ill done, and exemplify in the school-room a better method of teaching, to hold conferences of schoolmasters invited from the adjoining parishes, and to originate discussions there on school management, and to deliver on suitable occasions discourses on the various topics connected with practical education and scholastic discipline. Thus would the present incumbents, whose circumstances prevented them from attending college, be furnished with the knowledge and the motives requisite for an able discharge of their duties. Such itinerating lecturers, invested with the character of public functionaries, and enjoined by government to report annually on what they saw, might be made to serve all the uses of a traveling commission at much less expense to the country, while they would exercise, at the same time, a most beneficial influence in exposing abuse, in bringing modest merit into notice, in diffusing information, and stirring up a spirit of inquiry about an art which had been hitherto very generally practiced with little or no understanding of its nature or principles, and would thus facilitate, in a variety of ways, the establishment of seminaries for teachers on a permanent footing.

Professor Pillans sought, from time to time, an opportunity to prove his faith by his works, offering to give £5,000 towards the establishment of a chair of education in the University of Edinburgh in 1862. But the time had not come for a hearty response.

Training College System of England.

In 1840 the Training College System of England, based on an extension of the pupil-teacher substitute for educated assistants, was introduced into Scotland,* where a normal college was organized in connection with committees of the Established Church of Scotland and the Free Church, both at Edinburgh and Glasgow, but without meeting the demands of higher elementary schools or of the grammar schools.

Educational Institute of Scotland.

In 1847 the Educational Institute of Scotland was formed "for the purpose of promoting sound learning, and of advancing the interests of education in Scotland." From the first the Institute regarded education both as a science and an art. The third resolution adopted at the preliminary meeting is:

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* For an account of the Training Colleges of Scotland in 1854, see Barnard's *American Journal of Education*, vol. vii, p. 139.

"That in further prosecuting the object of the Association it seems expedient that a knowledge of the theory and practice of education be more widely disseminated among the profession by means of public lectures, the institution of libraries, and such other means as may afterwards seem advisable."

A series of lectures was given in Edinburgh in the winter of 1847–48, of which Dr. Schmitz, formerly rector of the Edinburgh High School, says: "The lectures were numerously attended by teachers in Edinburgh and its immediate vicinity, and the public took considerable interest in them." And Dr. Gloag tells us these lectures "were not made for purposes of a local nature merely, but were chiefly intended for the benefit of the younger members of the profession, many of whom were at the time attending college in Edinburgh, and had been invited to avail, and did avail, themselves of the opportunity thus presented to them." This statement is confirmed by Mr. Middleton, afterwards well known as Dr. Middleton, H.M. Inspector of Schools. On the days preceding the annual meeting in September, special lectures, usually three in number, were delivered, chiefly on the scientific aspects of education. Among the lecturers were Mr. Gunn, High School, Edinburgh, Professor Pillans, and Dr. Cumming and Dr. Bryce of Glasgow. The last-named gentleman drew attention to the necessity of basing both the science and the art of education upon the laws of the human mind.

Meantime the College of Preceptors, which had been established rather earlier (1847) in England, with like objects, was pursuing a course similar to that of the Institute, and sent delegates to the Edinburgh meetings. Both bodies soon found that the systematic treatment of education as a science was a work too great to be satisfactorily dealt with by casual lecturers, however eminent, and both agreed that it was too vitally important to be neglected. Accordingly, in 1851, a Committee of the Institute drew up a scheme, which was approved of, for "Lectures on the Theory and Practice of Education." Want of funds prevented the scheme from being carried out, though from that time to the present the Institute had sought, in various ways, to realize its views, and to press them for acceptance upon the Scottish universities.

In his Presidential Address in 1858 Dr. Brunton says:

"We must have our Professors of Paideutics; and we shall lend a helping hand to maintain, extend, and improve the education of Scotland, and preserve the preëminence that this ancient kingdom has held for education in by-past centuries. We must have professors. . . . The times are favorable for the institution of such chairs. We have a University Commission, who have the power, if we could induce to have the will, and impel them to action, towards the accomplishment of our purpose. I have some hopes that the petition to these noblemen and gentlemen will obtain a favorable answer. They will found chairs; and can they found any which will have a more beneficial effect on the education of the country, or will tend more to elevate our profession, which is the foundation of all the faculties?"

In accordance with these views a memorial was presented to the commissioners, setting forth in detail the necessity and the advantages of the course advocated. A quarter of a century has been lost; another commission is now announced. Let us hope for a favorable issue. The

memorial of 1859 is so applicable to the situation that no excuse is required for inserting it, and asking for it a careful perusal. Nothing better could even now be framed.

Petition of the Educational Institute of Scotland to the Universities' Commissioners, 1859, in Favor of Chairs of Education.

The Memorial of the Educational Institute of Scotland humbly showeth:

I.—That your memorialists, in the year 1847, formed an association, embracing a large proportion of the teachers of Scotland of various Christian denominations, to which Her Majesty was graciously pleased (13th May, 1851) to grant a Royal Charter of Incorporation, under the name or style of the Educational Institute of Scotland, for the purpose of promoting sound learning, of advancing the interests of education in Scotland, and also of supplying a defect in the educational arrangements of that country, by providing for the periodical session of a Board of Examiners competent to ascertain and certify the qualifications of persons engaged, or desiring to be engaged, in the education of youth; and thereby furnishing to the public, and to the patrons and superintendents of schools, a guarantee of the acquirements and fitness of teachers for the duties required of them, and thus securing their efficiency, and raising the standard of education in general.

II.—That they have steadily endeavored, so far as was within their power, to carry into effect the objects for which they were incorporated; and have annually granted diplomas to such young men, desiring to enter the teaching profession, as presented themselves for examination, and have certified to their proficiency in those branches in which they were examined and found competent.

III.—That they have long felt, with regret, the want of regular training in the theory and practice of education; and one of the objects specially contemplated by them in forming the Institute was the dissemination of a knowledge of this very important subject by public lectures, etc. The very limited means, however, placed at their command, have not enabled them to do more than furnish a few occasional lectures, which have been eagerly embraced by the members of the profession.

IV.—That it is now more than a century since Condillac first started the idea that the art of teaching and training the young might be, and ought to be, reduced to a science founded on the philosophy of the human mind. He was followed by Dugald Stewart, who fully and clearly demonstrates that no real and solid improvement in education can take place until this idea be realized. Dr. Thomas Brown advocates not less earnestly the same view as his illustrious predecessor. And the hope that it would give birth to such an Art of Education is urged by both philosophers as the strongest argument for the cultivation of that science to which they devoted themselves, and by which they have shed so much luster on the university where they taught and on their country. All those who, during the last sixty years, have thought most deeply on education, being, at the same time, most thoroughly conversant with its practice, have confirmed the opinion of these great men by many new arguments and illustrations. Some have gone farther, and have addressed themselves to the task of tracing the outline and laying the foundation of the much-wished-for science, to which the name Pedeutics has been given. Thus Pedeutics is the *art and science of education*, or, in other words, education *reduced to fixed principles derived from the science of the human mind.*

V.—That it is acknowledged by all enlightened educationists that regular scientific and practical instruction in *Pedeutics* is as necessary for a teacher as the like instruction in *Therapeutics*, or the scientific art of treating diseases, is to a physician or surgeon; and that a knowledge of

mental philosophy is as essential to practical skill in the art of educating as a knowledge of anatomy and physiology is to practical skill in surgery and medicine.

VI.—That every sincere philanthropist will at once admit that a professional education is as necessary for the teachers of the poor as for those of the rich. No man in the present day would propound so absurd and heartless an opinion, as that systematic instruction in surgery and a previous acquaintance with anatomy are necessary for the medical attendants of the nobility and gentry, but that a man without any such knowledge will do well enough for practicing surgery upon the poor. Is it less heartless or less absurd to say, that he who trains the children of the rich needs an accurate scientific knowledge of the "intellectual and moral powers," on which he is to operate, but that such knowledge is to be dispensed with in him who is to educate the children of the poor?

VII.—That the study of Pedeutics requires such previous training and attainments as can only be found among the students of a university. It presupposes an acquaintance with mental philosophy; that again presupposes a knowledge of logic; and that again, such a thorough appreciation of the nature and powers of language, as nothing but a sound classical education can give. Highly important, too, if not quite as essential, is an accurate knowledge of the fundamental principles of the different sciences by which the different sets of faculties are exercised.

VIII.—That from these considerations it follows, that the only appropriate and effectual means of securing for our country those great benefits, for the sake of which the sagacious and practical mind of Dugald Stewart urged the construction and cultivation of such a science, is the foundation of a professorship of Pedeutics in each of our universities.

IX.—That a Scottish university is the place in which the first professorship of the kind ought to be founded, and that for the following reasons:

(1) Because students fully *prepared to profit* by a course of lectures on Pedeutics are more numerous in the Scottish universities than in any other, since mental philosophy is there studied by a larger number of persons, with greater attention, and in a more practical form.

(2) Because persons *whose interest it would be* to attend such lectures are more numerous in the Scottish universities than in any other, inasmuch as a very large proportion of their students resort to the occupation of teaching.

(3) Because in a Scottish university such a course of lectures would *make its beneficial effects extensively felt and universally acknowledged* in a *much shorter time* than anywhere else. For, in Scotland, not only those who teach the children of the upper and middle classes, but also a large proportion of those who teach the children of the lowest, are men who have already received a university education.

X.—That the intended Chairs of Pedeutics *will be to the Normal School what the Chair of Medicine and Surgery is to the hospital;* the former will give a systematic and consecutive view of the *principles* and *rules* according to which education ought to be conducted; the latter will exhibit the *manner of applying* these rules and principles to the endless variety of individual cases that occur in practice. The proposed chairs, therefore, will not supersede or interfere with our normal schools, but will immensely increase their efficiency and usefulness.

An attempt had been made in 1857, but without success, to induce the trustees of the Ferguson bequest to aid in establishing chairs of education. Another effort was made in 1859 to induce these trustees to consider the propriety of aiding the foundation of a chair in the University of Glasgow, which seemed to have a superior claim on the trust. Aid was declined "on the ground that the universities being now popularized

and under the control of public opinion to a much greater extent than formerly, any change or enlargement which the times may demand will be best left to the operation of this opinion arising from a felt want on the part of the public." Probably few will venture to affirm that any change in the character of the Universities, such as was expected by the Ferguson trustees, has yet taken place. The General Council of a Scottish university is practically a powerless body. Corporate institutions do not readily respond to public opinion. Hence outsiders "do good in occasionally passing an electric shock through the sluggish University Corporation."

In July, 1862, there appeared in the *Museum* a remarkable paper by "*An Edinburgh Graduate,*" on "Training Schools in Scotland," which attracted no little attention at the time. It set forth the anomalies of the system, its peculiar unsuitableness for Scotland, especially in its ignoring the universities, the relation between which and teachers had formerly been so intimate and so beneficial. From this paper, even after the lapse of twenty years, it is still pertinent to quote the following passage:

"The special or professional training [of teachers] might be provided by adding to the Faculties of Arts a chair of the Principles and Practice of Teaching, and connecting it with a model or practicing school outside the university walls. During two full sessions the student would give his attention to classics, mathematics, and the English language and literature (his familiarity with the ordinary subjects of instruction in an elementary school being secured by the bursary entrance examination), devoting the summer session of each year to attendance on the Chair of Education and a study of organization and methods in the model school."

The scheme thus formulated attracted the attention of Prof. Pillans, who, in his old age, was still seeking to realize the dream of his manhood. And so, in the last year of his life, a patriarch in education, fired by professional zeal, offering £5,000 for the cause which he had so much at heart, he went to London, and endeavored to persuade the authorities to aid him in founding a chair of education in the university of Edinburgh. But what a change! Instead of the ministers who had, in 1834, received him with "kindliness," he was met by Mr. Robert Lowe, who contemptuously declared that there was "*no science of education.*" Thus the project failed; and just as, under Mr. Lowe's direction, public education was reduced to dull and mechanical routine, so did his cold rebuff delay for a decade the smallest recognition of education as entitled to professional rank. Valuable years were lost in desperate struggles to show the hollowness of Mr. Lowe's scheme, and the necessity for higher aims in education, and the highest training in the educator.

In the *Dick Bequest Report* of 1865 occurs the following statement, so opposed to the views then current at Whitehall:

"It is only through a knowledge of psychology and ethics that the schoolmaster can render to himself an account of what he is doing, and can see to what point his labors are tending. These are the two pillars on which the whole fabric of education rests. I do not mean to say that it is necessary that the teacher should be a philosopher, but it is quite indispensable that he should philosophize. . . . If he does not admit this, he degrades himself from the position of an educated worker striving, by means of intellectual processes, to reach certain well-defined moral and intellectual results, to that of a mere retailer of the alphabet,

and of an inferior (because male) nurse, and converts what is a profession, in every sense in which that distinctive term is applicable, into a trade so unutterably petty and vexatious, that only men of mean natures would willingly adopt it."

In direct opposition, also, to Mr. Lowe's declaration that there was no science of education, we have the testimony of the highest educational authorities, as in the following passage from an address on *Teaching as a Profession*, delivered by Dr. (now Professor) Donaldson, at Stirling, in April, 1867, and printed in the *Museum* of June, 1867:

"There is a science of education, a science not merely in its rudiments, but worked out with considerable fullness; and those who have asserted the contrary seem to me to betray their ignorance of what has been done in this field, and their readiness to pronounce an opinion before they had investigated a subject."

He points out that the Arts course at the Scottish and English universities leaves graduates quite incapable as teachers. He says:

"I taught Greek in the Edinburgh University, and I taught Latin in the Stirling High School, and during the first three years of this my teaching career I was groping in the dark. I had plenty of impulse, and gave that to my pupils in abundance. But, looking back on these years, I now know that I needlessly put difficulties in the way of my pupils, that I was ignorant of the nature of their minds, and made mistakes in consequence. It was not until I had made a thorough study of psychology, as it can and ought to be applied to the minds of boys, that I saw clearly the right methods to pursue. . . . The teachers in the great schools of England are all highly educated men, and yet the report of the commissioners states that their teaching, taking it as a whole, has been a miserable failure. Why? Because most of them do not know how to teach. They employ methods that violate every law of psychology. They persist in practices which psychology pronounces injurious to the human mind. And you will find, in the answers of some of them, opinions in regard to teaching which it is perfectly marvelous that a sane man could entertain."

In 1866 Messrs. Greig and Harvey, the assistant Commissioners on Education, point out that the normal schools are all situated in university cities in Scotland, and go on to advocate complete university (including professional) training for some of our teachers, and combined normal and university training for the others. And in the Third Report of that Commission, 1868, there is shown in an appendix a plan for combining University with normal school training.

In 1869 there appeared in the *Museum* for March of that year a "Plea on Behalf of Professors of Education, in which it declares that there "is absolutely no provision for any one obtaining systematic instruction" in the science of education, and states "various reasons why that would be best given in connection with the universities."

The vigorous discussions caused by the Education Bills, which were at this period annually introduced into Parliament, did not wholly absorb the attention of schoolmasters. In an address by Dr. Barrack of Dollar, we find the following passage:

"Why should not the schoolmaster have a profession of his own? There is the medical profession, law, and divinity. Why should not the schoolmaster have a degree of his own, and elevate his work to the same platform as that of divinity, law, or physic?"

In the presidential addresses to the Institute constant reference is made to education as a subject worthy of university recognition. Thus, in 1870, Mr. M'Turk, F.R.G.S., after deploring the loss of the "golden

opportunity when the late Professor Pillans proposed to endow a Professorship of Paideutics," goes on to advocate courses of lectures on education delivered in succession by eminent educationalists in each of our universities. Acting teachers and students could, he thinks, attend them, and arrangements could be made "that university education and normal teaching go hand in hand, as the only real security for a race of cultivated men, at once accomplished scholars and skillful teachers—men of the traditional stamina and acquirements of the world-famed Scottish teacher, with all the superadded practical knowledge and skill which the best modern training can impart."

A memorial, from the Northern Counties Association of Teachers, was considered at the meeting of the Educational Institute, in September, 1873, and was supported in a stirring speech by Mr. Jolly, H.M. Inspector of Schools. The memorial drew attention to the fact that no professional training existed for teachers as a class, that normal schools were attended by a small part only of the whole body of teachers, and stated that the memorialists were "unanimously of opinion that professional training in the theory and practice of teaching should be provided in connection with our universities."

A committee of the Institute was appointed to report on the best steps to be taken to secure "The establishment of a Chair of Education in the Scottish universities, with its complementary training machinery."

Meantime Mr. Jolly, who was most enthusiastic in the cause, advocated it with great ability; and his writings did much to remove misconceptions, and to give the scheme definite shape. By articles in *The Fortnightly Review* and *The Schoolmaster*, by pamphlets, and by notices in his annual reports, he secured for it attention in the highest quarters. All interested in the question are advised to study two most able contributions by Mr. Jolly on "The Professional Training of Teachers," for which see *The Fortnightly Review* of September, 1874, and the *Transactions* of the Social Science Association, which met at Glasgow in the same year. Similar views were urged by Professor Hodgson at the Norwich meeting of the Social Science Congress, and by Mrs. Gray and others at the Belfast meeting of the British Association. The press declared in favor of the movement both in Edinburgh and Glasgow, particularly the *Scotsman*, *Courant*, *Daily Review*, and *Glasgow Herald*, the last-named then under the direction of Dr. (now Professor) Jack, a high authority in all educational affairs. Everywhere the educational atmosphere was rife with the cry of "Chair! Chair!" and a response was soon forthcoming.

In 1876 the Bell trustees intimated their intention to give £10,000 to aid in founding chairs of education in the universities of Edinburgh and St. Andrews. The plan was received with favor. Principal Shairp declared that, "in the endeavor to connect the training of teachers more closely with the universities we have the intelligence of the country on our side." In Aberdeen a committee on new chairs held that a chair of education was the one most urgently needed. The University of Glasgow made no sign. It is somewhat characteristic of this university to exhibit less eagerness than that of Edinburgh in securing chances of academic extension. The latter has now eighteen chairs in the Faculty of Arts,

the former only nine. Without committing oneself to the Edinburgh system, the warning of Dr. Loyn Playfair may be addressed to Glasgow:

"Unluckily, the universities allowed profession after profession to slip away from them, because they could not escape from their mediæval traditions. Nothing is more strange, for instance, than their abandonment of the teaching profession, which was of their own creation, while the older professions were rather the creators of the universities."

The Bell trustees, after formal promises of aid from the government, found that certain Scotch members of Parliament, who ought to have known better, had come under the evil influences of the system propagated by Mr. Lowe, had unfortunately imbibed his spirit, and become afflicted with the craze for mechanical results. These were not confined to one political party, or to one religious sect, but combining to resist any grant they rendered futile the attempt to secure provision for Edinburgh and St. Andrews, and indirectly they caused the two other universities to be left unprovided for. Though thus abandoned to their own resources, the trustees persevered with their scheme, which resulted in the happy selection, in 1876, as first occupants of the chairs, of two well-known educationalists, Professors Laurie and Meiklejohn.

The Educational Institute continued to keep the subject in view. In 1874 Dr. Macdonald (of the High School, Otago) gave, in his Presidential Address, lengthy advice as to the work of the chairs then contemplated. In the following year his successor, Professor Hodgson, laments the failure to secure a similar provision for the universities of Aberdeen and Glasgow, and then goes on to say:

"Quite apart from the training colleges, there is ample room for professorships of the theory, practice, and history of education. How many of our secondary teachers pass through no training college; and is acquaintance with the principles of education less needful for them than for primary teachers? . . . . The first step upward is practically to proclaim that professional culture, as distinguished from knowledge of the subjects to be taught, is needful for every teacher of every kind and of every grade." He quotes Sir J. Kay-Shuttleworth, who says, "A well-arranged system of training would at once stimulate professional *esprit de corps*, supply a basis of organization, and induce a large number of men to look upon teaching as the work of their lives."

Professor Hodgson thus concludes:

"The professorship is the essential nucleus of that which must ere long be instituted, a FACULTY OF EDUCATION, equal in dignity and completeness to that either of medicine or of law."

And at the Annual Congresses of the Educational Institute of Scotland (which include not teachers only, but all whose interest in education induces them to attend) the same opinions have been expressed and approved of again and again. At the very first of these Congresses, held in Glasgow in 1874, the whole question was admirably put before the meetings by Mr. Dalglish, M.A., of Edinburgh, and Mr. Glasgow of Alloway. At the Aberdeen Congress of 1876, Prof. Black, in advocating diploma in education to be given after university training, said:

"Nothing will tend more to rehabilitate our whole system of education, and restore it to its ancient lines, in so far as such restoration is desirable or possible, than the admission of a large number of teachers with such a qualification."

In the discussion which followed, it was remarked by another pro-

fessor that "there was no reason whatever except custom and conservatism for there being no university degree for teachers;" and an ex-president of the Institute (Dr. Macdonald) maintained that the platform for the teachers was the university platform, because that was the platform on which all the other professions were trained; and because this was most in harmony with our national traditions in education.

During 1876 and 1877 the late Universities' Commissioners collected an immense mass of evidence, examining, among other points, into the propriety of instituting new chairs. There was a remarkable agreement among most authorities on the question of chairs of education. It was maintained that for our higher schools the M.A. with honors should be demanded, for our better parish and village schools the M.A. pass might suffice, and that for inferior posts it was desirable to revive the old degree of B.A., or to institute a Literateship in Arts, to meet the case of many who could not take the full curriculum, and whose university qualification might nevertheless be recognized. But it was again and again urged upon the Commission that some attempt should be made to secure the power of communicating in school the knowledge which the teacher possessed, and to point out the application of those principles according to which the mind is developed, habit and character formed, and culture acquired. Instruction in method and in the history of education, as illustrative of both theory and practice, was also advocated.

Prof. Black of Aberdeen, in recommending the revival of the degree of B.A., or as the Commissioners prefer, a certificate in Arts, says:

"It would serve along with suitable instruction in methods of teaching as a basis for a teacher's diploma. . . . The new degree would be granted upon five subjects, on the same standard as the M.A. degree, but covering a less area. I may mention that this was the scheme practically agreed to by the four universities, two or three years ago, as the basis of a teacher's diploma, and that it was, I venture to think, within an ace—if I may use such an expression—of being accepted by the Education Department in London, had not ecclesiastical jealousies somewhat interfered. It is evidently a felt want all over the country, and the feeling has found frequent and varied expression." He thinks it "very desirable" that "we should have a chair of education [at Aberdeen]. In the meantime, if a teacher's curriculum and diploma be instituted, as I trust it will, in the form of a B.A. degree, or otherwise, we might make other arrangements for giving teachers a knowledge of method, but no plan of doing so would be so satisfactory as a professorship of Education."

These are the words of one who had for years, as an inspector of schools, unequaled opportunities of observing Aberdeen graduates at work, in elementary and superior primary schools, in the Dick Bequest counties, so peculiarly the home of graduate teachers.

Prof. Geddes thinks "that it is with teachers as it is with poets, they are born, and can hardly be made." Yet he allows that "knowledge of the history and movements of education . . . may develop an aptitude which is already inborn." And he says, "There has been a movement towards what is called a teacher's degree, with a certain flexible course for a biennial curriculum. The scheme for a teacher's degree or diploma, after a two years' curriculum, seems to me to fit in well with this scheme of a minor degree."

Prof. Calderwood thinks it of great importance to "provide for an increased number of teachers coming to the university." He is inclined to have a special diploma for teachers after two years' attendance, or another degree for teachers of primary schools; and there might be included, to a certain extent, the assistants in secondary schools, if the diploma included classics, which, I should think, it very commonly would do. I think that at present we want very greatly to encourage study at the university on the part of those who are preparing to be teachers in primary schools, our sole hope of success in general education being to raise the standard of culture and attainment of the teachers.

In his Presidential Address, 1879, Mr. Duncan of Inchture advocated the establishment of an Educational Faculty. In the same year the Alford Local Association forwarded an overture in favor of "professional degrees in education for teachers." It is remarkable that this overture should come from an association, the members of which are *alumni*, and three-fourths of them graduates in Arts of the University of Aberdeen. The possession of the coveted degree of M.A. did not reconcile these teachers to the relation of the universities to their profession.

At the Stirling Congress of 1881, Principal David Ross, of the Glasgow Training College, said:

"A university should be many-sided, and if it has room for medical men as such, for engineers as such, for lawyers as such, would it be degraded, or would it depart from the function of a university, if it were to provide for teachers as such? Until this end be realized, the words of Dr. Playfair will still be true, 'It is strange that the very art, which has for its professed object to lay the foundations of every profession, has for itself no recognition as a profession in this country.' In former times, as I have shown, it was not so. Dr. Playfair, however, regards the time as near when 'the universities will doubtless revert to their ancient practice of giving special degrees for teaching.' Educational faculties cannot be difficult to organize in universities which contain educationalists of the stamp of Professors Geddes and Bain, Meiklejohn and Crombie, Laurie and Calderwood, Ramsay and Jack."

At the Aberdeen Congress, in January, Mr. Moir, Rector of the Aberdeen Grammar School, said;

"One change, I am sure, you will all agree is desirable, and that is that there should be in our Arts' Faculties a sub-faculty of education and a teacher's degree. With a system of options, and the institution of Chairs of Paideutics in all our universities, and with our normal schools affiliated to the universities, I can imagine a state of matters when our future teachers, both elementary and secondary, both male and female, could all get a university training. Then, corresponding to clinical education in medicine, there would require to be certain practicing schools open to students intending to be teachers. . . . Teachers have a perfect right to assert their claims to be enrolled amongst the professions, and I am sure the great mass of the Scotch people would hail with pleasure their recognition in that capacity. We are the coming power in the country. The church and the press must give us a place beside them as the educators of the people, as the producers of good citizens, and the preventers of crime and immorality."

At the same Congress an Aberdeen professor declared that a "teacher's degree would be an admirable thing." He had been in favor of a professor of education in each of our universities. Such a position should, he thought, be highly esteemed, for the "highest of all functions was to be a teacher of teachers."

PROFESSIONAL TRAINING FOR HIGH SCHOOL TEACHERS.

European Experience.

PRUSSIAN SYSTEM.

SPECIAL PREPARATION — a pre-requisite for teaching is, both in theory and practice, a cardinal feature in every department of public instruction in Germany. In Secondary Schools for higher studies, whether humanistic or realistic, as well as in primary and elementary schools for the people, the candidate for any position of responsibility as teacher is required to give evidence not only of knowing well every thing which he will be required to teach, but to give evidence of his having mastered related subjects, and studied education as a science and art; and to have done this, under the guidance of eminent preceptors, and with opportunities both of school and class observation and experience.

In Prussia the Regulations respecting the professional training for secondary school teachers have been elaborated by eminent schoolmen; and in connection with the regulations of examinations, trial-year, and provincial and voluntary conferences, interchange of printed catalogues with programmes and disquisitions of head masters, have become an accepted system, and the model for other European States. We give below, detached from its connection, a brief account of this part of the system of public instruction in Prussia, and shall follow it with a similar treatment of the French method or Superior Normal School.

Prior to this century, there were no special arrangements at universities for the education of teachers for secondary-schools, the first being the philological seminaries, the oldest of which is at the University of Halle. By order of the Elector in 1695 and 1697, a part of the revenues of the convent Hillersleben was used for the benefit of some students of other faculties than that of theology, who would devote themselves to the study of "*humanoria et elegantiorem literaturam*," and for those who intended to prepare themselves for teachership at secondary-schools, under the special supervision of Prof. Cellarius, who read every day a free lecture for them, until he died in 1707, when this arrangement ended.

A purely philological seminary was founded in 1787, by the influence of Fr. A. Wolf, which was the first to educate for the profession of teacher separate from theology, and in so far created an epoch in pedagogy. This seminary had twelve regular members, who had already attended a university one year, and were permitted to remain in the seminary for two years only. The exercises of the seminarists, in which a great many of the students of other faculties took part, consisted in interpretation of ancient authors, discussions partly on theses, partly on

compositions of the seminarists, and, for a time also, in the practice of teaching in the upper class of the Latin school of the orphan house at Halle. When this university was closed in 1806, Wolf went to Berlin; and on its reopening in 1808, Chr. Gottfr. Schuck obtained the directorship of the seminary, and in 1816 was associated with Seidler. After the new regulations of 1817, the object of "training skillful teachers for gymnasiums" was consistently followed up in all later regulations, and by the directors following, Mor. H. Ed. Meier and Bernardy, and exercises for acquiring a genuine style in Latin were particularly fostered. The separation into two divisions, which had been made in 1846 from personal motives, was annulled in 1857, when Bergh entered, after Meier's death.

The second seminary was founded by Professor Erfurt in Königsberg (1810.) The Department of Public Instruction agreed to his proposition for an association, under the name of a seminary, of young men who should, however, on account of want of sufficient preparation, be considered as first students only, from whom afterwards the regular members of the seminary might be selected. Schleiermacher, in voting on the instructions for this seminary, said very justly and well adapted for all times: "The first object is only to excite a love for the study of philology, and after this is awakened and formed, when an individual inclination is developed, free play must be given to it without any hesitation; but in every way we must prevent young men from limiting themselves to a narrower sphere and from finding their especial vocation therein." The department recommended exercises in writing and speaking of Latin and Greek; the latter M. Erfurdt desired to postpone at the beginning, but with the annual report of 1812, a "*disputatio de criticæ artis difficultatibus*" in the Greek language could be presented, which the authorities in Berlin censured only for accents omitted, After M. Erfurdt, the directors of this seminary were Wald, Gotthold, Lobeck, Lehrs.

In 1812, Bockh became founder and director of a similar institute in Berlin, who, with Buttmann, Lachmann, Martin Hertz, and Haupt, have presided over it till now.

The philological seminary at Greifswald, from a philological association, became (1822) a public institution, at first conducted by Henry Meier alone, assisted by Schomann, who subsequently became director; assisted successively by Martin Hertz, Urlichs, and Ufener.

The seminary at Breslau was established in 1812; the two first directors were Gottl. Schneider and Heindorf, who were followed by Fr. Passow, Chr. Schneider, Ritschl, Ambrosch, Haase, the latter since 1856 in connection with Rossbach.

The philological seminary at Bonn was founded in 1819. The directors were Nake and Heinrich, under whom the attendance increased so considerably, that in 1826 it counted ten regular members, twenty-seven extraordinary, and forty-five visiting members. Welcker, who, after the death of Heinrich, became co-director, fostered the study of ancient art

in connection with that of ancient literature, but the interest among the students abated so much, that in 1841 there were only eight regular, ten extraordinary, and sixteen visiting members. After Ritschl was called to the position of Nake in 1839, the interest gradually increased again, so that in 1861 the number of members was eighty, and in 1864, eighty-eight. Eighteen years after the resignation of Welcker, in 1861, O. Jahn was appointed second director. From this seminary a great many excellent scholars have proceeded, who had creditably begun their career at universities and gymnasiums, and it was a matter of universal regret that the difficulties in the year 1865, should have induced so distinguished a professor as Ritschl to leave the service of the Prussian State.

In 1824, a philological and pedagogic seminary was connected with the theological and philosophical faculty at Münster, for the purpose of training candidates for efficient teachers at gymnasiums; its directors were Nadermann, Esser, Grauert, and at present, Deycks and Winieroski.

All exercises in these seminaries were arranged after the course at the seminary of Halle; for regular members, subsidies of forty thalers per year generally, with participation in the studies gratis, are allowed.

The first proposition for the establishment of a seminary for history, for the purpose of giving to a number of students a thorough education in history and enable them to take charge of instruction in this department was made in 1824 by Professor Menzel of Breslau; but the institute was not erected till 1843, when premiums of two hundred thalers were granted. Since 1852, Professor Ropell presided over it, assisted from 1863 by Professor Junkerman, a Catholic, so that a division of instruction according to religious confessions was introduced.

In Königsberg, as early as 1832, a like seminary, with a grant of two hundred thalers, had been established, the first director of which, Prof. Dr. Schubert, still presides; and one at Griefswald (1863) by Prof. Dr. A. Schafer, with yearly premiums of fifty thalers. The seminary founded at Bonn in 1863, with premium of three hundred thalers, is divided into two separate branches, independent of each other, according to its twofold object: 1, to introduce researches in history; 2, to prepare future teachers of history for gymnasiums. The direction, in order to provide for ecclesiastical preferences, has been given to two professors, Von Sybel, Protestant, and Kampfschulte, Catholic.

Beyond these public institutions, the lectures on history of distinguished professors at the universities of Berlin and Halle, though at first instituted for scientific objects only, have aided very much in training eminent teachers of history for higher schools, particularly those by Leopold von Ranke, and more recently by Droysen, by whom a good number of the best teachers in this branch have been educated.

The first seminary for mathematics and natural philosophy, at Königsberg, adopted, in 1834, preliminary statutes, and obtained as directors, Professors Neuman and Jacobi; and in 1839, by royal order, its subsidy was increased from one hundred and fifty to three hundred and fifty tha-

lers. Since 1843, Prof. Richelot took part in its instruction. At Halle, a seminary for mathematics and natural philosophy was begun in 1838, through the energy of Prof. Kæmtz and Prof. Schncke, called thither from Königsberg. Through the influence of Prof. Schweigger, it was, in 1840, extended to all the natural sciences, and consists at present of seven divisions with eight professors. The seminary for mathematics at Berlin was founded in 1861; admittance into it follows upon an oral examination by the directors, and a written trial-composition. The directors are Kummer and Weierstrass; its subsidy, four hundred thalers.

In order to supply teachers of natural history for secondary-schools, and to increase generally the study of the natural sciences, the "seminary for natural sciences" at Bonn was founded in 1825 for fifteen to twenty regular members; its director was Necs. von Esenbeck, and each of the four divisions received a sub-director; afterwards the directorship changed according to election by the members. In 1830, the department directed that a testimonial of qualification should be given to the seminarists upon their leaving, which should relieve them of the examination by the commissions. This regulation was, however, changed in 1845, to giving such a certificate on the basis of an examination. For the furtherance of this institute, the department, in 1831, instructed the provincial collegiums of the eastern provinces to recommend attendance at this seminary to such students, leaving the gymnasiums, who had shown special talents for the study of natural science.

B. Pedagogic Seminaries.—It was of great importance to give to young men who had acquired good knowledge at the universities after they had passed their examination, an opportunity practically to learn the art of teaching. Before the time of Fr. Gedike, the preparation of teachers for secondary-schools was left to chance; but this eminent educator, principally through his own influence, received, Oct. 9th, 1787, the first charge to open a "royal institution of teachers for learned schools," which obtained its constitution under the name of a seminary, Nov. 18, 1788. The first five students received a stipend of one hundred and fifty thalers each, and the seminary was connected with the Frederic Werder gymnasium at Berlin, then under the directorship of Gedike. Its members were considered regular teachers of the gymnasium, and each was charged with ten lessons per week in one of its classes, and moreover they should be ready to take the place of other teachers when the director required them, to make the corrections of written lessons, to prepare testimonials for scholars, and for other practical services. They should be present as visitors during the instructions given by the director or by other teachers, or by some one from among themselves, should associate much with one another in free exchange of observations and opinions, and be under the superintendence of the director and of three teachers. That they might have practice in pedagogic moral treatment of single students, one who needed special treatment was from time to time placed under their care. For their further theoretical education,

they had to prepare a composition on some subject of pedagogy suggested by their own experience, to be submitted to the director, and read and discussed in a pedagogic society established by them. Moreover, the members met once every month in a philological society, over which the director presided. A collection of books, expressly for the members, was procured, for the increase of which, forty thalers per year were set apart. With Gedike, the seminary in 1793 passed over to the gymnasium at the Gray Convent in Berlin, and under Bellermann I. (since 1804,) one member was ceded to the Fred. Werder gymnasium, after most of the seminarists had become in fact assistant teachers. In 1812, the eight members were alternately distributed among the four German gymnasiums, and the directorship, which according to the new instructions of Aug. 26th, 1812, was to be entirely independent of the directors of gymnasiums at Berlin, passed at first over to Solger, professor of the university, who was also a member of the scientific deputation of Berlin, and after his death in 1819, to Prof. Bockh, who was at its head in 1866. Since 1812, the practical pedagogic training of the members has in reality devolved solely on the successive directors of the gymnasiums. The increase in the demand for teachers after 1815 made the execution of the regulations for instruction impracticable; the seminarists, who were permitted to remain four years only at the seminary, if they did not obtain sooner a position as regular teachers, were mostly engaged as assistant teachers at the same or another gymnasium, sometimes at several, and the six lessons per week laid down for them, especially on account of the large demand for teachers after 1848, were often considerably increased; also the rule, to give their instruction in presence of a regular teacher of the gymnasium, and to fill but two lessons in the lower classes, could not be carried out. A decree of the department of Dec. 13th, 1863, made an end to overtasking seminarists with hours of teaching, as contrary to law and to the regular purpose of the seminary; as a maximum, twelve lessons were allowed, for which, however, if not regular lessons of practice for the seminarists, but taken for a time from the regular teachers of the school, they should be properly remunerated. By this, the situation of the seminarists has been improved.

A second pedagogic seminary was established (1804) in Stettin, "for the education of teachers of learned, middle-class, and inferior burgher-schools of the whole of Pomerania," by the aid of the property of the former "St. Mary's Home;" but soon the seminary was limited to eight candidates for higher teachership, who at the same time were assistant teachers of the gymnasium. Professor G. W. Bartholdy was its director up to 1815; since then the directors of the gymnasium have also presided over the seminary, by which, also, in consequence of the instructions made last, July 3d, 1844, the number of members of this institute decreased to four, and a similar arrangement to the orignal one of the Berlin seminary was effected, which is certainly more practical.

The seminary of Breslau, in the main arranged after the same prin-

ciples, was established in 1813, and stands since 1858, every two years alternately, under the directorship of the Protestant and Catholic provincial school-board. Upon request of the director of the seminary, the commission for examination gives the lessons for the seminarists, and has them reviewed by their members.

The pedagogic seminary at Halle has gradually formed itself out of the theological seminary connected with that university; but has only since 1829 become a separate institute, for it was placed under the supervision of the commission of examinations, and received a director of its own, who must be a practical schoolman, and always professor of the faculty for theology or philosophy. Thus the seminary, as a theologic pedagogium, remained a special division of the seminary belonging to the faculty of theology of the University of Halle-Wittenberg, and according to the new regulation of 1835, the direction should be given to a regular or extraordinary professor of theology, which was again confirmed by rescript of Feb. 18th, 1856. There is a considerable distinction between this seminary and others in this, that its twelve members are divided into a first and second class, and principally students are admitted, who have been one and a half years at the university; qualified candidates of teachership, with good testimonials, can also find admittance. The seminarists are obliged regularly to attend the course of pedagogic lectures of the director, and to present one composition of a pedagogic character every semester. Practical exercises consist principally in teaching lessons, in a branch previously selected, to scholars whom the director collects for this purpose in a class-room, before auditors, and after their withdrawal, a criticism on the teaching by the other members and finally by the director, takes place. Further to acquire self-reliance, the seminarists give lessons in one of the classes of the Francké Institute. The period of membership has been fixed for students at two years, for candidates of teachership at one year; the stipends for members (first class, fifty thalers, second class, thirty thalers) are less than at other seminaries. The entire arrangement approaches that of seminaries for public school teachers; yet at the present time the condition of the students has again found more liberal consideration.

The province of Saxony has moreover a very important institute for the education of teachers, in the "Convict," for six candidates of theology, established in 1856 with the Pedagogium of the Convent of U. L. F. at Magdeburg; the candidates admitted in it must have acquired the qualification *pro licentia concionandi*, with the predicate at least of "good," and must intend to devote themselves to teaching at secondary-schools for a number of years or for life. The object of the "Convict" is, by a scientific and practical training to educate teachers of religion for high-schools, who are able to instruct in other branches of science as regular members of the board of teachers.

C. The pedagogic trial-year.—The arrangements for the education of teachers for higher schools soon proved insufficient for the existing de-

mand. This demand for graduated teachers for gymnasiums, towards the middle of the third decade of our century, became so large, that every candidate for higher teachership, immediately after passing the examination, sometimes on the ground of his testimonial only, received a regular appointment in the province, even as class-professors. At this time the superior officers of the Department of Instruction had remarked that one single trial-lesson (as prescribed by the regulations) was not sufficient to enable them to obtain such a knowledge of the practical usefulness and talent for teaching of a candidate, as was desirable and necessary to a just estimation of those who applied for the position of teacher. For this reason, the Department, Sept. 24th, 1826, caused the introduction of a pedagogic trial-year, according to which, all candidates, qualified by attainments, should hereafter, for at least one year, practically engage in teaching at a secondary school, and thus prove their fitness, before they could be regularly commissioned as teachers of science. The choice of the school should be left to the candidate, but in no school more than two at a time should be admitted, and no candidate be charged with more than eight lessons per week, and in extraordinary cases, to fill a temporary vacancy, at the highest with six lessons more; these lessons were generally given without any remuneration. The selection of classes, in which the candidates should give their lessons for six months or for the year, was reserved to the directors, and these, as well as the class professors, should frequently attend the instructions by the candidates, and amicably discuss their manner of teaching with them. In order to acquaint themselves with the organism of the entire school, and to gain a view of the art of teaching of experienced teachers, the candidates were expected, during the first months of their trial-year, to visit the different classes during those hours of the day when they themselves were not engaged with teaching, and that they might practice the art of pedagogic discipline, some rude, idle, or ill behaved scholars of the classes in which they were to teach, should from time to time be placed under their special supervision. In all other respects the candidates should be considered regular teachers, and at the expiration of the trial-year should receive a testimonial on the skill in teaching they had acquired, and on their practical usefulness, signed by the director and the class-professors. Since 1832, the candidates receive a testimonial as to the trial-year only, which, since 1844, is signed by the director alone; a detailed certificate is sent to the Department of Education, and since 1858 to the school-collegium of the province.

This arrangement, which coincided with the period when higher schools were amply provided with teachers, gave a desirable support to qualified candidates, and at the same time the opportunity for practice in their profession, but to directors it gave an additional duty, and to the schools a burden often injurious. The directors, already constantly engaged, with few exceptions did not trouble themselves much about these passing pedagogues, and the class-professors not at all; thus the

trial-year was beneficial only as a process of refining by which talented teachers were separated from incapable ones.

Minister von Eichhorn issued, April 3d, 1842, a new instruction on the trial-year, according to which "the candidate should at first, by visiting classes, conversing with directors, class-professors and other teachers, gain a view of the organization of the school; 2, for a long time visit those classes in which he is to teach, and make himself familiar with the manner of teaching of him whose place he is to take, and with the progress of the pupils; 3, in the selection of subjects for teaching, regard must be had chiefly to his testimonial; 4, he should not be employed all the year in the same class, but an opportunity must be given him to try his ability in other and higher classes, even if only in shorter lessons; 5, the teachers, represented by the candidate, must consider themselves all along as the proper teachers of the subject or the class, and in the commencement be present in all the lessons given by the candidate, and at the end of a lesson make suitable suggestions to him; and as soon as he can be intrusted with the sole care of the class, attend his lessons at least once a week."

Wherever this arrangement was executed with vigilance, it operated most favorably, and while under the previous rules part of the candidates were lost to the profession, by these latter every one, with few exceptions, became a well-experienced schoolman. The scholars were not given over any longer to unsafe experiments of new comers, and the young teacher gradually acquired the necessary authority, under the patronage of his guide, and the confidence and method, so important to independent teaching. A great number of teachers, some of whom are now directors, have thus qualified themselves for the profession. The superabundance of candidates for higher teachership until 1848, rendered the execution of this measure easy, as each candidate estimated it a special favor to be permitted to begin his trial-year directly after the examination, and proved grateful for the permission to teach longer without any remuneration until regularly commissioned. For foreign candidates, it was rendered very difficult to be employed at secondary-schools; the circular of May 28th, 1851, made the examination and trial-year depending upon the consent of the Department of Instruction, and circular of January 27th, 1852, prescribed that after examination and trial-year, none should be engaged at secondary-schools except by permission of the department. But after this time a great change took place in the relations of teachers in Prussia. In many places great zeal was manifested for establishing and extending schools; many teachers resigned on account of age or because they had committed themselves in politics; the favorable prospects for young men in industrial pursuits took away many disciples from the profession of teacher. Thus it happened that the candidates for teachership, not long before in abundance, were in a few years all engaged; so that not only examined candidates were employed as regular teachers, with salary and a full number of lessons, but non-

examined also, under the promise, it is true, to pass their examination within a year, which was however not exacted on account of the want of teachers. This want was in part remedied by facilitating the employment of foreign candidates; and in consequence of the cabinet order of Jan. 27th, 1862, a great many from the North-German States filled vacant positions, so that the employment of non-examined candidates was rarely tolerated, while that of candidates on trial was greatly favored, it being ruled by rescript of Feb. 14th, that they should not teach any longer beyond the lessons for their practice, without receiving compensation, but should have a competent salary, and that all regulations with regard to their exercises in teaching, under supervision and information, should be strictly adhered to.

The trial-year may be held at gymnasiums and real-schools, but only exceptionally at progymnasiums and secondary burgher-schools. The members of seminaries for high-schools are dispensed from it. In fixing the amount for pension, it is not counted as a year of service.

Assistance for travel to foreign countries is only given by the French gymnasium of Berlin, which has two stipends for the education of candidates in the French language.

V. PLAN OF INSTRUCTIONS.

The plan of instructions of Prussian gymnasiums, as elsewhere, has, in the course of time, been subject to many modifications, and we can here only enter nearer upon that by which a uniform order of instruction has gradually been effected.

The requirement for maturity-examination necessarily prepared the way to uniformity in the plan of instructions preparing for it. The Department for Public Instruction concluded, in 1810 at first, to introduce a general plan of instruction, which the Catholic schools should also adopt, and by gradually executing this plan, a ministerial rescript of Nov. 12th, 1812, prescribed that all classical schools which possessed the privilege of qualifying for the university, should adopt the name of gymnasium. Prof. Süvern was intrusted with arranging a general plan of instruction; this plan, submitted to Fr. A. Wolf for his opinion, was modified at different times, then fixed upon to be, in its main points, a guide in the administration of schools, but never published or brought into use generally. The order of instruction of the different gymnasiums, from the individuality of these schools and their directors, maintained great variety for a much longer period, and it was thought a special proof of skill of the directors, in which manner the plan of instruction was laid out by them, wherein they had to give to local circumstances, to the demands of the times, to the need of the institute, to the capacity of the powers for teaching, that consideration which alone, with a just and sensible direction, can be beneficial to schools.

Great credit is due to Bernhardi, the director of the Frederic Werder gymnasium of Berlin, by the publication, in 1812, of the plan of instruc-

V. PROFESSIONAL TRAINING OF TEACHERS AND PROFESSORS.

(1.) Historical Notice. (2.) Results to the Schools and the Profession. (3.) Foreign Estimate.

THE SUPERIOR NORMAL SCHOOL at Paris, so designated in 1845, to distinguish it from provincial institutions of the same class, was established in pursuance of the following provisions in the Act creating the Imperial University, March 17, 1808:

"*Art.* 110. There shall be established, at Paris, a Normal Boarding School, prepared to receive at least three hundred young men, who shall be educated in the art of teaching letters and science.

111. The inspectors of the academy shall select, each year, from the lyceums, after due examination and competition, a certain number of pupils, of seventeen years of age or over, whose good conduct and progress have been most marked, and who shall have shown aptitude for governing and instructing.

112. Those who present themselves for examination shall be authorized by their father or guardian to pursue the university course. They shall be received into the normal school only on engaging to continue in the profession of teaching for at least ten years.

113. These candidates shall pursue their studies at the College of France, or the Polytechnic School, or the Museum of Natural History, according as they intend to teach letters, or the different sciences.

114. Besides their regular lessons, there shall be tutors, chosen from the older and more talented pupils, under whose direction they shall review the subjects taught in the special schools before-mentioned, and have laboratory practice in natural philosophy or chemistry.

115. The pupils shall not remain at the normal boarding school more than two years. They shall then be supported at the expense of the university, and be bound out to their profession.

116. The normal school shall be under the supervision of one of the counselors for life, who shall reside at the institution, and have under him a director of studies.

117. The number of candidates for the normal school shall be regulated by the condition and needs of the colleges and lyceums.

118. The candidates, during their course of two years, or at the close of it, must take their degrees at Paris, in the department of letters, or in that of science. They will then be called upon, in regular order, to fill vacant places in the academies, as they may occur."

The above organization of the normal school was completed by the special order of March 30, 1810, and the corps of officers consisted of the counselor, or head of the school, the director of studies, the chaplain, masters, assistant teachers, and steward.

The first member of the council, who was called to preside over the school, was Bernard Guéroult, who afterwards became eminent as professor of rhetoric, at the College of Harcourt.

In 1810, the school counted only thirty-seven students, and the annual expense for each student was 1,000 francs. In 1812, the number reached seventy-seven, and in that year Napoleon issued an order for the erection of a grand building for the school, to be located on the left bank of the Seine, but the order was never carried out. In 1815, under the restoration, the school was more perfectly organized, and the course extended to three years. The third year was devoted to the study of special methods of teaching; such, for example, as were set forth by Jouvency, Rollin, and Fleury. Lecturers on special subjects, and equal in rank to the first professors in the imperial colleges, or lyceums, were added to the faculty, and the standard for position of tutor was advanced.

In the ordinance of January 3, 1821, the normal school appears in the list of institutions to be established in the building of the Sorbonne. But even then the school was losing favor with the new government, and its very existence threatened, under the implication of fomenting a spirit of insubordination and ambitious pretensions. The intentions of the government were soon clearly intimated in the report of the Minister of the Interior, M. de Corbiére, in which he recommended the formation of schools, more or less normal in character, (*écoles normales partielles*,) near the royal colleges, both in Paris and in the departments. "In these schools," M. de Corbiére says, "a small number of select pupils shall be prepared from childhood, in those studies and habits which belong to the *grave et serieuse* profession, to which they are destined. Candidates so trained, will not disdain subordinate duties, and thus there will prevail throughout the whole body of teachers the spirit of order and conservatism." Attacked by a powerful party, the fate of the normal school was sealed, and on the 6th of September, 1822, it was suppressed.

The new semi-normal schools were in no degree successful. It became evident that neither unity nor improvement in the educational system of the country could be attained, if the vocation were abandoned to the individuals engaged in it, or left to the mercy of various and contradictory influences. By an ordinance of March 9, 1826, they were materially changed, and called preparatory schools; their number was reduced, and the candidates required to pursue a thorough classical course. In September of the same year, a preparatory school of letters and science was annexed to the College of Louis-le-Grand. In 1829, the pupils of this school organized what might be called a *pedagogia practicum*, under the direction of experienced masters, and under the patronage of a commission composed of the general inspectors and the academy inspectors of the university. With a different title, the old normal school was thus re-established, and one of the first acts of the new government, in 1830, was to give to this school the old name. On the same day it placed over it, as its head, one of the most esteemed scholars of France, M. Cousin, who, fifteen years before, had been one of its pupils. The impulse imparted to the institution by that distinguished teacher, created a wonderful activity in all departments. The course was extended to three years, the plan of studies

was revised, and the discipline made strict. Still greater changes were made, by the establishment of annual competitive examinations for the admission of students, and a division of the scholarships into whole and half-scholarships, the former reserved for the students of highest grade. The school became famous, and was regarded, by the enemies as well as the friends of the university, as the best of its class ever established. The government ordered the erection of a building for its exclusive use, as had been the wish and intention of Napoleon in 1812. The building was located near the Museum of Natural History and the Library of St. Geneviève. In October, 1846, the normal school took possession, the pupils then numbering one hundred, which was increased the following year to one hundred and twenty. The course of instruction included, in the division of letters, Greek, Latin, and French literature, the history of literature, general history, philosophy, and grammar; in the scientific division, differential and integral calculus, geometry, higher algebra, mechanics, astronomy, physics, chemistry, natural history, comparative anatomy, and physiology; also for the students of both divisions, a course in pedagogy, and in the German and English languages. Each year the students who graduated were to be distributed among the colleges of Paris, and drilled for several weeks under the direction of a professor.

As it appeared no less important to provide suitable professors and tutors for the communal or parish colleges,* and as it was a common reproach brought against the university, if not rather a merit, that *instruction* was sacrificed to *education*, an ordinance, of December 6, 1845, directed the organization of secondary normal schools, of lower rank, to be established in those towns where the communal colleges were situated. The great school at Paris received, for distinction, the title of "Superior Normal School."

In 1848, in accordance with the spirit of the revolution of February, the normal school adopted the plan, or principle, of free instruction, a principle which had been discarded in 1833. The new government revived this policy "in the name of republican equality, and for the interests of education, and for the good of the poorer classes." This is the language of the Committee on Public Instruction:

"The privilege of gratuitous instruction in the normal schools is justified by considerations which spring from the very self-sacrificing devotion marking the opening career of the students destined, most of them, to the position of an ordinary teacher. The vocation demands an ardent zeal,

* The French system of public instruction consists of three divisions: Superior, Secondary and Primary. The University, with its fifty-four faculties, constituting the superior; the Lyceums, or as sometimes called, the Imperial or Royal Colleges, and the Communal Colleges, forming the secondary; and the schools of different grades, together with the asylums, forming the primary. The colleges correspond in many respects to our own colleges, but the lyceums are of a higher grade than the communal colleges. The latter are maintained by the towns in which they are situated, and in their early history were called *secondary schools*, in distinction from the lyceums. Both prepare the student for the baccalaureate degree. There are now in operation in France, 77 lyceums, with 34,442 pupils, and 251 communal colleges, with 33,000 pupils.

an abnegation of talent which resigns itself to labor without fame, and a stubborn toil which undermines the strongest constitutions. Moreover, for this mission, or priestly office of instructor, as it may well be called, the candidates are recruited almost always from the poor. It is therefore necessary that an absolute rule be established, that talent in no case shall be thrust back, or poverty be an obstacle."

Between the years 1849 and 1853, the number of students decreased, the appropriation was reduced from 237,600 to 178,610 francs, and great changes were introduced. The first reform, and perhaps the most useful, affected the regulations for admission. The minimum age of applicants was advanced one year, from seventeen to eighteen, and the examination made more rigorous, taking into consideration, not only attainments and ability, but the antecedents, character, and habits, in fact, all those qualifications which a parent would value in choosing a preceptor for his children. These excellent modifications, which still remain in full force, perfected in an essential respect, the old organization, without changing the constitution of the school. In 1852, under the ministry of M. Fortoul, reforms of a different character were adopted, affecting the course of studies and the rules of promotion.

Previous to these changes, the new pupils, having taken the degree of Bachelor of Letters, or of science, at the lyceum, or commercial college, devoted the first year to a review of the subjects they had already studied. At the end of the first year, those in the section of letters, who were pronounced fitted for the degree of licentiate, were allowed to present themselves for examination, and the best students were usually successful. During the second year the studies were carried forward as far as their variety would permit, but in the section of letters the instruction was materially changed, and had for its leading object, not the technical and elementary treatment, but the historical development of philosophy, and of Greek, Latin, and French literature. Before entering the third year, the students were bound, under pain of being dismissed from the school, to be prepared to take the licentiate degree; except that those in the section of science, being obliged to take a double degree, one of physical science and the other of mathematics, only the former was required at the end of the second year.

The third and last year was given to special studies, according to the taste and aptitude of the student, the preparation having for its goal the high rank or title of fellow, (*agrégé*,)* from which class the professors and assistant professors in the lyceum are chosen. Graduation at the normal school did not insure this title, but gave the pupil the right to present himself for examination as a candidate.†

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*In the original organization of the University in 1808, the rank of *fellow* was made the *fifteenth* among its fuuctionaries, and superior to the principals and professors in the communal colleges.

† These test or competitive examinations for the rank of fellow, (*les concours de l'agregation des lyceès*,) were instituted about the middle of the last century, and being the gateways to the higher professional positions, they hold a prominent place in the history and the organization of the French system of education.

The following modification of 1852, and one most unwillingly received by the members of the school, was the postponing for three years the right to appear as candidates for the above honor, and in connection with this grave measure, the licentiate degree was fixed as the intention and goal of the course, and even the section of letters was not allowed an examination for this degree before the close of the second year, whereas under the former regulations, many attained that honor in the first year. The object of the reforms of 1852, being to raise the standard of scholarship and of pedagogic skill in the corps of professors, the members of the normal school, who at the end of the course had passed successfully all the examinations, were appointed to certain subordinate teachers' duties in the lyceums, in which the three years, intervening before the fellowship could be reached, were to be spent.

The decree of 1852, included also changes in the curriculum. The school was declared to be "essentially literary and scientific" in character; philosophy was to be taught as a method of analysis, or investigation into the operations of the human mind in letters and sciences. In the section of letters, the first year's course, though being, as before, a revision of the college or lyceum studies, was enlarged, and consisted of the following sub-courses:

1. Greek language and literature, including grammar and prosody, with translations from Greek into French, and French into Greek, and a study of the Greek classics in illustration of the historical development of the language.
2. A course in the Latin language and literature after the same plan.
3. French language and literature, embracing a scientific analysis of model works, viz. those of Malherbe in the department of poetry, and of Descartes in prose; also compositions, narratives, letters, discourses, analyses, and dissertations.
4. Ancient history, and Greek and Roman archeology.
5. Philosophy, more especially the study of the human understanding and method.
6. Modern languages.

With the exception of the course on the Latin language, the instruction of the second year was similar to that of the first, but more historic in character. In sketching the principal schools of philosophy, the professor was required to illustrate the harmony among great minds of all ages in regard to those truths which affect the moral government and destiny of man. The study of ancient history was set aside for that of the middle ages and modern history, and the course of Latin oratory or poetry, and that of Greek literature were to be continued.

The course of the third year like those of the preceding, included Greek, Latin, and French language and literature, French history, philosophy, and modern languages, but the number of lessons was reduced, and the studies conducted with more definite reference to the students' plans for the future. The general rules or guides for this year were:

1. To review grammatical subjects with the aid of general and comparative grammar.

2. To develop those subjects in the department of literature which had not been thoroughly treated before.

3. To complete the course of history and philosophy.

4. To perfect the students in the classical branches, also in composition, style, and oral expression.

5. Above all, to familiarize them with the principles of scientific criticism, and the practice of rational methods.

In the section of science, the two first years were devoted to such studies as prepared the student for the licentiate degree in mathematics, and the same degree in physical sciences. For the former degree there were two examinations; one in the differential and integral calculus, at the end of the first year, and another in mechanics, at the end of the second year. For the latter degree, an examination in chemistry at end of first year, in physics at end of second year. These four examinations were conducted before the faculty of science in Paris. The unsuccessful candidates were not admitted to the course of the third year, and were obliged to quit the school. In the third year the studies were made special and limited, to accord with the department selected by the student for his career as a professor.

Independently of the regular examinations for degrees, the students appeared each year before a commission of the general inspectors of the university to be questioned by them. In the third year, the pupils were required, at these examinations, to question each other. Written compositions and lectures were also required. The commission then prepared a list of those students whom it considered as prepared to continue at the school, or, if graduates, to be employed in the lyceums or colleges.

The new regulations gave more precision and definiteness to the system of instruction; they guarded against the tendency attending special studies and courses, to render the student learned, rather than able as a professor; and it connected with the study of literature that close analysis of standard works, which supposes a thorough knowledge of the languages. But these advantages were not sufficient to counteract the dissatisfaction caused by the postponement of the examinations for the licentiate and fellow's degree. Many became discouraged, and the number of candidates sensibly diminished, and within the school there was a manifest abatement of zeal. History and philosophy were neglected, and the study of the Greek and Latin authors, and of French literature, and even composition, were reduced to the narrow and technical demands of the licentiate degree. Affairs reached that point that the government found difficulty in filling the vacancies in the chairs of history and philosophy in the lyceums and colleges. It became evident that M. Fortoul, in his reforms, had gone too far. Hence, in 1857, under the ministry of M. Rouland, the novitiate, to be passed in the lyceums or colleges, by the graduates of the school, was reduced from three years to one, and the next year it was altogether dis-

pensed with, in the case of those pupils who successfully passed the examinations of one year, permitting them, as before the order of 1852, to be candidates for the fellowship at the close of the normal course. In January, 1859, the old regime was still farther restored by an order which permitted the students in the section of letters to present themselves for the licentiate degree in the tenth month of the first year.

The value placed upon the institution by the government is shown in their choice of functionaries appointed to direct it, from 1830 to 1840, M. Victor Cousin; 1840 to 1850, M. Dubois, member of the council of public instruction; 1850 to 1857, M. Michelle, the rector of the Academy of Besançon, who was succeeded by M. Désiré Nisard, member of the French academy, and held in highest esteem by the university. The administration of the school, and the charge of the scientific courses were entrusted to M. Pasteur, member of the academy of sciences; the section of letters to M. Jaquinet, the senior laureat of the university, and an eminent master.

The number of students in 1863, was one hundred, and the appropriation for the support of the school, was 291,000 francs. The salaries were, about that time, advanced, the masters receiving 6,000 francs. The prosperity of the institution also authorized the addition of new courses, among them, one in geography; also the enlargement of the chemical laboratory. This laboratory, founded by the munificence of the Emperor, has become, under the direction of the eminent professor M. Henri Sainte-Claire Deville, a celebrated centre of study and original research.

Since 1863, under the ministry of M. Duruy, the normal school has continued to improve. Though the department of philosophy had recovered its honored place in the lyceums, the ministry has judged it advisable to require of the candidates for the school, a year's exclusive study of this branch, as a condition of admission, and in the school, a new course in philosophy has been instituted. In 1865, the budget added 16,000 francs to the appropriation, which allowed of an enlargement sufficient for ten additional students.

Until 1866, ushers (*maîtres surveillants,*) had been employed in the normal school to watch over the pupils during the hours of study and recreation, and in fact, at all hours, both day and night. M. Duruy being of the opinion that the future professors should learn to govern themselves, and appreciate their responsibilities, abolished the office of usher, and the happy results prove the wisdom of his action.

The latest modification in the organization of this institution is that which makes the third year course accessible to those tutors (*maîtres répétiteurs,*) of the lyceums, who have already received the licentiate diploma. This important rule enlarges and generalises the character of the school. The instruction of the school being no longer the exclusive privilege of the regular pupils, they may be obliged, in the competition for fellowship, to contend with strong rivals, and a beneficial emulation be excited.

From the foundation of this famous school, up to the year 1866, it has admitted about 1,700 pupils. Of this number, 788 have obtained the rank of fellow; 113 in the department of grammar, 268 in letters, 56 in philosophy, 60 in history, 201 in mathematics, 70 in physics, and 20 in modern languages. Most of those who have not received fellowships have followed their profession in the lyceums and communal colleges, as adjunct professors in the former, or as professors in the latter, both being functionaries inferior in rank to a fellow.

In preparing learned and able teachers for the youth, the normal school has also educated distinguished authors and savants. There is no branch of literature or science, which its pupils have not cultivated with success and honor. By whom are most of the prizes, annually given by the academies, borne off, if not by the former pupils of the normal school? Of those who once sat upon its benches, are now members of the institute, viz: two of the French academy, M Patin, and M. Prévost Paradol; four of the academy of inscription and belles-lettres, M Guigniaut, M. Wallon, M. Beulé, and M. Quicherat; one of the academy of sciences, M. Pasteur; five of the academy of moral sciences, M Michelet, M. Jules Simon, M. Janet, M. Lévêque, and M. Bersot. Three are members of the council of public instruction; 9 are general inspectors; 9, rectors; 17, provisors; 12, censors; and 65, professors of faculties. The present (1868) Minister of Public Instruction, M. Duruy, was a pupil. It renders service and honor to the university and the country, and is equally dear to both.

Prof. Arnold, in his report to the School Inquiry Commission in 1866, dwells on the importance of the Superior Normal School, in giving dignity and consideration to the profession of public teaching in France, and in keeping it fully supplied with men, whose intellectual and professional training being of the highest order, carry weight with the pupils they teach, and command for themselves, as well as their work, the intellectual and moral respect of the community.

I have already mentioned this admirable institution; it enjoys a deserved celebrity out of France as well as at home, and nowhere else does there exist anything quite like it. Decreed by the revolutionary government, and set to work by that of the first Napoleon, it had two periods of difficulty, one under the Restoration, when it attracted hostility as a nest of liberalism, and it was proposed to abate its importance by substituting for one central normal school, several local ones; another after the revolution of February, when the grant to it was greatly reduced, and the number of pupils fell off. But it has now recovered its grants and its numbers, and few institutions in France are so rooted in public esteem. Its main function is to form teachers for the public schools. It has two divisions; one literary, and the other scientific. Its pupils at present number 110; they are all called *bursars*, holding a scholarship of about $200 a year, which entirely provides for the cost of their maintenance. The course is a three years' one; but a certain number of the best pupils are retained for a fourth and fifth year: these, however, are lost to the secondary schools, being prepared for the doctorate, and for the posts of superior instruction, such as the professorships in the faculties.

This school is on the Rue d'Ulm, in the old school quarter of Paris on the left bank of the Seine, where the Sorbonne, and by far the greater part of the *lycées* and centres of instruction, secondary and superior, are still to be found. The building is large and handsome, something like one of the modern colleges at Oxford or Cambridge; it has chapel, library, and garden; the tricolor flag

waves over the entrance. Everything is beautifully neat and well kept; the life in common which economy compels these great establishments, in France, severely to practice, has,—when its details are precisely and perfectly attended to, and when, as at the *école normale*, the resources allow a certain finish and comfort much beyond the strict needs of the barrack or hospital,—a more imposing effect for the eye than the arrangement of college rooms.

Last year 344 candidates presented themselves for 35 vacancies, and these candidates were all picked men. To compete, a youth must in the first place be over 18 years of age and under 24; must produce a medical certificate that he has no bodily infirmity unfitting him for the function of teacher, and a good-conduct certificate from his school. He must enter into an engagement to devote himself, if admitted, for ten years to the service of public instruction, and he must hold the degree of bachelor of arts if he is a candidate in the literary section of the school, of bachelor of sciences if in the scientific. He then undergoes a preliminary examination, which is held at the same time in the centre of each academy throughout France. This examination weeds the candidates; those who pass through it come up to Paris for a final examination at the *école normale*, and those who do best in this final examination are admitted to the vacant scholarships. A bare list of subjects of examination is never very instructive; the reader will better understand what the final examination is, if I say that the candidates are the very *élite* of the *lycées*, who in the highest classes of these *lycées* have gone through the course of instruction, literary or scientific, there prescribed. In the scientific section of the normal school, the first year's course comprehends the differential and integral calculus, and it will be seen what advanced progress in the pupil such a course implies.

I found 110 pupils in the normal school, all *bursars;* commoners, to use our expression, are not received. For these 110 students, there are, besides the director-general, and a director of scientific studies, and another of literary studies, 23 professors, or *maîtres de conférences*, as in this institution they are called.

The cost of the school in 1865, was about $60,000. The library, laboratory, and collections seemed to me excellent.

The pupils have half-yearly examinations, and they are practiced to some extent, and under the present minister, M. Duruy, more than ever before, in the *lycées* of Paris. The teaching of the professors keeps always in view the scholastic destination of their hearers. At the end of the third year's course, the student who has passed through it with distinction, is authorized to present himself at once for aggregation. Five years' school practice, it will be remembered, is required of other candidates. The less distinguished student is at once nominated to a *lycée*, but to the post of assistant professor only, not of full professor; after one year's service in the capacity of assistant professor, he may present himself for aggregation.

I have been somewhat minute in describing how the body of professors in the French public schools is formed, because the best feature of these schools seems to me to be their thoroughly trained and tested staff of professors. They are far better paid than the corresponding body of teachers in Italy; they have a far more recognised and satisfactory position than the corresponding body of teachers in England. The latter are, no doubt, better paid; but, with the exception of the head-masters of the great schools, who hold a position apart, who need eminent aptitudes for other things besides teaching, and also are very few in number, they form no hierarchy, have no position, are saddled, to balance their being better paid, with boarding-house cares, have literally no time for study, and no career before them. A French professor has his three, four, or five hours' work a day in lessons and conferences, and then he is free; he has nothing to do with the discipline or religious teaching of the *lycée;* he has not to live in its precincts; he finishes his teaching, and then he leaves the *lycée* and his cares behind him altogether. The provisor, the censor, the chaplains, the superintendents, have the business of government and direction, and they are chosen on the ground of their aptitude for it. A young man wishing to follow a profession which keeps him in contact with intellectual studies, and enables him to continue them, but who has no call and no talent for the trying post of teacher, governor, pastor, and man of business, all in one, will hesitate before he becomes a master in an English public school, but he may very well become a professor in a French one. Accordingly, the service of public instruction in France attracts a far greater proportion of the intellectual force of the country, than in England.

John Kraus.

Maria Kraus. Boelke

KINDERGARTEN IN PUBLIC SCHOOL SYSTEM.

EXPERIENCE OF ST. LOUIS,

WITH SUGGESTIONS BY MISS BLOW, DR. HARRIS,
MRS. POLLOCK, AND OTHERS.

SOME ASPECTS OF THE KINDERGARTEN.

BY MISS SUSAN E. BLOW, ST. LOUIS.

THE Kindergarten is many-sided. Herein lies its greatest merit and its greatest danger. To every different point of view it presents a different face. To some it is a play-school, to others a workshop, to others an improved system of object lessons. Its sole aim is declared successively to be physical development, technical training, the formation of habits of cleanliness, order and courtesy, the strengthening of observation and the pleasant teaching of useful facts. All are right and all are wrong. The Kindergarten is all of these things, and yet no one of them, nor even a combination of them. Every part is necessary to the whole, and yet the whole is something more than the sum of its parts.

"Who offers much," says Goethe, "brings something unto many." Every man is able to illustrate from his own experience some phase of a widely-reaching truth. The meanest man finds himself best interpreted by the deepest thinker. The partial views of narrow teachers are reconciled in the inclusive thought of the philosophic educator. The perfect curve of the circle demands the infinite number of its sides.

The Kindergarten is organic, therefore a variety in unity. It recognizes that life is essentially activity, therefore aims mainly to develop power; it knows that objective truth is the mind's air and food, therefore values knowledge; it sees that the prizes of life fall to the capable and industrious, therefore trains the child to work; it takes note of the increasing complexity of social relationships, therefore strives to initiate him into all the amenities of life; it conceives the child in his threefold nature—as a physical, intellectual and moral being,—therefore emphasizes equally the training of the body, of the mind, and of the affections and will. Finally it grasps all these different phases of education in the unity of a single thought, and in the nature and laws of self-conciousness finds its method and its aim. It beholds the child through expression struggling towards self-knowledge, and it comes to his aid with material which appealing to his total nature calls forth his total activity. It helps him to complete expression that it may lead him to clear insight, and holds up before him all his relationships, that he may realize all his possibilities. Such at least was the Kindergarten in the idea of its founder. It exists as yet nowhere, and for a very simple reason. The ideal Kindergarten demands the ideal Kindergartner.

The program of the theoretical Kindergarten includes garden work,

songs, games, stories, talks, lunch and exercises, in the Fröbel gifts and occupations.

The life of man began in a garden; his first occupations were to "dress it and keep it" and to name the beasts of the field and the fowls of the air. So the little child should dig and plant his own garden, and feed and care for his dog, his cat or his bird. Practical doing awakens love and thought. Sympathy with nature is intensified by digging in the ground. Dependence is realized through waiting for the results of work. Curiosity is excited by the miracle of growth. The beauty of law is seen in the life of trees and flowers, and the unconscious lawfulness of nature inclines the heart to free obedience. God is revealed to the child as He first revealed himself to the human race—as creator, and the revelation of His being in nature prepares for His recognition in the soul.

I translate from the Baroness Marenholz-Bulow, the most devoted of Fröbel's co-workers, an incident which illustrates these truths.

"Two little girls, four and five years old, had in the Kindergarten a garden, where, like the other children, they had planted a few peas and beans. Every day they dug them up with their little hands to see why they didn't sprout. The beds of some of their companions showed already green shoots and tender leaves and this increased their disappointment and impatience. They were told they must stop digging up their seeds and must wait patiently if they wanted to have plants. After this they kept their hands out of the dirt, and it was touching to watch their eager eyes turned every day on their garden, and to mark their growing patience and self-control. At last, one morning, we saw them on their knees gazing with wondering, delighted eyes on a number of small green shoots which had pushed up into the light. Often before had seeds sprouted before their eyes, but they had never noticed it. They were indifferent because they had not been active,—incurious because they themselves had not dug and planted and waited. It can never be too often repeated that only that impresses itself on the child which is in some way connected with his doing. Where the hands work the eyes see.

Our wondering little children were in the presence of a miracle. Yesterday their garden was brown and bare,—to-day it was green with little shoots. "See," I said, "you have learned to wait and your seeds have come up,—but did your waiting make them grow?" "No," came quickly from the children, "it was God that made them grow." "Yes," I said, "God sent the sunshine to warm the earth and the seed, then He sent dew and rain, and the hard peas and beans softened in the damp ground, then the germ sprouted as you have seen it do in peas which were taken out of the earth. God has made you very happy, wouldn't you like to do something to make Him happy? What *can* you do?" "We can work and be good," said the children, and the younger cried out joyfully and in accents of the deepest conviction, "I can do something to make God happy."

The Kindergarten songs are either taken from the "Mother Play and Nursery Songs," or inspired by its spirit. The one essential requirement is that they shall present the same idea to thought, feeling and will. The music must correspond to the words, and both must be illustrated by gestures.

Gestures are to spoken what pictures are to written language. Words are formal signs, pictures and gestures universally recognizable representations. The word which stands for tree, for instance, differs in every different language; the picture of a tree is always essentially the same. So the words which express love are as various as the phases of the feeling, but the savage and civilized man alike know the meaning of the hand pressure and the kiss. What a wide range of ideas may be expressed by gestures is shown in the pantomime of deaf mutes, while the natural tendency to employ gestures has been remarked by every student of primitive tribes and by every observer of young children. It is interesting in this connection to note that languages in the earlier stages of their development are characterized by numerous homonyms and synonyms, i. e., by the use of the same word to express many different meanings, and by the use of many different words to express the same meaning. To a people whose speech is thus confused the gesture which points the meaning of a word is about as important as the word itself. The thought of the child also begins in the indefinite and obscure. The words he hears convey to him at first very vague and general impressions, and crystallize into clearness and precision only by repeated association with the acts, objects, qualities, relations and emotions to which they refer. To him, as to the primitive man, gesture is an important means of indicating this connection, and his conceptions are at once tested and strengthened by his representations.

He was a wise man who said, "Let me make the songs of a nation and I care not who may make its laws." He is a wiser man who aims not only to write a nation's songs but to influence its games. The activities of men are as important as their feelings, and the character of a people is both expressed in and intensified by national amusements. Would Greece have been Greece without the Olympian Games? Can we conceive the typical Englishman without his cricket, his foot-ball and his boat races?

If we watch the games of children we shall notice that they fall, broadly speaking, into three classes. In the first class are included games of running, wrestling, throwing, and all other plays whose charm lies mainly in the exertion of physical strength and skill; the second class of which the "King William," we all so well remember, is a type, reproduces the child's observations and experiences,—and the third which may be illustrated by "hide the handkerchief" and "turn the platter" is characterized by its appeal to the activities of the mind. In the Kindergarten these different types reappear transfigured. Fröbel has studied instinctive play—grasped its underlying idea, and perfected

its form. He has arranged a variety of pure movement games, each one of which calls into play important muscles,—he has reproduced life in a series of dramatic games representing the flowing of streams, the sailing of boats, the flying of birds, the swimming of fishes, the activities of the farmer, the miller, the baker, the carpenter, the cobbler,—in short, all the activities of nature and of man; he disciplines the senses through games appealing to sight, touch, hearing, smell and taste, and rouses pure mental activity through games which stimulate curiosity by suggesting puzzles.

A comparison of Fröbel's plays with the traditional games of different nations would do much to show the purifying and elevating tendency of the Kindergarten. The limits I have set myself permit, however, only one or two suggestive illustrations.

The Kindergarten games, like the songs, express the same thought in melody, in movement and in words. They differ from the songs in that their representations require the combined action of many different children. In the play of the birds' nest, for instance, a given number of children represent trees, imitating, with arms and fingers, the branches and leaves, while others, like birds, fly in and out, build nests, and finally drop their little heads in sleep. So in the ship game, the children standing around the circle, by a rhythmical undulating movement, represent waves, while a half-dozen little children, with intertwined arms, form the ship, and with a movement corresponding to that of the waves, imitate its sailing. Each child has something to do, and if a single child fails to perform his part, the harmony of the representation is destroyed. The games, therefore, tend strongly to develop in the children mutual dependence and sympathy, as in all life nothing draws us nearer to each other than united action for a common end.

History teaches us that music, poetry and dancing were one in their origin, and observation shows us that they are one to the child. This suggests another important aspect of the Kindergarten games. We must see in them the crude beginnings of the three arts, and from this common center, lead the child slowly to perception of the harmonies of movement, the harmonies of sound, and the harmonies of thought.

That their varied possibilities may be realized, the games require very judicious direction. The Kindergartner must wisely alternate dramatic games with those which appeal mainly to physical activity; games which exercise the arms with games which exercise the legs; games which emphasize the activity of a particular child with those which call for united effort. She must adapt the games to the ages of the children and to the season of the year. She must connect them with the child's life, and help him to see in them the reproduction of his experiences. She must not play one game too long, lest monotony result in inattention; neither must she change the games too often, lest she tempt to frivolity. She must guide as a playmate, and not as a teacher. She must allow no mechanical imitation of set movement,

but aim to have movement spring spontaneously from the thought and feeling of the children. She must deeply feel the ruling idea of each game, and communicate it by contagion as well as by words. In short, possessed with a living spirit, she must infuse it into the children, and lead them to give it free and joyful expression.

The daily talk with the children is one of the most important and yet one of the most neglected features of the Kindergarten. It is neglected because it cannot be done by rule, it is important because through it the varied activity of the Kindergarten is concentrated in the unity of its idea. What should be talked about depends on what the children have been doing, and the whole idea of the conversation is lost when it is perverted into an object lesson. What the children have expressed in play, in their block-building, in their stick-laying, in their weaving and cutting and modeling, that also should they learn to express in words. What they see around them in the room, what they have noticed on their way to the Kindergarten, the pebbles they have picked up, the insects they have caught, the flowers they have brought with loving, smiling eyes to their motherly friend—in one word, in all the thronging impressions which besiege the mind from without, and in all the crude activity which shows the tumultuous forces within, the true Kindergartner finds suggestions for her talks with the little ones she is trying to lead into the light.

The stories have one distinct object, which they realize in a twofold way. They aim to show the child himself, and to attain this end offer him both contrasts and reflections. The wise Kindergartner alternates the fairy tales which startle the child out of his own life and enable him to look on it from an alien standpoint, with symbolic stories of birds and flowers and insects, and with histories of little boys and girls in whose experiences she simply mirrors his own. Using the "Mother-Play and Nursery Songs," she leads the children toward the past, and, as they grow older, reproduces, in the legends of heroes and demi-gods, and in the touching narratives of the Bible, the infancy and childhood of the human race. Moving thus from the known to the unknown, and from the near to the remote, she holds himself up to him first in the glass of nature, then in the glass of childhood, and at last in the glass of history. Finally she shows him ideal childhood in the life of the ideal child, and tells him how the boy Jesus "grew in knowledge and wisdom and in favor with God and man."

Never does the Kindergarten present a prettier picture than when the work is cleared away, the tables carefully set, and the children with shining faces and rosy hands are gathered at their lunch. Here are shown the beauty of cleanliness and the charm of order,—here the children learn to share generously, to accept graciously, and to yield courteously; and the social training, which is one of the most important features of the Kindergarten, culminates in this half hour of free yet gentle and kindly intercourse. Good manners give not only social

charm but social power, and surely in this age of complex social demands man cannot be taught too early to move harmoniously among his fellows.

In what I have to say of Fröbel's gifts and occupations I wish to be distinctly understood as stating only their theoretic possibilities. Their adaptations to children of different ages and characters can only be learned by experience. Some of them may be profitably used by the baby in the nursery,—others are valuable in the primary school. Again, the same gift or occupation may be used in different ways to secure different ends. From the blocks the child builds with when he is five years old, he may learn at seven the elements of form and number. The square of paper, which the beginner creases into a salt-cellar or twists into a rooster, the older child uses to produce artistic forms and combinations. In general, there is advance from indefinite impressions to clear perceptions, from vague and half-conscious comparison to sharp distinction and clear analysis, from isolated experiences to connected work and thought, and from a mere general activity to production and creation.

With this general understanding pass we now to a detailed consideration of the gifts and occupations, and of their relationship to each other and to the child.

The First Gift consists of six soft worsted balls of the colors of the rainbow.

The Second Gift consists of a wooden sphere, cube and cylinder.

The Third Gift is a two-inch cube divided equally once in each dimension, producing eight small cubes.

The Fourth Gift is a two-inch cube divided by one vertical and two horizontal cuts into eight rectangular parallelopipeds. Each of these parallelopipeds is two inches long, one inch broad and half an inch thick.

The Fifth Gift is a three-inch cube divided equally twice in each dimension into twenty-seven small cubes. Three of these are divided by one diagonal cut into two triangular parts, and three by two diagonal cuts into four triangular parts.

The Sixth Gift is a cube of three inches divided into twenty-seven parallelopipeds of the same dimensions as those of the Fourth Gift. Three of these are divided lengthwise into square prisms, two inches long, half an inch wide and half an inch thick, and six are divided crosswise into square tablets an inch square and half an inch thick. Thus the gift contains thirty-six pieces.

The Seventh Gift consists of square and triangular tablets. Of the latter there are four kinds, viz.: Equilateral, right and obtuse isosceles and right scalene triangles.

The Eighth Gift is a connected slat,—the Ninth consists of disconnected slats.

The Tenth Gift consists of wooden sticks of various lengths, and the Eleventh Gift of whole and half wire rings of various diameter.

Looking at the gifts as a whole we see at once that their basis is mathematical, and we notice that they illustrate successively the solid, the plane and the line. We perceive, too, that they progress from undivided to divided wholes, and from these to separate and independent elements. Finally, we observe that there is a suggestiveness in the earlier gifts which the later ones lack, while on the other hand the range of the latter far exceeds that of the former. The meaning of these distinctions and connections will grow clear to us as we study the common objects of the varied gifts. These objects are :

I. To aid the mind to abstract the essential qualities of objects by the presentation of striking contrasts.

II. To lead to the classification of external objects by the presentation of typical forms.

III. To illustrate fundamental truths through simple applications.

IV. To stimulate creative activity.

I. We can never recur too often to the history of the race for the interpretation of the individual. So I cannot consider it irrelevant to refer to a recent result of linguistic research which throws into clearer light the trite, yet only vaguely understood, truth that knowledge rests upon comparison, and which strongly confirms the wisdom of Fröbel in stimulating comparison by suggesting contrasts. I quote from an article by Dr. Carl Abel, one of the best known of the younger philologists of Germany.* After mentioning that the Egyptian language can be traced in hieroglyphics up to about 3000 B. C., and in the Koptic to 1000 A. D, "furnishing the student, therefore, a favorable opportunity of exposing an uncommonly long period of linguistic development," he goes on to say :

"In the Egyptian the words—at least in appearance—have two *distinctly opposite meanings*, and the letters of such words also are sometimes exactly reversed. Suppose the German word "*gut*" were Egyptian, then besides meaning good it might mean bad, and besides "*gut*" it might sound like *tug*. *Tug* again could mean good as well as bad, and by a small sound modification, as it often happened in the life of a language—perhaps to *tuch*—furnish occasion to a new conversion into *chut* which again from its side could unite the two meanings"

This statement is followed by illustrations of the facts adduced, and by reference to the Koptic researches of the author which contain a list of such metatheses ninety pages long. It is then shown that in the Egyptian writing the opposite meanings of the same word were distinguished by adding to the sound valne written by letter of each word a determining picture. The word *ken*, for instance, could mean either strong or weak, and whenever this word appears in writing it is accompanied by a picture illustrating its meaning in the particular case. Commenting on these very remarkable facts Dr. Abel says :

"Our judgments are formed solely upon comparison and antitheses.

*Translation in the *New Englander* for November.

As little as we need to think of weakness when we have once grasped the conception of strength, so surely could not strength have been originally conceived of without measuring itself by contrast with weakness. Let any one attempt to grasp a single new idea beyond the range of thought which has become familiar to him by known word definitions without his being put to the trouble of seeking them out, and he will be convinced on this point as to the nature of intellectual progress. Each one to-day becomes acquainted with strength without an effort of his own judgment, because the idea exists in the language, because he is accustomed to it from childhood as a meaning for certain actions, objects and persons. But when, leaving the range of every-day experience and words applying to it, we attempt to create individual ideas or to think over again rare and seldom heard thoughts of others, we find ourselves face to face with the necessity of conscious antithesis. To bide by word-thoughts, no scholar has grasped the idea of acute, obtuse and right angle without bringing the three in real contrast; no student has grasped the *esse* of Hegel without having confronted it with the *non esse;* in general, no one has learned tolerably a foreign tongue without explaining those word-meanings which vary from those of his native tongue by a comparison with them. The Egyptian leads us back to the infant period of humanity, in which these first commonest conceptions had to be grasped in this slow and thoughtful manner. In order to learn to think of strength one must separate one's self from weakness; in order to comprehend darkness you must separate light; in order to grasp much you must hold little in the mind for contrast. Such Egyptian words as antithetically show both branches of the original comparison, furnish an insight into the wearisome work-shop in which the first and most necessary ideas—to-day the glibbest and most easily handled—were forged."

It is quite true, as Prof. Abel says, that we now acquire many ideas along with the means of their expression, and the style of our thinking is largely determined by our inherited speech. To a great extent this coercion of our thought is necessary. If we are to advance upon our forefathers, we must learn in months and years what they learned in generations and centuries. Born in an age of steam engines we must in some way rapidly reproduce the experiences which began when some forgotten savage kindled the first fire. We are mediated results ourselves, and therefore have to learn through the mediation of others. Nature cannot tell us what she told to the first men; that secret she has trusted to them and we must learn it from them before we can understand what she has to say to us. The heir of all the ages must enter upon his inheritance before he can penetrate their increasing purpose.

While all this is true, it is equally true that ideas acquired without the conscious exercise of judgment and comparison lack vitality. Traditional habits of thought must end in formalism. The reaction of lan-

guage upon mind will always be powerful. Through it the whole past presses upon the present, and the thought of all who have preceded us contributes to the shaping of our thought. That its constraint may not be destructive of our freedom, we must come into personal contact with the simplest ideas and the commonest experiences.

The great problem of education is to effect the necessary mediation without destroying originality, and this can only be done by organizing experiences which shall conduct to a preconceived end. This truth is now widely realized, and everywhere we find increasing demand for experiments in natural science and illustrations in all branches of study. But only Fröbel has seen that this same method should be applied to the youngest children and to the most familiar facts, and by a series of objects in which essential qualities are strongly contrasted, aims to excite the mind to conscious antithesis.

It may be urged that if this process of comparison is natural to the mind, the mind may safely be trusted to follow it out. We might as well argue that because the law of gravitation has been discovered, each generation should, unaided, discover it anew. The contrasts of nature are so blended into harmony that their opposition is lost, yet this very opposition must be felt before their harmony can be realized. Fröbel simply accelerates the natural tendency of thought by carefully abstracting from material things their essential qualities, and then so arranging his gifts that each one shall throw some distinctive attribute into relief. Thus in the first gift he presents contrasts of color; in the second, contrasts of form; in the third, contrasts of size; in the fourth, contrasts of dimension; in the fifth he offers both contrasts of angles and contrasts of number; while in the sixth he repeats, emphasizes and mediates the contrasts of the preceding gifts. Passing to the plane in the seventh gift he offers subtler contrasts of form, while the connected and disconnected slats render these still more striking by showing how they are produced. The sticks and rings which, properly speaking, are one gift, contrast the straight and curved line, and offer striking perceptions of position and direction. And finally the solids, planes and lines are mutually illustrative, and the child learns both clearly to distinguish the different parts of his solids and to connect his planes and lines with them, identifying at last his stick, the embodiment of the straight line, with the axis of the sphere, the edge of the cube and the side of the square, and the ring which embodies the curve with the circumference of the sphere and the edge of the cylinder.

These contrasts of color, size, form, number, dimension, relation, direction and position illustrated in the gifts are applied in the occupations, and supplemented in the games and songs by contrasts of smell, taste, movement and sound. There is no salient attribute of material things which is not thus thrown into light, and as a consequence sharply defined and firmly grasped by the mind.

We realize the significance of this result more fully when we reflect

that by the perception of analogies between the material and spiritual world, the words designating the acts, objects, qualities and relations of the one have been adapted to express the acts, powers, states and relations of the other. There is no single word of our intellectual or moral vocabulary which was not originally applied to something apprehensible by the senses, and many of the most important of them refer to physical facts and qualities with which the child gets acquainted in his earliest years. When, for instance, we speak of great men, great actions, greatness, the analogy is obviously to size; when we call a man *straightforward*, allude to *crooked* dealings or describe a character as *angular*, we borrow from the language of lines and their relations; when we talk of lives *rounded* into completeness and actions that are fair and *square*, we are debtors to analogies with form; when we speak of *high* station, *deep* truths, *broad* views, we refer, however, unconsciously to the "threefold measure which dwells in space;" and when we mourn over *dark* sorrows and *black* crimes, we steal our words from the vocabulary of color. It was part of Fröbel's idea to make the child sensible of these relationships by connecting his first perception of the moral force of words directly with the physical fact to which they stand in analogy. To give only a single illustration, in the game of the joiner the child alternates long and short movements while imitating the act of planing. The long and short of movement is then connected with the long and short of sound, the long and short of form, and the long and short of time; and finally, through the story of Goliath and David, in telling which the contrast between the tall giant and the stripling who defied and conquered him is emphasized, the distinction between physical and moral greatness is foreshadowed to the mind. The mark of the true Kindergarten is the all-pervading connection between the things of sense and the things of thought.

II. It is an admitted law that the mind moves from the known to the unknown. Nothing charms us more than the recognition of the old in the new. The man who hurries through a foreign city indifferent and inattentive to the passing crowd feels a quick thrill of pleasure when in the midst of all this strangeness he recognizes a familiar face. Let our minds become keenly conscious of a single thought and the whole world glows with illustrations of it. It was insight into this truth which led Fröbel to make the "archetypes of nature the playthings of the child." "Line in nature is not found," says Emerson, but "unit and universe are round." The ball illustrates the ideal form towards which the universe strives. This then is Fröbel's starting point and he follows it up with the other forms which underlie the works of nature and of art. The cube gives us the basis of classification for mineral forms and is the fundamental type of architecture. The cylinder, which nature shows us in the trunks of trees and the stems of plants and in the bodies and limbs of animals, is also the basis of the ceramic art. In short, in geometric forms we have a key to all

the beauty and variety of material things, whether works of God or works of man, made in the image of God.

The effect of these normal types in developing observation, classification and creative activity is quite remarkable. The shelves of the well conducted Kindergarten groan under the spools and buttons, the marbles and apples, nests and eggs, bottles and blocks which the eager children bring in morning after morning saying they have found something more like their ball, cube or cylinder. I remember well a little girl five years old who after playing for some time with her ball began to count over the different round objects she could remember, and after naming apples, grapes, cherries and peaches, suddenly exclaimed with a flash of quick pleasure in her face, "Why *all* fruits are round," and, she added after a moment's thoughtful pause, "so are all vegetables." A little boy of the same age came one morning with a particularly eager face to the Kindergarten and begged "for a lump of clay to make his mamma's preserve dish." "How are you going to make it?" I asked as I handed him the clay. The answer was prompt and decided. "First I'll make a ball and flatten it to get a circle, on top of that I'll stand a long narrow cylinder, and above that I'll put a hollowed out half-ball." In the field flowers and the leaves of the trees, in dew drops and jewels, in the patterns of carpets and oil cloths, in the figures on wallpaper, in architectural decorations, in the varied reflections of the sunlight and the shifting figures of the clouds, the wide-open eyes of the Kindergarten child rejoice in the revelation of familiar forms, and the heart made for unity detects it with a thrill of gladness under the infinite manifoldness of the external world.

III. There is a growing belief among educators that the mind should be kept in constant relation with all the essential branches of knowledge, but that the method of study should vary with the progressive stages of mental development. Thus they would present the sensible facts of any given science to the perceptions of the child, the relations of these facts to the understanding of the youth, and the synthesis of these relations to the reason of the mature student. By this method there is secured continuity of thought, and the ultimate inclusive principle is made to register the results of a vivid personal experience.

While the evolution of moral truths has been less distinctly formulated, it is I think widely felt that they must be rooted in the sympathies and fostered by exertion of the will. As we present knowledge successively to perception, reflection and pure thought, so we may present the same moral relationships successively to feeling, conscience, and spiritual insight and match our intellectual spiral of facts, relations and principles with a spiral of moral presentments, intuitions and comprehensions.

The Kindergarten deals with the first stage of this double development and offers to the mind perceptions, and to the heart presentiments. Moreover it deals not with special branches of study, but with primal

facts, not with special moral obligations, but with fundamental moral relationships. And finally it appeals not separately to the mind and heart, but through the same objects and exercises touches both at once. In all this the Kindergarten is in accord with the nature of the child. No person can be thrown with children without noticing their religious aptitudes and sympathies, their strongly developed sense of analogy, and their aversion to analysis. The youth is analytic and investigative, ambitious to work out his own purposes, prone to question and to deny. But the little child is happy in the felt though uncomprehended unity of life, and the sage finds rest at last in a unity which he comprehends. Thus the end of life meets its beginning. At sunrise and at sunset we rejoice in the sun, though in the glare of the noonday we forget the glory of the light in the beauty of the things enlightened.

It seems to me, therefore, quite reasonable when Fröbel claims that the deepest and most universal truths should determine what we do for children and how we do it, and *that precisely these deepest truths are the ones that the child will most readily recognize, though of course only under limited forms and applications.* The deepest of all truths to Fröbel is that self-recognition is effected through self-activity, and the practical outcome of this insight is that education should from the beginning occupy the child with plastic material which he uses in subservience to organic law. As he uses this material he is constantly illustrating the truths that all development begins in separation,—that through separation there is attained a higher union,—that every part is necessary to the whole and the whole is necessary to every part,—that deepening power is restricting power, and that, advancing from the homogeneous to the heterogeneous, a higher harmony results from a constantly increasing variety. These were the thoughts which ruled in Fröbel's mind, and he organized his gifts to give them material expression. First the undivided solids stamp themselves as wholes upon the child's mind. With the divided cube the child begins to transform and create, while by the repeated reconstruction of the original form, the relation of the parts to the whole is kept prominently in view. As the divisions of the cube increase in variety and complexity he finds he can produce more and more perfect forms, and when, through the constant association of the individual parts with the units from which they were derived, the idea of organic connection has become the regulator of his instinctive activity he advances to a gift which offers him not an object to transform, but independent elements which he combines in varied wholes.

Fröbel would be the weakest of educators if he claimed that children could *understand* these truths. But it is a very different thing to claim that they may, nay, that they *must* obey them and that activities regulated by these insights prepare the way for comprehension. The child who in perceptible things has been led to see the ordering of parts to a whole must as his mind develops grasp logical relations in the world

of thought, and will, in a certain sense, be constrained to infer from visible effects their invisible causes. For there can be no connection without an underlying law, and it is impossible that there can be two systems of logic, one applying to the material and the other to the spiritual world. There is vast distance between the child's perception that he cannot rebuild his cube without using all the cubes into which it is divided and the man's recognition that he is an essential element of the great whole of humanity,—between the child's experience that the most beautiful forms he produces are those in which he most completely emphasizes individual elements and the man's glad certainty that his organic connections demand the rich fullness of his personality,—yet if there is continuity in life distance cannot abolish relation, and the full stream of the man's thought may be surely traced to the little springs of the child's perceptions.

Evidently these results will not come of themselves by simply playing with the Kindergarten gifts. Fröbel's material must be quickened with Fröbel's spirit, and she who aspires to guide a living mind must herself be regenerated by the truth. Only as she sees the end can she make the right beginning, and without violating the child's freedom wisely direct his steps. The mustard seed grows into a great tree, the leaven hid in the meal leavens the lump. Let a single vital truth, in however crude a form, be stirred to life in the mind, and straightway it both re-creates the mind in its own likeness and becomes prolific of related truths.

IV. All the features of the Kindergarten thus far alluded to are simply results of a single ruling thought,—flowers and fruit of one hidden root. When we comprehend this prolific thought we comprehend Fröbel. Until then we can only see in the Kindergarten a system of more or less valuable detail. Briefly stated this root thought is that as God knows himself through creation so must man, or in other words that to truly live we must constantly create, and that the condition of a complete self-consciousness is a complete reflection. The life of the soul is a struggle towards self-knowledge, and self-knowledge comes only through self-externalization. As Fröbel puts it, "The inward as inward can never be known, it is only revealed by being made outward. The mind like the eye sees not itself but by reflection." What we want is to know ourselves, and we learn to know ourselves not by taking in but by giving out. God "for His own glory" makes man in His own image, or differently stated, completes His self-consciousness in the consciousness of the creature, and man too can only realize himself by producing his image.

Fröbel's merit lies not in the recognition of this truth, but in its application. Many thinkers have stated it more clearly than he, and other educators have traced it in the ceaseless bubbling over of the child's speech and in the ardor of his play. But Fröbel alone, with insight into the end the child blindly seeks, has aimed to aid the instinct-

ive struggle towards self-consciousness, and by wisely organized material to stimulate and direct creative activity.

However we may criticise the basis of Fröbel's thought, no fair observer will question the results of his method. Let a child try to fashion his lump of clay into a bird's nest, and though his effort yield no other result it will certainly lead him to examine carefully the next bird's nest he sees. Let him make an apple and a pear and he must feel their difference in form as he would never have done had he simply looked at the two fruits. Let him attempt to lay with his sticks the outline of a house and his attention cannot fail to be caught by facts of direction and proportion. Let him apply numbers in weaving and their relations grow interesting to him. Lead him to construct symmetrical figures and he must feel the laws of symmetry. Teach him rhythmic movements and he must recognize rhythm. All things are revealed in the doing, and productive activity both enlightens and develops the mind.

It has always been a difficult problem to strike the balance between knowledge and power. The mind is not a sponge, nor is education the absorption of facts. On the other hand nothing is more dangerous than energy uncontrolled by knowledge and insight. The mind like the stomach suffers from overloading, yet both need constant food. The test of healthy assimilation is increasing strength, and we know we are supplying the mind with the right kind and amount of food if we notice a gain in vigor and originality. The child's intense play is nature's effort to order the thronging impressions of the first years of life, and the Kindergarten simply follows nature in alternating receptive and creative activities, and in constantly registering the results of perception in reproduction.

In an age so analytical and scientific as our own the Kindergarten has a special value. Scientific methods need to be supplemented in education by artistic processes. The scientist beginning with the embodied fact seeks its relations and its causes,—the thought of the artist is the final cause of the statue, the painting or the poem. The scientist, "handicapped by fact and riveted to matter," struggles painfully towards the spiritual, while before the artist the invisible is constantly shaping the visible and the eternal declaring itself in the transitory. The restless scientist strives to order a bewildering variety, the artist instinctively realizes the unity from which variety is evolved and feels the soul of the whole animating each particular part. We prepare the children for spiritual insight when we lead them to create.

Again, the representative system is death to superficiality and self-conceit. The child's imperfect results teach him humility and stir him to fresh effort. He is constantly testing his perceptions by production, and measuring himself by his attainment. He learns that what he can use is his,—that only what he consciously holds he truly possesses. He finds out in what directions he can best work and transforms un-

comprehended tendency into definite character. He advances on the one hand from perception to conception, from conception to reproduction, from reproduction to definition, and on the other from an instinctive to a self-directing activity, and from this to self-knowledge and self-control. Thus by the same process he unlocks creation and realizes in himself the image of his Creator.

The order of the Kindergarten gifts follows the order of mental evolution, and at each stage of the child's growth Fröbel presents him with his "objective counterpart." "The child," he says, "develops like all things, according to laws as simple as they are imperative. Of these the simplest and most imperative is that force existing must exert itself,—exerting itself it grows strong—strengthening it unfolds—unfolding it represents and creates—representing and creating it lifts itself to consciousness and culminates in insight." This perception of the course of development determines his idea of the stages of early education. It should aim, first, to strengthen the senses and muscles conceived as the tools of the spirit,—second, to prepare for work by technical training, and to aid self-expression by supplying objects which through their indefiniteness may be made widely representative,—third, to provide material adapted to the conscious production of definite things and diminish the suggestiveness of this material in direct ratio to the increase of creative power, and fourth, by analysis of the objects produced, and the method of their production lift the child to conscious communion with his own thought. The first stage of this educational process is realized through the "Songs for Mother and Child,"—the second through the Kindergarten games, the simpler occupations and the first two Gifts,—the third through the exercises with blocks, tablets, slats, sticks and rings, and the work in drawing, folding, cutting, peas work and modeling, and the fourth through the wise appeal of the Kindergartner to the thought of the child as she leads him slowly from the what to the how, and from the how to the why and wherefore of his own action.

The definitely productive exercises begin with the Third Gift. Fröbel contends that the proverbial destructiveness of children is a perversion of the faculties of investigation and construction, and that the broken toys strewn over our nursery floors express the mind's impatient protest against finished and complicated things. Unable to rest in externals the child breaks his toys to find out "what is inside," and scornful of what makes no appeal to his activity he turns from the most elegant playthings to the crude results of his own manufacture. What he wants is not something made for him, but material to make something himself. What he needs is an object which he can take to pieces without destroying, and through which he can gratify his instinct to transform and to reconstruct. At the same time the possibilities of the object must not be too varied and it must be suggestive through its limitations. The young mind may be as easily crushed by excess as it

is paralyzed by defect. Hence, Fröbel's choice of a cube divided into eight smaller cubes. It is easily separated into its elements and easily reconstructed. It is capable of a reasonable number of transformations, and its crude resemblances satisfy the child's crude thought. It offers no variety of form to confuse his mind, but rigidly confines him to vertical and horizontal, to the right angle and the square. Moreover, he can scarcely arrange his blocks in any way without their taking forms which will suggest some object he has seen. If he piles them one above the other a word from mother or Kindergartner enables him to see in the unsought result of his doing a tower, a light-house or a lamp post. If he arranges them side by side he is confronted with a wall, if in two parallel rows, behold the railroad! The change of a single block transforms the railroad into a train of cars, and with another movement the cars vanish in a house. Having as it were reached these results accidentally the child next directly aims to reproduce them, and thus through the suggestiveness of his material is helped from an instinctive to a self-directing activity, and from simple energy to definite production. This point once attained he triumphs over more and more complicated material, and constrains an ever increasing variety of elements to obey his thought. With planes and sticks he advances to surface representation, and prepares the way for drawing, and finally begins of himself to form letters and to spell out the names of familiar things. His progress, like that of the race, moves thus from the concrete to the abstract, from the fact to the picture, and from the picture to the sign.

In the exercises with the Gifts, great care is necessary on the part of the Kindergartner. She must see that each gift is conceived first as a whole, complete in itself, and must derive its parts by analysis. She must keep up the idea of relation by requiring the use of all the elements of the original whole in each object produced. She must show that unused material is wasted material, must encourage neatness and accuracy through care to build on the squares of the table, and must strengthen continuity of thought and imply the connection of things, by leading from the building of isolated objects to the development of sequences, in which each form grows out of the form that precedes and hints the form which follows it. She must help the child to say in words what he has said in material forms, lead him to name and describe what he has made, and connect each object produced with his life and sympathies. She must, from time to time, concentrate the activity of different children on a common end, and again, she must, through stories and songs, organize their independent creations into a connected whole. She must not impair originality by too constant direction, neither must she suffer freedom to run into license. As the artist is not enslaved, but helped by the laws of artistic creation, so the young mind is not limited, but developed by wise guidance. The felt need of the child must, however, determine the help given, as

all through life our realized lacks open our hearts to sympathy and suggestion.

Through analysis of their productions the children are slowly awakened to facts of form and relations of number, and led to the clear and precise use of language. As they grow older the analysis becomes more definite and extended, and whereas the baby beginners only *name* the objects they produce, the more advanced children tell how they *make* each object, and the graduating class must be able to resolve whatever they create into its elements, and state the facts of form, number, direction and relation which it illustrates. I consider this final stage very important, for the reason that it makes clear to the mind the meaning of all its experiences, and leads from the particular fact to the principle governing all the facts of the given class.

With children who have completed the pure Kindergarten course, the gifts may be profitably used to teach the rudiments of geometry and arithmetic. The geometric forms are first recognized, then sought under their veiled manifestations in nature, then applied in construction, then consciously produced, clearly analyzed and sharply defined, and finally shown in their relations to each other. Thus the child who begins by simply calling his building blocks "cubes," will end by recognizing in his cube, the solid, the polyhedron, the hexahedron, the prism and the parallelopiped, and will comprehend its precise definition as a rectangular parallelopiped whose faces are equal squares. So, beginning by pointing out the square corners of his cube, he ends with the definite conception of a right angle as produced when "two straight lines meet each other so as to make the adjacent angles equal." All the simple problems of geometry may be illustrated to perception and grasped as matters of fact, and the mind thus be prepared for the geometrical reasoning of later years.

It is unnecessary to enlarge upon the evident adaptation of the gifts to the teaching of arithmetic. Infinitely varied exercises in counting, and in the four fundamental rules, may be given with the sticks, while the divided solids offer striking illustrations of fractional parts—halves, quarters and eighths must grow clear through the right use of the third and fourth gifts, while the fifth and sixth lead on, in their natural division, to thirds, ninths and twenty-sevenths, and may also be used to illustrate halves, quarters, sixths and twelfths. The salient features of the method are, first, to excite interest in the relations of numbers rather than to give mechanical drill; second, to constantly associate number and form, making them mutually illustrative; third, to apply numbers to mechanical and artistic production. Whereas in the Kindergarten proper the child abstracted from his productions numerical facts, he now directly seeks in his constructions to solve numerical problems. To illustrate: with a given number of blocks the children are required to build a house of stated height, breadth and thickness, with a fixed number of windows and doors of definite dimensions, and

having built it, to calculate its square and cubic contents; with their tablets they make squares, oblongs, rhombs, etc., of different sizes, noting length, breadth and contents, or with their sticks develop symmetrical figures from different mathematical centers, calculating themselves the number of sticks required for each new addition. Gradually they grow capable of abstract exercises, and far from finding vexation in multiplication and madness in fractions, their lessons in arithmetic are to them a delight and an inspiration.

From this imperfect survey of the Gifts let us turn now to the Occupations. These are Perforating, Sewing, Drawing, Intertwining, Weaving, Folding, Cutting, Peas-work, Card-board and Clay Modeling.

The perforating tool is a sharp needle fastened into a wooden handle. Holding this in a perfectly vertical position the child pricks small round holes in paper. Little children are provided with drawings in bold lines, and by perforating these lines produce on the opposite side of the paper a raised outline of the drawn figure. As they grow more expert they produce pictures in relief by delicately perforating the surface between the lines. They also receive paper marked off in squares, and first pricking the corners of these squares and then by careful perforations connecting these corners obtain vertical and horizontal lines of different lengths. These are next united to form figures and as the eye gains accuracy and the hand precision, advance is made to slanting and curved lines and their combinations.

Squared paper perforated only at the corners and outline pictures perforated at distances of about the eighth of an inch give the basis of the sewing exercises. Armed with worsted and an embroidery needle the child connects the corners of the paper and makes various combinations of lines, or carefully re-traces the outlines of pictures. The salient feature in the new occupation is variety of color—and through this simple work the harmonies and contrasts of color may be indicated and the attention directed to the colors of natural objects.

Sewing and pricking culminate in drawing, which again emphasizes both combinations of lines and representation of objects, hinting on the one hand the elements of design and on the other the first principles of artistic reproduction. Beginning by copying the outlines they have laid with sticks, the children advance to reproduction of the figures resulting from combinations of tablets, and from these first to front views, and finally to simple perspective representations of the solids and their transformations. As the first step in drawing is to learn to see correctly, it is evident that all the exercises both in gifts and occupations prepare for the use of pencil and chalk. As the mediation of word and object drawing is of vast importance in its reaction on the mind and as the soul of all technical processes, it is the indispensable basis of industrial education.

The material for intertwining consists of strips of paper of different colors, lengths and widths, which folded lengthwise and plaited accord-

ing to definite rules represent a great variety of geometric and artistic forms. The plaiting by rule must however lead up to free combinations.

In the occupation of mat plaiting the child weaves strips of paper into a leaf of paper cut into strips, but with a margin left at each end to keep the strips in place. Designs are not imitated from patterns, but produced by numerical combinations. In this mediation of number and form lies the special significance of the weaving exercises, which however are also valuable for cultivating the sense of color.

The folding material consists of square, rectangular and triangular pieces of paper with which a variety of figures are produced by slight modifications of a few definite ground forms. Through this occupation ideas of sequence and connection are emphasized, and the relation of mathematics to artistic production indicated.

In the occupation of cutting, a square or triangle of paper is folded and cut by rule, and the pieces into which it is thus separated are combined in symmetric forms and mounted on a sheet of paper or card-board. The child is also encouraged to originate cuts.

By fastening sticks sharpened at the ends into peas soaked in water, our little worker next produces the skeletons of real objects and of geometric forms. This occupation leads to close analysis of form, connects different solids with their corresponding planes and prepares for perspective drawing.

While peas work throws into relief the outlines of objects, card-board modeling represents their surface boundaries, and clay work brings us back to the solid itself. By modifications of the sphere, cube and cylinder, a variety of objects are represented, and these typical forms are more definitely recognized in the works of nature and of man.

Taken as a whole the occupations apply the principles suggested by the gifts and give permanence to their vanishing transformations. It will be observed that particular occupations connect with particular gifts. Thus pricking, sewing and drawing, which are essentially one, connect with the sticks and rings, intertwining and mat plaiting connect with the slats, folding and cutting with the tablets and peas work, card-board and clay modeling with the undivided and divided solids of the first six gifts. It is also noticeable that while the gifts move from the solid to the surface, the line and the point, the occupations, reversing this movement, develop from point to line, surface and solid, and that while the determined material of the gifts limits to the combination and arrangement of unchangeable elements, the plastic material of the occupations is increasingly subservient to the modifying thought and touch of the embryo artist.

As has been repeatedly said the aim of the Kindergarten is to strengthen and develop *productive* activity. *But we must be conscious of ideas before we can express them, and we must gain the mastery of material before we can use it as a means of expression.* Hence the first use of the gifts is to waken by their suggestiveness the mind's sleeping thoughts, and the first use of the occupations to train the eye and the

mind to be the ready servants of the will. While the child is still imitative in the occupations he becomes inventive in the gifts, but as he grows to be more and more á law unto himself he turns from the coercion of his blocks, tablets and sticks to obedient paper and clay, and ultimately outgrowing the simpler occupations, concentrates his interest in the exercises of drawing, coloring and modeling. These artistic processes, with a technical training according to the very successful Russian plan, might it seems to me be profitably introduced into our regular school course.

The effect of Kindergarten training in the increase of health, in the development of grace, and in the formations of habits of cleanliness, courtesy, neatness, order and industry, are now so readily acknowledged that it is unnecessary here to do more than allude to them. Its power to develop ideas of number and form, to give mastery of material through technical training, to impresss fundamental perceptions sharply on the mind, to lead to nice discrimination and choice use of words, and to hint the truths which are the forms in which all creation is cast, has probably been sufficiently illustrated in the preceding pages. But there are other results obvious to any open-eyed mother or teacher to which the attention of those who cannot study the Kindergarten for themselves should be directed.

First among these I should emphasize happiness. I do not venture to say that the complacent misery and self-satisfied despair which are the fashion of the day have their roots in the peevish discontent and selfish exactions of a childhood untrained to work and unaccustomed to give, but I never look at the bright faces or watch the busy fingers of children in a Kindergarten, that I do not feel sure they will grow up into men and women who will look upon idleness as a vice, and persistent unhappiness as a crime; whose awakened minds will with increasing enthusiasm increase in knowledge and power; whose trained wills will know the joy of ceaseless striving, and whose hearts will enter with a shout and a bound into each fresh privilege of love. The Kindergarten emphasizes mental activity in opposition to mental dissipation, and a healthy objectivity as opposed to a sickly pre-occupation with self, and my observation of children who have had its training enables me to say that they like better to work and play themselves than to be amused by others; that they prefer study, to diverting reading; that their imagination seeks healthful embodiments; that their moral tendencies are rather practical than sentimental, and that in consequence they are merry as the crickets and full of glad song as the birds.

Another noticeable result is the developed spirit of helpfulness. If the supreme revelation of Christianity is the fatherhood of God, and its supreme duty practical recognition of universal brotherhood, then I know no spot on earth nearer to the kingdom of heaven than the true Kindergarten. The director, essentially the sympathetic helper of the children, teaches them by her example to help each other, and the motherliness of the older girls, the eager desire of all the children to

show each other their work, the glad approval breaking out into audible praise, and the blame of wrong which blends with pity and helpfulness for the wrong doer, these are daily expressions of the moral life of the Kindergarten which tell us what human life might be were the truths we profess so glibly the real movers of our souls. That great philosopher to whom so many of our strongest religious thinkers owe so much of their best thought, has said that "Christianity carries in its bosom a power of renovation which is still unsuspected," and that when acting no longer only on *individuals* it becomes "the internal and organizing force of *society*, it will reveal itself to the world in all the depth of its conceptions and in all the richness of its blessings." Could Fichte have peeped into the Kindergarten he would have seen there the beginning of the end, and rejoiced in the sway of that spirit which shall yet solve the problem of the many and the one.

Another flower which blossoms freely in the Kindergarten is loving faith in "grown-up people." The great necessity of human hearts is comprehension. The sharer of our lives and thoughts is the one who influences both. Understanding of the instrument gives the power to play upon it at will. Understanding guided by love and consecrated to help makes the power of the Kindergartner, and explains why the happy children turn to her as flowers turn to the sun. Finding their dumb needs met, their blind energies directed, their unasked questions answered, and their groping fingers clasped in a firm yet tender hand and guided to a rewarding work, they grow in faith as they grow in wisdom and match increasing power with increasing love. And just as the lisping baby calls all men "papa" and in every ceiling finds the sky, so the child brimming over with love for one wise friend believes in the friendliness of all older persons and turns to them with instinctive sympathy. This is no fancy sketch of an unrealized possibility. It is a fact which I have noticed many times in many different Kindergartens, and the experience of which is the rich reward of each one who faithfully tends the living plants in her living garden.

I shall, perhaps, express the crowning result of the Kindergarten most clearly if I say that in proportion as children respond to its training, they learn to live their lives consciously. They know the powers in whose exercise they rejoice, and blessings brighten to them without taking flight. They feel the unity of life and see their own morning hours growing towards the noon-day, and to them, as to the poets of old, all things are aglow with a revelation of God. In these richest fruits of Fröbel's method I cannot be mistaken, for I had noticed them long before I understood their significance, and it was, indeed, through them that I was led finally into the secret of his thought.

The struggle of life is a struggle towards complete self-consciousness. Power existing, exerted, comprehended,—separation tending ever to a closer union, spirit through incarnation rising to self-recognition, the whole creation groaning and travailing together in pain, until, in the fullness of time, the self-conscious creature reflects the eternally self-

conscious Creator,—this is the history alike of the universe and of the individual soul. Light may flash from the jewel and sparkle in the dew-drop, paint the morning sky with roses, and transfigure the clouds of evening into a golden glory, but not until the living eye comes forth to see, is the secret of the sun revealed. So, too, the angry waves may dash themselves against the shore, the thunder roll in the sky, and the wild wind bow the grain and uproot the trees, yet the silence of Nature never breaks into sound until confronted with the living ear. Darkness gives way to light and chaos to order, nebulous masses compact themselves into worlds, worlds crown themselves with trees and flowers, and earth and water bring forth abundantly the living creature that hath life, yet,

> "The fleeting pageant tells for nought
> Till orbed in mind's creative thought."

It was Fröbel's aim to aid this struggle of the soul in that first period of life, when thought is potential, character faintly outlined in tendency, and will expressed only in an indefinite energy. In the light of this aim we understand his method. Recognizing companionship as a condition of growth, that mind reflects mind as "eye to eye opposed salutes each other with each other's form," Fröbel, contradicting Rousseau and advancing upon Pestalozzi, demands that the child shall see himself in children. Recognizing "obedience as the organ of spiritual knowledge," and the trained will as the condition of the enlightened mind, he foreshadows moral facts through their corresponding virtues, and through the performance of small duties, prepares for the comprehension of great truths. Recognizing that there can be no knowledge of external things without seizing the distinctions between them, and no self-recognition without estrangement from self, he presents on the one hand that organized sequence of contrasts through which the child learns to know the world without, and on the other that organized system of work through which he reflects the world within.

Describing the influences which had most strongly affected the evolution of his own thought, Fröbel said that the field had been his school-room and the tree his tutor; the nursery his university, and little children his professors. From the tree he learned the continuity of life and traced the successive differentiations which mark the process of organic growth; studying children he beheld the continuity of life melt into the varied unity of creative thought, and learned to see in the course of development through progressive differentiations the embodiment of thought's eternal distinction of the self from the self. Hence his final word is that there is nothing true but thought, and his fundamental educational maxim to teach children to think by training them to do. In development through an activity which is both receptive and productive lies the secret of his method and the explanation of the child's otherwise inexplicable growth in "self-reverence, self-knowledge, self-control;" the three, that "alone lead life to sovereign power."

THE KINDERGARTEN SYSTEM.

A STUDY OF THE SYSTEM IN ST. LOUIS FOR TORONTO MODEL SCHOOL.

INTRODUCTION.

The following admirable exposition of the System of Child Culture, known as the Kindergarten, so far as the same is embodied in the Public School System of St. Louis, is taken from a special report of James L. Hughes, one of the School Inspectors for the Province of Ontario, to the Minister of Education for that Province, and printed in the Annual Report of the Department to the Legislative Assembly at Toronto, for 1883.

SPECIAL REPORT OF JAMES L. HUGHES.

In accordance with your instructions, I visited St. Louis for the purpose of making an examination into the practical working of the Public School Kindergartens of that city. Through the courtesy of Miss Susan E. Blow, the founder of the St. Louis Kindergartens, and of her associate supervisors, I was enabled to make a thorough investigation of the system, and to obtain much valuable information regarding it.

The following report contains:—

1. A brief statement of the objects of the Kindergarten.
2. The introduction and progress of the Kindergarten in St. Louis.
3. Suggestions regarding its introduction into Ontario.

I. — OBJECTS OF THE KINDERGARTEN.

The objects of the Kindergarten may best be briefly stated in Froebel's own words; "To take the over-sight of children before they are ready for school life; to exert an influence over their whole being in correspondence with its nature; to strengthen their bodily powers; to exercise their senses; to employ the awakening mind; to make them thoroughly acquainted with the world of nature and of man; to guide their heart and soul in a right direction; and to lead them to the Origin of all life, and to union with Him." We have become so accustomed to regard the function of the school as limited to the cultivation of the intellect alone, that it is difficult to form a just estimate of the real value of a system which trains and develops the entire being morally, mentally, physically and socially. It will be quite impossible to explain in the compass of this report, the details of the methods employed in the Kindergarten to accomplish the work outlined by Froebel. It took him thirty years to complete his system, and it requires at least a two years' course to become a proficient Kindergartner. It may be of service to state at the onset, that the Kindergarten is not a school in the ordinary acceptation of that word. It is not a place to teach reading, writing, etc.; but consists chiefly of practice with (1) *Gifts*, balls of different colors, cubes, spheres, cylinders, squares, triangles, etc.; (2) *Occupations*, weaving paper

mats, cutting and pasting paper patterns, paper folding, interlacing, stick work, slat work, peas work, perforating paper, worsted work, moulding with clay, drawing, etc.; (3) *Games;* (4) *Plays;* (5) *Exercise Songs.* By means of these elements, Froebel arranged a system which reaches every part of the nature of the child, and promotes its vigorous and healthful growth.

Moral Training.

If Froebel had designed to accomplish nothing more by the Kindergarten than the development of the moral and religious instincts of childhood, his work would have ultimately become an essential part of all national systems of education. There is no other part of his system, that to the thoughtful mind so clearly reveals the comprehensiveness and philosophical basis of his methods and their wonderful adaptation to the nature of the child and the laws of its growth.

Every one of his remarkable stories, every one of his songs, every one of his games, and every one of his occupations, give incidentally a practical direction to the moral natures of the children. There is in the Kindergarten, no sermonizing to children who are not listening, no theorizing about abstractions which they cannot understand, no mere sentiment, but a genuine acting out of the best tendencies of human nature. The child is made to occupy in a way that is real to him, every relationship to nature, the family, society, his country and his Creator. He practises in his games and plays those virtues which form the only sure foundation for the family and the State. He acts submissively to parents, lovingly towards brothers and sisters, honorably with his neighbors, kindly to the poor, and tenderly to the aged. He learns to be grateful for benefits, to respect honest workers, to know that work is an advantage to the individual and the community, to acknowledge that labor should be justly rewarded, to destroy nothing, to waste nothing, to submit to constituted national and municipal authorities, to give hearty approval to good actions, and to look with just indignation on mean and ungenerous conduct, to restrain his evil tendencies, to be unselfish, to control his tastes, even when they are pure and good, as he cannot get everything he wishes, and to recognize God through His works as the Creator and as the centre of the universe, the source of all power, of knowledge, of love and of blessing. It is quite impossible to realize without a close and extended examination of a genuine Kindergarten, how a child can be placed in such a variety of circumstances as to make it necessary for him to develop *incidentally, without a consciousness of the process,* all the better portions of his nature, and to practise the correct moral code for the home, society and the State. That Froebel was able, even after thirty years' incessant study, to found a system which naturally accomplishes this, proves conclusively that he is entitled to an honored place among educational reformers.

Social Training.

Closely allied with moral training is the attention constantly paid to the practice of the courtesies of good society, and to the proper development of the emotional nature of the child. The home, in most cases, cannot afford the child the opportunity of associating with a sufficient number of children of his own age, to permit the expansion of his social character. The child is to be pitied, however rich his parents may be, whose only associates are adults. It is possible for the child to obtain society on the street, but the risk is too great there. Even at school the social intercourse between the

pupils is necessarily confined chiefly to the recesses, and then in most cases is allowed to go on without the presence of the teacher. Froebel saw the evil effects of this, and made ample provision for the drawing out of the social instincts of childhood, as well as for practising the recognized rules of politeness at the table, in the drawing-room, on the street, wherever man meets his fellow-man.

Physical Culture.

The physical benefits conferred by the Kindergarten are second in importance only to those resulting from its moral and religious training. The good effects of this department of Kindergarten work are so quickly apparent and so easily recognized, that there is in some places a popular delusion that the Kindergarten consists only of a series of games and plays. This is a grave error, but although the games, plays, and songs do not constitute the entire work of a Kindergarten, they form a most important part of it, inasmuch, as, while accomplishing many other excellent results, they also produce most desirable effects on the physical system of the children. The chief of the effects are : —

1. By a large amount of marching in time with music they learn to walk properly — a most important accomplishment,

2. As the plays are so judiciously arranged as to call into natural action every part of the muscular system, the result could only be, what it uniformly is, harmonious development and consequently perfect freedom and gracefulness of action. There is no probability that a child in the Kindergarten will grow up with good arms and legs, and weak loins and contracted chest.

3. The dramatic gesture practised as a visible interpretation of the thought and sentiment of the songs while they are being sung, leads to a surprising degree of expressiveness and appropriateness in the movement of the hands, the head, the eyes, and, indeed, of the entire body while speaking. This is of much greater importance than at first sight it may seem to be. The skilled elocutionist may thrill his hearers by his tone alone. Vast audiences are frequently moved to tears by the touching gestures of a deaf-mute in reciting the Lord's prayer. Most people are more deeply affected in a Kindergarten by the gestures than by the singing. Dramatic interpretation is to many more touching than vocal interpretation. Either voice or action alone possesses wondrous power of expression, but it is only when they are appropriately united, that thought is presented in all its clearness, and feeling communicated with resistless power. It is no light matter then for girls and boys to have their bodies trained to act in harmony with their vocal organs in expressing their thoughts and sentiments.

4. The general health of the children is improved, and the vigorous growth of their system promoted. One of the chief defects of the Public School system is that both positively and negatively it interferes with the proper natural growth of the child's body. If adequate attention were paid to the development of the body in school, there would be no complaints about overstudy. Body and brain should grow together, do grow together until the child goes to school. The Kindergarten is unquestionably the best means for remedying this grave defect in the school. The distinctive feature of Kindergarten exercise, as well as every other part of the system, is that the benefits come incidentally. The children are not conscious that they are performing calisthenic exercises for the benefit of their health, they are playing for pleas-

ure. Exercise taken merely to improve the health does not bring such advantages as exercise taken for amusement or in working under healthful circumstances, so in the Kindergarten there are no calisthenics as mere exercises, but the children have to perform the best exercises of the Grecian, Swedish and German systems of calisthenics in playing their games, and while singing their songs. While taking his exercise the boy is not a boy moving his arms and legs to develop his muscles, but a hopping bird, a jumping frog, a flying butterfly, a carpenter or other tradesman at work, a farmer sowing grain, mowing or threshing with a flail, a windmill in motion, a ticking clock, etc., etc., always practising the best exercise, but never being drilled. Even the extension motions and balance steps of the British army are practised in their essential parts in the Kindergarten, not in the formal way in which they are presented to the shuffling recruits whom they transform as if by magic into erect and graceful men, but as necessary motions in performing certain plays.

Industrial Training.

There is another kind of physical training in addition to that which develops the physique. It is not alone important that a man should be strong, active and graceful. His hand, the parts of his physical system which he chiefly uses in earning his livelihood, should be trained while he is very young, before his muscles have become fixed and his fingers stiff. There is scarcely any limit to the development of finger flexibility and manual dexterity, if it is begun in time, and continued systematically. It is a common saying that "a boy's fingers are all thumbs." There is no reason why this should be the case. A girl's fingers are expert in proportion to the amount of appropriate exercise they get. The boy does not usually play on the piano, or do the various kinds of needlework done by his sister, consequently his fingers become thumbs through lack of practice. Boys have thus been allowed to grow up and enter on the work of life without having any attention paid to the development of hand skill except that received by the right hand while engaged in writing and drawing. This necessarily prevents their ever reaching their highest possibilities in skilled labor of any kind whatever. The individual and national loss thus sustained is too vast to be estimated. The early recognition of this lack in Germany, Switzerland, and France, led to the establishment in these countries of technical schools for the special training of the hand in connection with various industrial pursuits. The result of this was, that in a few years England found her manufacturing supremacy passing away, and was compelled to follow the example of her continental rivals. Thoughtful men have for years been studying this problem and endeavoring to find a remedy for this acknowledged defect in our Public Schools. This study has led to the proposal to have workshop schools founded as a part of the Public School system. There has as yet, however, been no satisfactory plan proposed for the accomplishment of this object.

Froebel made ample provision for the training of the hand in his system. One of the specific objects of his "finger songs," and of every one of his Gifts and Occupations, is the development of finger power and skill.

Mental Training.

Those who can only gauge a child's mental growth by his advancement in reading, will have difficulty in appreciating the mental advantages which the child enjoys in a Kindergarten. Thoughtful people are rapidly learning,

however, that reading, as a school study, has little to do with inducing mental growth. That is the reason why reading is not taught in the Kindergarten.

There are some who scrutinize the system to find its mental results as though they expected them all to be immediately apparent, and then because they cannot find mind-nuggets in the only form in which they can appreciate them, they say they do not exist, and that the Kindergarten does not promote mental development. They forget that real growth in nature is slow, and that preliminary processes of growth may go on for long periods without producing marked visible results. If the mental training of the Kindergarten produced only immediate results, and if its benefits were discernible to every observer, it would not contain sufficient truth to make it live.

The object of the Kindergarten is to expand the mind rather than make it a storehouse of facts. It aims to set the mind in action in the exercise of every function of which it is capable. The school only trains the mind to remember and reason, often only to remember. The Kindergarten calls into action all the powers of the mind, and teaches the child to observe critically, to note results, to compare, to conclude for itself. It develops the imagination and gradually exercises the will, not accidentally but incidentally, as an essential part of Froebel's comprehensive scheme. Memory is developed by exercise, not by word repetition. The child learns and remembers what a cube is, in the same way that it learned and remembers what a spoon is, *by using it.*

But, while the primary object of the mental training of the Kindergarten is not to give information, the child really acquires a vast deal of useful knowledge, especially such as will be of value to him in prosecuting the studies of Arithmetic, Mensuration, Geometry, and Architectural and Industrial Drawing. Nor does he need to wait until he begins the systematic study of these subjects before making a practical use of the knowledge he gains. Two of the fundamental laws of acquiring knowledge by Froebel's system, are: 1. Children learn by doing; 2. Knowledge should be applied as soon as it is gained. So the extensive knowledge of form which the child receives by using the Gifts is applied at once in the various occupations, and through them extended to an examination of all the objects of nature and art with which he daily comes in contact. The child also receives a practical insight into the relationship of parts to wholes, and is taught the harmony of form and color that must be found in corresponding parts of symmetrical patterns and objects. This leads directly to the display of originality in designing by the individual children, which cannot fail to produce great and lasting benefits both mentally and morally. It is a grand step in the growth of the human mind, when it is convinced practically that it possesses original power and need not be a mere imitator.

General Advantages.

In addition to what has been said it will be sufficient to call attention to the important fact that, in his Gifts and Occupations, Froebel has so fully covered the circle of human activities, that every child has an opportunity afforded him in the Kindergarten to show what his special tendency or talent is. The importance of this will be seen at once, when it is remembered that most boys leave school without having discovered or shown special fitness or inclination for any particular pursuit, and that too often the selection of a

sphere of labor is left to chance or decided by circumstances quite outside of the individual who is to fill it.

The general plan of the Kindergarten may be indicated in a single sentence. Recognizing the fact that children grow more rapidly, morally, mentally, and physically, during the first four years of their lives than they ever do afterwards, Froebel tried to found a system which, while it sustained the interested attention of children, would continue in a systematic manner, but without formalism, the same methods of learning and development to which they were accustomed at home. Those who best understand him, think he succeeded in accomplishing his object.

II. — INTRODUCTION INTO ST. LOUIS.

In 1873, Miss Susan E. Blow, the accomplished daughter of the late Senator Blow, a lady of leisure and means, who had spent two years in training with Mrs. Krans-Boelte of New York, offered to undertake gratuitously "the instruction of one teacher appointed by the Board, and to supervise and manage a Kindergarten, provided the Board would furnish the rooms and a salaried teacher." After considering her generous offer the committee on Teachers recommended "that one of the school-rooms be set apart for one year for the purpose of ascertaining, by a faithful experiment, what valuable features the Kindergarten may have that can be utilized in our Primary Schools." The results of that "faithful experiment" have been greater than even the strongest advocate of the Kindergarten expected. The one Kindergarten has, by a gradual and natural process of growth, extended its influence and diffused its light until at the present time there are no less than 237 ladies engaged in the Public Kindergartens of St. Louis. This result is undoubtedly mainly due to the merits of the system itself, but is largely attributable to the zeal and intelligence of Miss Blow, who is still the "guide, philosopher and friend" of every lady engaged in Kindergarten work in St. Louis.

III. — SUGGESTIONS REGARDING THE INTRODUCTION OF THE KINDERGARTEN INTO ONTARIO.

I most strongly recommend the introduction of the Kindergarten in connection with the Model Schools in Toronto and Ottawa, for the following reasons: —

1. Because the Kindergarten is the most philosophical system of child education, and should, therefore, be the foundation of all public education.

2. Because the physical and musical portions of the Kindergarten could, to a large extent, be introduced into the Primary Schools of Ontario, if the teachers in training had the opportunity of becoming acquainted, practically, with them during their Normal School course. This alone would justify the introduction of the Kindergarten into the Model Schools.

3. Because those children who attend Kindergartens would be relieved from hard and unattractive study during those years when the brain is growing in size most rapidly, and during which it is most susceptible to permanent injury.

4. Because it could not fail to be of immense advantage to the students in training at the Normal Schools. They could not, it is true, become Kindergartners during their short course, but they could become acquainted theoretically with the pedagogical principles on which the Kindergarten is based, and practically with the methods best adapted to interest childhood. The

charge is often made that the graduates of our Normal Schools are lacking in earnestness, enthusiasm, and a due appreciation of the nobility of their work as teachers. There is no other means of remedying this defect so effectively as by introducing the Kindergarten. Its principles and its spirit will continue from year to year to be sources of light and inspirations of growing power in the minds and hearts of those teachers who are brought into living contact with them.

It is not indirectly alone, however, that the benefits of the Kindergarten will be shown. Its methods should be practised in all departments of Public Schools. The materials of the Kindergarten belong to the little ones, the principles apply to the teaching of nearly all studies, and to all grades of pupils. I do not think it an exaggerated statement to say, that to many teachers even a short course in Kindergarten would prove of more lasting benefit in enlarging their mental vision, in increasing their knowledge of the child, the laws of its development, and in deepening their devotion to the work of teaching, than all the rest of their Normal School training.

I am confident that a Kindergarten, either in the Toronto or Ottawa Normal school, would be fully self-sustaining if the children attending it paid the same fees paid by the other Model School pupils. The materials used by the children cost less than two dollars per annum for each pupil. A single trained Kindergartner, with the assistance of the Normal School students, and volunteer assistants who would give their services gratuitously in return for the training received, could take charge of fifty or even a hundred children. Many of the St. Louis Kindergartners have as many as one hundred pupils in charge of one director and six or seven assistants.

Fixing the number at fifty as a basis of computation, the income at present rates in the Model School, would be over nine hundred dollars per annum, after paying for the materials used by the children in their occupations.

I would also urge that as a preliminary step Miss Susan E. Blow and Mrs. Clara B. Hubbard be invited to visit Toronto. They might be invited by the Education Department alone, or by the department in connection with Toronto Public School Board. The primary object of their visit would be to give the Teachers in the Model School and the Public Schools, and the students of the Normal School a general idea of the objects and principles of the Kindergarten, and a specific training in the physical and musical departments of the Kindergarten work. A public interest would also be created in the Kindergarten itself in this way more thoroughly than it could be in any other way.

Miss Blow could explain, in a few addresses, the principles and methods of the Kindergarten as probably no other English-speaking woman could. Her voluntary study and labor in its cause extend over a period of about thirteen years. In addition to her two years of training spent with Mrs. Krans-Boelte in New York, she spent some time in Germany with the Baroness Marenholtz-Bulow, the ablest of all Froebel's associates or successors.

Mrs. Hubbard trains all the St. Louis Kindergartners in the department of physical exercise. She is the author of the best collection of Kindergarten songs yet published in English, and is gifted with rare intuitions regarding gestures and calisthenics. She could, in a couple of weeks, present the physical and musical sides of the Kindergarten to the students and teachers of Toronto in such a way as to inaugurate a new era in school progress in

Ontario. I would strongly recommend that, in case Mrs. Hubbard is invited to visit Toronto, the opportunity be afforded to the teachers in County Model Schools, and in cities and towns throughout the Province, to come to Toronto to share in the benefits of her teaching.

If one teacher was sent from each city or town, she could, on her return, communicate to her fellow-teachers what she had learned. Doubtless many School Boards would be willing to allow the lady of highest special aptitude the privilege of visiting Toronto for such a purpose.

NOTE BY THE EDITOR. — On the strength of the above report, a Public Kindergarten has been established in Toronto, and was inaugurated under the personal instructions of Mrs. Clara B. Hubbard, the author of "*Kindergarten Songs.*"

Since the above was in type we have received a letter from Mr. Inspector Hughes, the author of the foregoing Report, from which we give the portion relating to the Kindergarten movement in Toronto.

"In reply to your card, I have pleasure in stating that the Public School Board of Toronto, on my recommendation, opened a Kindergarten in connection with one of our Public Schools, in September of this year. We have a most excellent woman in charge, Miss Ada Mareau, first trained by Mrs. Krans-Boelte, of New York, and afterwards sent by our Board for a year's training under Miss Blow, in St. Louis. She has seven most earnest and intelligent assistants, and ninety-four pupils, with others waiting for admission. The interest in the institution is very gratifying. So far no word of skepticism has been heard. Our trustees would have been willing to introduce the Kindergarten some three years ago, but I objected until the people were ready, and until our regular teachers were in thorough sympathy with the movement.

The primary teachers in all our Public Schools are dismissed from regular work every Wednesday afternoon, that they may spend the afternoon in training with Miss Mareau. They will thus have the opportunity of becoming acquainted with the underlying philosophy of the system, and of learning practically such of the songs, games, and occupations as may at once be introduced into our primary classes.

We will open another special Kindergarten class in January. Miss Mareau will be in charge of both Kindergartens, and of any others that may be opened.

Sincerely yours,

JAMES L. HUGHES.

The Kindergarten movement will always be successful if introduced in this way, — extensive preparation of the public, and especially of parents of young children, and primary school teachers : the employment of a well-trained and earnest Kindergartner in charge, with suitable assistants of pupil Kindergartners, and systematic exposition of the whole system to parents and primary teachers from time to time, by which the Home and Primary Schools will be brought into harmony with the Kindergarten.

KINDERGARTEN IN THE PUBLIC SCHOOL SYSTEM.

BY WILLIAM T. HARRIS, LL.D.,*
Superintendent of Public Instruction in St. Louis.

PRELIMINARY AND ASSOCIATED QUESTIONS.

THE question of the kindergarten cannot be settled without considering many subordinate questions.

In one sense the whole of life is an education, for man is a being that constantly develops—for good or evil. In every epoch of his life an education goes on. There are well-defined epochs of growth or of education: that of *infancy*, in which education is chiefly that of use and wont, the formation of habits as regards the care of the person, and the conduct within family life; that of *youth*, wherein the child learns in the school how to handle those instrumentalities which enable him to participate in the intellectual or theoretical acquisitions of the human race, and wherein, at the same time, he learns those habits of industry, regularity, and punctuality, and self-control which enable him to combine with his fellow-men in civil society and in the state; then there is that education which follows the period of school education—the education which one gets by the apprenticeship to a vocation or calling in life. Other spheres of education are the state, or body-politic, and its relation to the individual, wherein the latter acts as a citizen, making laws through his elected representatives, and assisting in their execution; the church, wherein he learns to see all things under the form of eternity, and to derive thence the ultimate standards of his theory and practice in life.

The question of the kindergarten also involves, besides this one of province—*i. e.*, the question whether there is a place for it—the consideration of its disciplines, or what it accomplishes in the way of theoretical insight or of practical will-power; these two, and the development of the emotional nature of the human being. Exactly what does the kindergarten attempt to do in these directions? And then, after the what it does is ascertained, arises the question whether it is desirable to attempt such instruction in the school; whether it does not take the place of more desirable training, which the school has all along been furnishing; or whether it does not, on the other hand, trench on the province of the education within the family—a period of nurture wherein the pupil gets most of his internal, or subjective, emotional life developed? If the kindergarten takes the child too soon from the family, and abridges the period of nurture, it must perforce injure his character on the whole; for the period of nurture is like the root-life of the plant, essential for the development of the above-ground life of the plant, essential for the public life of the man, the life wherein he combines with his fellow-men.

* Prepared for Meeting of American Froebel Union, December, 1879.

Then, again, there is involved the question of education for vocation in life—the preparation for the arts and trades that are to follow school-life—as the third epoch in life-education. Should the education into the technicalities of vocations be carried down into the school-life of the pupil; still more, should it be carried down into the earliest period of transition from the nurture-period to the school-period?

Besides these essential questions, there are many others of a subsidiary nature,—those relating to expense, to the training of teachers and their supply, to the ability of public-school boards to manage such institutions, to the proper buildings for their use, the proper length of sessions, the degree of strictness of discipline to be preserved, etc., etc. The former essential questions relate to the desirability of kindergarten education; the latter relate to the practicability of securing it.

IDEAL OF THE KINDERGARTEN.

The most enthusiastic advocates of the kindergarten offer, as grounds for its establishment, such claims for its efficiency as might reasonably be claimed only for the totality of human education, in its five-fold aspect—of nurture, school, vocation, state, and church. If what they claim for it were met with as actual results, we certainly should realize the fairest ideals of a perfected type of humanity at once. Such claims, however, can be made only of a life-long education in its five-fold aspect, and not of any possible education which lasts only from one to four years in the life of the individual. Notwithstanding this exaggeration, it may prove to be the case that the kindergarten is justified in claiming a province heretofore unoccupied by the school or by family nurture, and a province which is of the utmost importance to the right development of those phases of life which follow it. It is, indeed, no reproach to the friends of the "new education" (as they call it) to accuse them of exaggeration. The only fault which we may charge them with is a tendency to ignore, or under-rate, the educational possibilities of the other provinces of human life, and especially those of the school as it has hitherto existed.

To illustrate the breadth of view which the advocates of the kindergarten entertain in regard to the theory and practical value of the kindergarten, I quote here a statement of its *rationale,* furnished me by Miss Elizabeth Peabody, justly considered the leading advocate for the new education in this country:—

"The *rationale* of Froebel's method of education is only to be given by a statement of the eternal laws which organize human nature on the one side and the material universe on the other.

"Human nature and the material universe are related contrasts, which it is the personal life of every human being to *unify.* Material nature is the unconscious manifestation of God, and includes the human body, with which man finds himself in relation so vital that he takes part in perfecting it by means of the organs; and this part of nature is the only part of nature which can be said to be dominated vitally by man, who, in the instance of Jesus Christ, so purified it by never violating any law of human nature—which (human nature) is God's intentional revelation of Himself to each—that He seems to have had complete dominion, and could make

Himself visible or invisible at will; transfiguring His natural body by His spiritual body, as on the Mount of Transfiguration; or consuming it utterly, as on the Mount of Ascension. Whether man, in this atmosphere, will ever do this, and thus abolish *natural death, or not*, there is no doubt there will be infinite approximation to this glorification of humanity in proportion as education does justice to the children, as Froebel's education aims to do it; for it is his principle to lead children to educate themselves from the beginning—like Socrates's demon—forbidding the wrong and leaving the self activity free to goodness and truth, which it is destined to pursue for ever and ever."

A writer in the *Canadian School Journal* gives utterance to the following estimate of the value of kindergartens:—

"Graduated from a true kindergarten, a child rejoices in an individual self-poise and power which makes his own skill and judgment important factors of his future progress. He is not like every other child who has been in his class; he is himself. His own genius, whatever it may be, has had room for growth and encouragement to express itself. He therefore sees some object in his study, some purpose in his effort. Everything in his course has been illuminated by the same informing thought; and, therefore, with the attraction that must spring up in the young mind from the use of material objects in his work, instead of a weariness, his way has been marked at every step by a buoyant happiness and an eager interest. Any system that produces such results is educationally a good system. But when you add that all this has been done so naturally and so judiciously that the child has derived as much physical as mental advantage, and an equally wholesome moral development, who can deny that it is superior to any other yet devised or used, and that, as such, it is the inalienable birthright of every child to be given the advantages of its training? . . . Before the time of Froebel, the science of pedagogics was founded upon abstruse thought, although sometimes introducing—as in the various object-systems—the concrete form as a means of education; but Froebel, by a Divine inspiration, laid aside his books, wherein theory mystified theory, and studied the child. He said, God will indicate to us in the native instincts of His creature the best method for its development and governance. He watched the child at its play, and at its work. He saw that it was open to impressions from every direction; that its energies were manifested by unceasing curiosity and unceasing restlessness; that, if left to itself, the impossibility of reaching any satisfactory conclusions in its researches, little by little stifled its interest; the eager desire to explore deeply the world of ideas and objects before him passed into a superficial observation, heeding little and sure of nothing. He saw that the law which made it flit from object to object in this unceasing motion was a law of development implanted by God, and, therefore, good; but that, unless it were directed and given aim and purpose, it became an element of mischief as well. Then what could be done? How was the possible angel to be developed, and the possible devil to be defeated? Froebel said: 'If we take God's own way, we must be right; so let us direct into a systematic, but natural course of employment all these tender fancies, these fearless little hands and feet

and these precious little eager souls; and then we shall work with the Divine love and intelligence, and it with us, and our children shall find the good and avoid the evil.' Then year was added to year of thought and study and practice, until he gave his system to the world in its present completed form."

The disciples of Froebel everywhere see the world in this way. With them the theory of the kindergarten is the theory of the world of man and nature. Froebel himself was as much a religious (or moral) enthusiast as a pedagogical reformer. The moral regeneration of the race is the inspiring ideal which his followers aim to realize.

I do not disparage this lofty ideal; it is the ideal which every teacher should cherish. No other one is a worthy one for the teacher of youth! But I think that any gifted teacher in our district schools, our high schools, or our colleges, may, as reasonably as the teacher of the kindergarten, have this lofty expectation of the moral regeneration of the race to follow from his teachings. If the child is more susceptible at the early age when he enters the kindergarten, and it is far easier then to mould his personal habits, his physical strength and skill, and his demeanor towards his equals and his superiors, yet, on the other hand, the high-school teacher or the college professor comes into relation with him when he has begun to demand for himself an explanation of the problem of life, and it is possible, for the first time, at this age to lead him to *insight*—the immediate philosophical view of the universality and necessity of principles. Insight is the faculty of highest principles, and, of course, more important than all other theoretical disciplines. It is therefore probable that the opportunity of the teacher who instructs pupils at the age of sixteen years and upwards is, on an average, more precious for the welfare of the individual than that of the teacher whose pupils are under six years. This advantage, however, the teacher of the youngest pupils has: that she may give them an influence that will cause them to continue their education in after-life. The primary school, with its four years' course, usually enrolls five pupils where the grammar-school, with a course of four years, enrolls only one pupil. The importance of the primary school is seen in the fact that it affects a much larger proportion of the inhabitants of a community, while the importance of the high school rests on the fact that its education develops insight and directive power, so that its graduates do most of the thinking and planning that is done for the community.

But there are special disciplines which the child of five years may receive profitably, that the youth of sixteen would not find sufficiently productive.

GENERAL AND SPECIAL DISCIPLINE.

There has been for some time a popular clamor in favor of the introduction of the arts and trades into public schools. It has been supposed by self-styled "practical" writers upon education that the school should fit the youth for the practice of some vocation or calling. They would have the child learn a trade as well as reading, writing, and arithmetic; and the most zealous of them demand that it shall be a trade, and not much else. But the good sense of the educational world, as a whole, has not been moved to depart from the even tenor of its way, and has de-

fended its preference for *technical, conventional,* and *disciplinary* training of a *general* character, useful for each and every one, no matter what his vocation shall be. Who can tell, on seeing the child, what special vocation he will best follow when he grows up? Besides this, the whole time of the child, so far as it can be had without overtasking him, is needed from the period of six or seven years to sixteen years in order to give him a proper amount of this training in technical, conventional, and disciplinary studies. Moreover, it is evident that these general studies are the keys to the world of nature and man, and that they transcend in value any special forms of skill, such as arts and trades, by as great a degree as the general law surpasses the particular instance. It is to be claimed that arithmetic, the science of numbers, for example, is indispensable in a thousand arts and sciences, while each art has much in it that is special, and of limited application in the other arts.

But, on the other hand, analytical investigation has done much in the way of singling out from the physical movements involved in the trades those which are common, and may be provided for by general disciplines of the body, which may be introduced into the school along with the science underlying the art. For example, the theory and practice of drawing involves arithmetic and geometry, and also the training of the hand and eye. Thus, drawing furnishes a kind of propædeutics to all of the arts and trades, and could not fail to make more skillful the workman, whatever his calling. Drawing, then, may properly enter the programme of all schools, having its claim acknowledged to be a general discipline.

But while we may acknowledge the transcendent importance of the regular branches for the period of time claimed by the school at present—namely, from the age of six to sixteen—it must be conceded that the age from four years to six years is not mature enough to receive profit from the studies of the school. The conventional and the disciplinary studies are too much for the powers of the child of four years or five years. But the child of four years or five years is in a period of transition out of the stage of education which we have named "nurture." He begins to learn of the out-door life, of the occupations and ways of people beyond the family circle, and to long for a further acquaintance with them. He begins to demand society with others of his own age outside his family, and to repeat for himself, in miniature, the picture of the great world of civil society, mimicking it in his plays and games. Through play the child gains individuality; his internal—"subjective," as it is called—nature becomes active, and he learns to know his own tendencies and proclivities. Through caprice and arbitrariness, the child learns to have a will of his own, and not to exercise a mere mechanical compliance with the will of his elders.

TRANSITION FROM HOME TO SCHOOL.

It is at this period of transition from the life in the family to that of the school that the kindergarten furnishes what is most desirable, and, in doing so, solves many problems hitherto found difficult of solution. The genius of Froebel has provided a system of discipline and instruction which is wonderfully adapted to this stage of the child's growth, when he needs

the gentleness of nurture and the rational order of the school in due admixture. The "gifts and occupations," as he calls them, furnish an initiation into the arts and sciences; and they do this in a manner half playful, half serious.

Of the twenty gifts which the kindergarten system offers, the first six form a group having the one object to familiarize the child with the elementary notions of geometry. He learns the forms of solids, the cube, sphere, and cylinder, and their various surfaces—also, divisions of the cube, and combinations of the cube and its divisions in building various objects. He learns counting and measuring by the eye, for the cube and its divisions are made on a scale of an inch and fractions of an inch, and the squares into which the surface of his table is divided are square inches. Counting, adding, subtracting, and dividing the parts of the cube give him the elementary operations of arithmetic, so far as small numbers are concerned, and give him a very practical knowledge of them; for he can use his knowledge, and he has developed it, step by step, with his own activity.

It is always the desideratum in education to secure the maximum of self-activity in the pupil. The kindergarten gifts are the best instrumentalities ever devised for the purpose of educating young children through self-activity. Other devices may do this—other devices have done it—but Froebel's apparatus is most successful. It is this fact that occasions the exaggerated estimate which his disciples place upon the originality of Froebel's methods. Long before his day, it was known and stated as the first principle of pedagogy that the pupil is educated, not by what others do for him, but by what he is led to do for himself. But Froebel's system of gifts is so far in advance of other systems of apparatus for primary instruction as to create an impression in the mind of the one who first studies it that Froebel is the original discoverer of the pedagogical law of self-activity in the pupil. The teacher who has already learned correct methods of instruction, or who has read some in the history of pedagogy, knows this principle of self-activity, but has never found, outside of the kindergarten, so wonderful a system of devices for the proper education of the child of five years old.

The first group of gifts, including the first six of the twenty, as already remarked, takes up the forms of solids and their division, and, therefore, deals with forms and number of solids. The second group of gifts includes the four from the seventh to the tenth, and concerns surfaces, and leads up from the manipulation of thin blocks or tablets to drawing with a pencil on paper ruled in squares. In drawing, the child has reached the ideal representation of solids by means of light and shade—marks made on a surface to represent outlines. The intermediate gifts—the eighth and ninth—relate to stick-laying and ring laying, representing outlines of objects by means of straight and curved sticks or wires. This, in itself, is a well-devised link between the quadrangular and triangular tablets (which are treated only as surfaces) and the art of drawing. We have a complete transition from the tangible solid to the ideal representation of it.

Counting and the elementary operations in numbers continue through all the subsequent groups of gifts, but in the first group are the chief

object. In the first group the solid, in its various shapes, is the object of study for the child. He learns to recognize and name the surfaces, corners, angles, etc., which bound it. In the second group, the surface, and its corners or angles become the sole object. But the child begins the second group with the surface represented by tablets, thin blocks, and proceeds to represent mere outlines by means of sticks or wire (in the eighth gift), and then to leave the solid form altogether and to make an ideal one by means of pencil-marks on slate or paper (in the tenth gift). The slate or paper, ruled in squares of an inch, like the kindergarten tables, is the best device for training the muscles of the fingers and hand to accuracy. The untrained muscles of the hand of the child cannot guide the pencil so as to make entire forms at first; but by the device of the ruled squares he is enabled to construct forms by the simple process of drawing straight lines, vertical, horizontal, and oblique, connecting the sides and corners of the ruled squares. The training of the eye and hand in the use of this tenth gift is the surest and most effective discipline ever invented for the purpose.

KINDERGARTENS PREPARE FOR TRADES.

Here it becomes evident that, if the school is to prepare especially for the arts and trades, it is the kindergarten which is to accomplish the object; for the training of the muscles—if it is to be a training for special skill in manipulation—must be begun in early youth. As age advances, it becomes more difficult to acquire new phases of manual dexterity.

Two weeks' practice of holding objects in his right hand will make the infant, in his first year, right-handed for life. The muscles, yet in a pulpy consistency, are very easily set in any fixed direction. The child trained for one year on Froebel's gifts and occupations will acquire a skillful use of his hands and a habit of accurate measurement of the eye which will be his possession for life.

But the arts and trades are provided for in a still more effective manner by the subsequent gifts. The first group, as we have seen, trains the eye and the sense of touch, and gives a technical acquaintance with solids, and with the elementary operations of arithmetic. The second group frees him from the hard limits which have confined him to the reproduction of forms by mere solids, and enables him to represent by means of light and shade. His activity at each step becomes more purely creative as regards the production of forms, and more rational as regards intellectual comprehension; for he ascends from concrete, particular, tangible objects to abstract general truths and archetypal forms.

The third group of gifts includes the eleventh and twelfth, and develops new forms of skill, less general and more practical. Having learned how to draw outlines of objects by the first ten gifts, the eleventh and twelfth gifts teach the pupil how to embroider—*i. e.*, how to represent outlines of objects by means of needle and thread. The eleventh gift takes the first step, by teaching the use of the perforating needle. The child learns to represent outlines of forms by perforations in paper or cardboard. Then, in the twelfth gift, he learns the art of embroidering; and, of course, with this he learns the art of sewing, and its manifold kindred arts. The art of embroidery calls into activity the muscles of the hand—and espe-

cially those of the fingers—the eye, in accurate measurement, and the intellectual activities required in the geometrical and arithmetical processes involved in the work.

The fourth group of gifts (including the thirteenth to the eighteenth) introduces the important art of weaving and plaiting.

Among the primitive arts of man this was the most useful. It secures the maximum of lightness with the maximum of strength, by using fragile material in such a manner as to convert the linear into the surface, and combine the weak materials into the form of mutual firm support.

The thirteenth gift (with which the fourth group begins) teaches how to cut the paper into strips; the fourteenth weaves the strips into mats or baskets, with figures of various devices formed by the meshes; the fifth gift uses thin slats of wood for plaiting, and the sixteenth uses the same, jointed, with a view to reproducing forms of surfaces; the seventeenth gift intertwines paper, and the eighteenth constructs elaborate shapes by folding paper. This group constructs surfaces by the methods of combining strips, or linear material. Vessels of capacity (baskets, sieves, nets, etc.), clothing (of woven cloth), and shelter (tents, etc.) are furnished by branches of this art.

Wood is linear in its structure, and stronger in the direction of the grain of the wood. Hence it became necessary to invent a mode of adding lateral strength by crossing the fibres, in the form of weaving or plaiting, in order to secure the maximum of strength with the minimum of bulk and weight. Besides wood, there are various forms of flexible plants (the willow, etc.) and textile fibres (hemp, flax, cotton, etc.) which cannot be utilized except in this manner, having longitudinal but not lateral cohesion.

In the fourth group of gifts the industrial direction of the work of the kindergarten becomes the most pronounced. There is more of practical value and less of theoretic value in its series of six gifts (thirteenth to eighteenth). But its disciplines are still general ones, like drawing, and furnish a necessary training for the hands and eyes of all who will labor for a livelihood; and, besides these, for all who will practice elegant employments for relaxation (ladies' embroidery), or athletic sports and amusements (the games and amusements that test accuracy of hand and eye, or mathematical combination, marksmanship, hunting, fishing, ball-playing, archery, quoits, bowling, chess-playing, etc.).

The fifth group, including the nineteenth and twentieth gifts, teaches the production of solid forms, as the fourth teaches the production of surfaces from the linear. The nineteenth, using corks (or peas soaked in water) and pieces of wire or sticks of various lengths and pointed ends, imitates various real objects and geometrical solids by producing their outlines, edges, or sections. This gift, too, furnishes the preparation for drawing in perspective. The twentieth and last gift uses some modeling material (potter's clay, beeswax, or other plastic substance), and teaches modeling of solid objects. This group of gifts is propædeutic to the greater part of the culinary arts, so far as they give shape to articles of food. It also prepares for the various arts of the foundry—casting or modeling—of the pottery, etc., and the fine arts of sculpture and the preparation of architectural ornament.

In the common school, drawing—which has obtained only a recent and precarious foothold in our course of study—is the only branch which is intended to cultivate skill in the hand and accuracy in the eye. The kindergarten, on the other hand, develops this by all of its groups of gifts.

Not only is this training of great importance by reason of the fact that most children must depend largely upon manual skill for their future livelihood, but, from a broader point of view, we must value skill as the great potence which is emancipating the human race from drudgery, by the aid of machinery. Inventions will free man from thraldom to time and space.

By reason of the fact, already adverted to, that a short training of certain muscles of the infant will be followed by the continued growth of the same muscles through his after life, it is clear how it is that the two years of the child's life (his fifth and sixth), or even one year, or a half-year, in the kindergarten will start into development activities of muscles and brain which will secure deftness and delicacy of industrial power in all after life. The rationale of this is found in the fact that it is a pleasure to use muscles already inured to use; in fact, a much-used muscle demands a daily exercise as much as the stomach demands food. But an unused muscle, or the mere rudiment of a muscle that has never been used, gives pain on its first exercise. Its contraction is accompanied with laceration of tissue, and followed by lameness, or by distress on using it again. Hence it happens that the body shrinks from employing an unused muscle, but, on the contrary, demands the frequent exercise of muscles already trained to use. Hence, in a thousand ways, unconsciou to ourselves, we manage to exercise daily whatever muscles we have already trained, and thus keep in practice physical aptitudes for skill in any direction. The carriage of a man who appears awkward to us is so because of the fact that he uses only a few muscles of his body, and holds the others under constraint as though he possessed no power to use them. Freedom of body, which we term gracefulness, is manifested in the complete command of every limb by the will. This is the element of beauty in the Greek statuary. The gymnastic training may be easily recognized in a young man by his free carriage—as he moves, he uses a greater variety of muscles than the man of uncultivated physique. It follows that a muscle once trained to activity keeps itself in training, or even adds by degrees to its development, simply by demanding its daily exercise, and securing it by some additional movement which it has added as subsidiary to activities in which other muscles are chiefly concerned. In his manner of sitting or rising, of walking or running, even of breathing, of writing, or reading, one man varies from another through the use or disuse of subsidiary muscles, thus kept in training or allowed to remain as undeveloped rudiments.

I have in this protracted discussion of the significance of Froebel's gifts as a preparation for industrial life, indicated my own grounds for believing that the kindergarten is worthy of a place in the common-school system. It should be a sort of sub-primary education, and receive the pupil at the age of four or four and a half years, and hold him until he completes his sixth year. By this means we gain the child for one or two years when he is good for nothing else but education, and not of

much value even for the education of the school as it is and has been. The disciplines of reading and writing, geography and arithmetic, as taught in the ordinary primary school, are beyond the powers of the average child not yet entered upon his seventh year. And beyond the seventh year the time of the child is too valuable to use it for other than general disciplines—reading, writing, arithmetic, etc., and drawing. He must not take up his school-time with learning a handicraft.

The kindergarten utilizes a period of the child's life for preparation for the arts and trades, without robbing the school of a portion of its needed time.

Besides the industrial phase of the subject, which is pertinent here, we may take note of another one that bears indirectly on the side of productive industry, but has a much wider bearing. At the age of three years the child begins to emerge from the circumscribed life of the family, and to acquire an interest in the life of society, and a proclivity to form relationship with it. This increases until the school period begins, at his seventh year. The fourth, fifth, and sixth years are years of transition, not well provided for either by family life or by social life in the United States. In families of great poverty, the child forms evil associations on the street, and is initiated into crime. By the time he is ready to enter the school he is hardened in vicious habits, beyond the power of the school to eradicate. In families of wealth, the custom is to intrust the care of the child in this period of his life to some servant without pedagogical skill, and generally without strength of will-power. The child of wealthy parents usually inherits the superior directive power of the parents, who have by their energy acquired and preserved the wealth. Its manifestation in the child is not reasonable, considerate will-power, but arbitrariness and self-will—with such a degree of stubbornness that it quite overcomes the much feebler native will of the servant who has charge of the children. It is difficult to tell which class (poor or rich) the kindergarten benefits most. Society is benefited by the substitution of a rational training of the child's will during his transition period. If he is a child of poverty, he is saved by the good associations and the industrial and intellectual training that he gets. If he is a child of wealth, he is saved by the kindergarten from ruin through self-indulgence and the corruption ensuing on weak management in the family. The worst elements in society are the corrupted and ruined men who were once youth of unusual directive power—children of parents of strong wills.

While the industrial preparation involved in the kindergarten exercises is a sufficient justification for its introduction into our school system, it must be confessed that this is far from satisfactory to the enthusiastic disciples of Froebel. They see in the kindergarten the means for the moral regeneration of the human race, and they look upon the industrial phase of its results as merely incidental and of little consequence; and, indeed, they regard those who attempt to justify the kindergarten on an industrial basis as sordid materialists. That they have good reason to claim more than this preparation for manual arts is evident from the fact that the games, gifts, and occupations are symbolic, and thus propædeutic to subsequent intellectual and moral training. Every conscious intellectual

phase of the mind has a previous phase in which it was unconscious, and merely symbolic. Feeling, emotion, sensibility—these are names of activities of the soul which become thoughts and ideas by the simple addition of *consciousness* to them—*i. e.*, the addition of *reflection*. What smoke is to the clear flame, in some sort is instinct to clear rational purpose. Thoughts and ideas preëxist, therefore, as feelings and impulses; when, later, they are seen as ideas, they are seen as having *general* form, or as possessing universality. As feelings, they are particular or special, having application only then and there; as thoughts, they are seen as general principles regulative of all similar exigencies.

The nursery tale gives the elements of a thought, but in such special grotesque form that the child seizes only the incident. Subsequent reflection brings together the features thus detached and isolated, and the child begins to have a general idea. The previous symbol makes easy and natural the pathway to ideas and clear thought.

OTHER ADVANTAGES.

Besides the industrial training (through the "gifts and occupations") and the symbolic culture (derived chiefly from the "games"), there is much else, in the kindergarten, which is common to the instruction in the school subsequently, and occupies the same ground. Some disciplines also are much more efficient in the kindergarten, by reason of its peculiar apparatus, than the same are or can be in the common school.

The instruction in manners and polite habits which goes on in all well-conducted kindergartens is of very great value. The child is taught to behave properly at the table, to be clean in his personal habits, to be neat in the arrangement of his apparatus, to practice the etiquette and amenities of polite life. These things are much better provided for in Froebel's system than elsewhere. Moreover, there is a cultivation of imagination and of the inventive power which possesses great significance for the future intellectual growth. The habits of regularity, punctuality, silence, obedience to established rules, self-control, are taught to as great a degree as is desirable for pupils of that age, but not by any means so perfectly as in the ordinary well-conducted primary school. The two kinds of attention that are developed so well in a good school: (1) the attention of each pupil to his own task—so absorbed in it that he is oblivious to the work of the class that is reciting, and (2) the attention of each pupil in the class that is reciting, to the work of pupil reciting—the former being the attention of *industry*, and the latter the attention of *critical observation*—are not developed so well as in the primary school, nor is it to be expected. The freedom from constraint which is essential in the kindergarten, or in any school for pupils of five years of age, allows much interference of each pupil with the work of others, and hence much distraction of attention. It is quite difficult to preserve an exact balance. The teacher of the kindergarten is liable to allow the brisk, strong-willed children to interfere with the others, and occupy their attention too much.

As regards imagination and inventive power, it is easily stimulated to an abnormal degree. For, if it is accompanied by conceit, there is a corresponding injury done to the child's faith and reverence which must

accompany his growth if he would come to the stores of wisdom which his race has preserved for him. The wisest men are those who have availed themselves most of the wisdom of the race. Self-activity, it is true, is essential to the assimilation of the intellectual patrimony, but it is a reverent spirit only that can sustain one in the long labor of mastering and acquiring that patrimony.

The cultivation of language—of the power of expression—is much emphasized by the advocates of the kindergarten, and, I believe, with fair results.

There is a species of philosophy sometimes connected with the system which undoubtedly exercises a great influence over the minds of the followers of Froebel. It is, apparently, a system founded on a thought of Schelling—the famous "identity system"—which made the absolute to be the indifference or identity of spirit and nature. Its defect is, that it deals with antitheses as resolvable only into "indifference" points; hence the highest principle must be an unconscious one, which makes its philosophy a pantheistic system when logically carried out. But Froebel does not seem to have carried it out strictly. He uses it chiefly to build on it as a foundation his propædeutics of reflection, or thinking activity. Antithesis, or the doctrine of opposites (mind and nature, light and darkness, sweet and sour, good and bad, etc.), belongs to the elementary stage of reflection. It is, however, a necessary stage of thought (although no ultimate one), and far above the activity of sense-perception. But, compared with the thinking activity of the comprehending reason, it is still very crude. Moreover, from the fact that it is not guided by a principle above reflection, it is very uncertain. It is liable to fall from the stage of reflection which cognizes antithesis (essential relation) to that which cognizes mere difference (non-essential relation). Such imperfection I conceive to belong rather to some of the interpreters of Froebel's philosophic views than to Froebel's system as he understood it. It is certainly not a fault of his pedagogics. His philosophy is far deeper than that of Pestalozzi, while his pedagogical system is far more consistent, both in theory and in practice.

MORAL DISCIPLINE.

As regards the claimed transcendence of the system over all others in the way of moral development, I am inclined to grant some degree of superiority to it, but not for intrinsic reasons. It is because the child is then at an age when he is liable to great demoralization at home, and is submitted to a gentle but firm discipline in the kindergarten, that the new education proves of more than ordinary value as a moral discipline. The children of the poor, at the susceptible age of five years, get many lessons on the street that tend to corrupt them. The children of the rich, meeting no wholesome restraint, become self-willed and self-indulgent. The kindergarten may save both classes, and make rational self-control take the place of unrestrained, depraved impulse.

But the kindergarten itself has dangers. The cultivation of self-activity may be excessive, and lead to pertness and conceit. The pupil may get to be irreverent and overbearing—hardened against receiving instruction

from others. In fact, with a teacher whose discernment is dimmed by too much sentimental theory, there is great danger that the weeds of selfishness will thrive faster among the children than the wholesome plants of self-knowledge and self-control. The apotheosis of childhood and infancy is a very dangerous idea to put in practice. It does well enough in Wordsworth's great ode, as a sequence of the doctrine of preëxistence; and it is quite necessary that we should, as educators, never forget that the humblest child—nay, the most depraved child—has within him the possibility of the highest angelic being. But this angelic nature is only *implicit*, and not explicit, in the child or in the savage, or in the uneducated. To use the language of Aristotle, the undeveloped human being is a "*first* entelechy," while the developed, cultured man is a "second entelechy." Both are, "*by nature*," rational beings; but only the educated, moral, and religious man is rational actually. "By nature" signifies "potentially," or "containing the possibility of."

NATURE AND NATURAL METHODS.

There is no technical expression in the history of pedagogy with which more juggling has been done than with the word "nature." As used by most writers, it signifies the ideal or normal type of the growth of any thing. The nature of the oak realizes itself in the acorn-bearing monarch of the forest. The nature of man is realized in the angelic, god-like being whose intellect, and will, and emotions are rational, moral, and pervaded by love. We hear the end of education spoken of as the harmonious development of human nature, physical, intellectual, moral, and affectional. This "nature," in the sense of ideal or normal type, is, however, liable to be confounded with "nature" in the opposite sense, viz., *nature* as the external world (of unconscious growth). This confusion is the worst that could happen, when we are dealing with the problem of human life; for man, by nature (as unconscious growth), is only the infant or savage—the mere animal—and his possible angelic "nature" is *only* possible. Moreover, this possibility never will become actuality except through his own self-activity: he must make himself rational, for nature as the external world will never do this for him. Indeed, where nature as the external (unconscious) world is most active in its processes—say, in the torrid zone—there the development of man will be most retarded. Nature as external world is a world of dependence, each thing being conditioned by everything else, and hence under fate. The humblest clod on the earth pulsates with vibrations that have traveled hither from the farthest star. Each piece of matter is necessitated to be what it is by the totality of conditions. But the nature of man—human nature—must be freedom, and not fate. It must be self-determined, and not a mere "*thing*" which is made to be what it is by the constraining activity of the totality of conditions. Hence, those who confuse these two meanings of "nature" juggle with the term, and in one place mean the rational ideal of man—the self-determining mind—and in another place they mean a *thing*, as the product of nature as external world. The result of this juggling is the old pedagogical contradiction found in Rousseau throughout, and now and then in the systems of all

other pedagogical reformers—Pestalozzi in particular, and even in Locke before Rousseau.

To become rational, man must learn to practise self-control, and to substitute moral purpose for mere impulse. Man inherits from nature, in time and space, impulses and desires ; and, as subject to them, he is only a *Prometheus Vinctus*— a slave of appetite and passion, like all other animals. The infant begins his existence with a maximum of unconscious impulse, and a minimum of conscious, rational, moral purpose. The disciple of Froebel who apotheosizes infancy, and says, with Wordsworth,—

"Heaven lies about us in our infancy,"

and who thinks that the child is a—

"Mighty prophet! Seer blest,
On whom those truths do rest
Which we are toiling all our lives to find,"

is prone to regard the kindergarten as a "child's paradise," wherein he should be allowed to develop unrestrainedly, and the principle, *laissez faire*—"let him alone"—is to fill the world with angels.

This belief in the perfection of nature is the arch-heresy of education. It is more dangerous because it has a side of deepest truth—the truth which makes education possible, viz., the truth that man possesses the capacity for self-regeneration—the capacity of putting off his natural impulses and desires, his animal selfishness, and of putting on righteousness and holiness. His ideal nature must be made real by himself in order to be. His real nature, as a product of time and space, must be annulled and subordinated, and his ideal nature be made real in its place.

The child as individual, and without availing himself of the help of his fellows, is a mere slave, a thing, a being controlled by fate. Through participation with his fellow-men united into institutions—those infinite, rational organisms, the product of the intellect and will of the race conspiring through the ages of human history and inspired by the Divine purpose which rules all as Providence—through participation in institutions, man is enabled to attain freedom, to complement his defects as individual by the deeds of the race ; he subdues nature in time and space, and makes it his servant ; he collects the shreds of experience from the individuals of the race, and combines them into wisdom, and preserves and transmits the same from generation to generation ; he invents the instrumentalities of intercommunication—the alphabet, the art of printing, the telegraph and railroad, the scientific society, the publishing-house, the book-store, the library, the school, and, greater than all, the newspaper. The poor squalid individual, an insignificant atom in space and time, can, by the aid of these great institutions, lift himself up to culture, and to the infinitude of endless development. From being mere individual, he can become generic—*i. e.*, realize in himself the rationality of the entire species of the human race. By education we mean to do exactly this thing ; to give to the individual the means of this participation in the aggregate labors of all humanity.

Hence we are bound to consider education practically, as a process of initiating the particular individual into the life of his race as intellect and will-power. We must give to a child the means to help himself, and

the habit and custom of helping himself, to participate in the labors of his fellowmen, and to become a contributor to the store created by mankind. Institutions.—the family; civil society, with its arts, and trades, and professions, and establishments, schools, etc.; the state, with its more comprehensive organizations; and, finally, the church;—these are greater than the individual, and they are products of his ideal nature, and exist solely as means whereby the individual may develop his ideal.

The kindergarten, then, has the same general object that the school has had all along—to eliminate the merely animal from the child, and to develop in its place the rational and spiritual life.

EDUCATIVE FUNCTION OF PLAY.

Now, as regards the science of the kindergarten, there is one more consideration which is too important to pass by—the theory of play as an educational element.

The school had been too much impressed with the main fact of its mission—viz., to eliminate the animal nature and to superinduce the spiritual nature—to notice the educative function of play. Froebel was the first to fully appreciate this, and to devise a proper series of disciplines for the youngest children. The old *régime* of the school did not pay respect enough to the principle of self-activity. It sacrificed spontaneity in an utterly unnecessary manner, instead of developing it into rational self-determination. Hence it produced human machines, governed by prescription and conventionality, and but few enlightened spontaneous personalities who possessed insight as well as law-abiding habit. Such human machines, governed by prescription, would develop into law-breakers or sinners the moment that the pressure of social laws was removed from them. They did not possess enough individuality of their own. They had not assimilated what they had been compelled to practice. They were not competent to readjust themselves to a change of surroundings.

Now, in play, the child realizes for himself his spontaneity, but in its irrational form of arbitrariness and caprice. In its positive phase he produces whatever his fancy dictates; in its negative phase he destroys again what he has made, or whatever is his own. He realizes by these operations the depth of originality which his will-power involves—the power to create and the power to destroy. This will-power is the root of his personality—the source of his freedom. Deprive a child of his play, and you produce arrested development in his character. Nor can his play be rationalized by the kindergarten so as to dispense altogether with the utterly spontaneous, untamed play of the child—wherein he gives full scope to his fancy and caprice—without depriving his play of its essential character, and changing it from play into work. Even in the kindergarten, just as in the school, there must be prescription. But the good kindergarten wisely and gently controls, in such manner as to leave room for much of the pure spontaneity of play. It prescribes tasks, but preserves the form of play as much as is possible. If the child were held to a rigid accountability in the kindergarten for the performance of his task, it would then cease to be play, and become labor. Labor performs the pre-

scribed task. Play prescribes for itself. The attempt to preserve the form of self prescription for the child in his tasks is what saves the kindergarten from being a positive injury to the child at this tender and immature age. It is the preservation of the *form* of play, and at the same time the induction of the *substance* of prescription, that constitutes what is new and valuable in Froebel's method of instruction. There is a gentle insinuation of habits of attention, of self-control, of action in concert, of considerateness towards others, of desire to participate in the common result of the school, that succeeds is accomplishing this necessary change of heart in the child—from selfishness to self-renunciation—without sacrificing his spontaneity so much as is done in the old-fashioned primary school. And he gets large measures of the benefits of the school that he would have lost had he remained at home in the family. The child, too, at this period of life has begun to experience a hunger for the more substantial things of social life, and the family alone cannot satisfy his longings. The discovery of Froebel gives the child what is needed of the substantial effects of the school without the danger of roughly crushing out his individuality at the same time.

PRACTICAL CONDITIONS NECESSARY FOR SUCCESS.

After we have decided in the affirmative the essential questions relative to the reasonableness of the course of study and discipline of the kindergarten, its suitability to the age of the children, its effect upon the education that follows it, we come to the subsidiary questions regarding expense, training of teachers, and the details of management. These questions are not important, unless the decision is reached that the kindergarten theory is substantially correct. If it is found to be a valuable adjunct to the school, then we must solve the practical problems of how to introduce it into the public school system. The problem is, how to meet the expense. If the traditional form of the kindergarten be adopted, that of one teacher to each dozen pupils, and this constituting an isolated kindergarten, the annual cost of tuition would be from $50 to $100 per pupil, a sum too extravagant to be paid by any public school system. The average tuition per pupil in public school systems of the United States ranges from $12 to $20 for the year's schooling of 200 days. No school board would be justified in expending five times as much per pupil for tuition in a kindergarten as it expended for the tuition of a pupil in the primary or grammar school.

If it is necessary to limit the number of pupils per teacher to twelve or twenty, while in the primary school each teacher can manage and properly instruct fifty or seventy, it becomes likewise necessary to invent a system of cheaper teachers. At once the Lancasterian system—or the "monitorial" system—suggests itself as a model for the organization of the cheap kindergarten. The kindergarten shall be a large one, located in a room of ample size to hold five to ten tables, each table to have fifteen children attending it, and presided over by a novitiate teacher; and the whole room shall be placed under the charge of a thoroughly competent teacher, of experience and skill, and well versed in the theory and practice of Froebel's system. The director of the kindergarten must be a well-

paid teacher, receiving as much as the principal of a primary school, with two assistants. Her assistants, the "novitiate teachers," are learners of the system. The first year they shall be volunteers, and receive no salary; the second year, or as soon as they pass the first examination in theory and practice of the kindergarten, they are to receive a small salary as "paid assistants." After a year's service as paid assistants they may pass a second examination, and, if found competent, be appointed directors, and receive a higher salary.

In the St. Louis kindergartens, the number of 60 pupils entitles the director to one paid assistant, and there is one additional appointed for each 30 pupils above that number. Thus, there would be a director and four paid assistants if the kindergarten had 150 pupils. (The director would, in St. Louis, receive $350 per annum, and each paid assistant $125 per annum. The cost of tuition—based on teachers' salaries—would be $850 per annum for the 150 pupils, being less than $6 per annum for each.)

Beside the salaried teachers of the kindergarten, it is expected that there will be an equal or greater number of volunteers. In order to make it worth while for volunteers to join the system, as well as to secure the development of the salaried teachers, it is necessary to have two persons, of superior ability, that can give instruction, once a week, on the theory and practice (the "gifts and occupations") of Froebel's system. A young woman will find so much culture of thought to be derived from the discussion of Froebel's insights and theories, and so much peculiarly fitting experience from her daily class in the kindergarten—experience that will prove invaluable to her as a wife and mother—that she will serve her apprenticeship in the kindergarten gladly, though it be no part of her intention to follow teaching as a vocation.

It is a part of the system, as an adjunct to the public schools, to educate young women in these valuable matters relating to the early training of children. I have thought that the benefit derived by the 200 young women of the St. Louis kindergartens from the lectures of Miss Blow to be of sufficient value to compensate the city for the cost of the kindergartens. A nobler and more enlightened womanhood will result, and the family will prove a better nurture for the child.

Here we come upon the most important practical difficulty in the way of the general introduction of the kindergarten. If the teachers are no better than the average mothers in our families, if they are not better than the average primary teacher, it is evident that the system of Froebel cannot effect any great reform in society. "It is useless to expect social regeneration from persons who are not themselves regenerated."

In our St. Louis work we have been very fortunate in having a lady of great practical sagacity, of profound and clear insight, and of untiring energy to organize our kindergartens and instruct our teachers. Her (Miss Susan E. Blow's) disinterested and gratuitous services have been the means of securing for us a system that now furnishes its own directors, assistants, and supervisors.

There is another important point connected with the economy of the kindergarten. The session should not last over three hours for the chil-

dren of this age. Hence each room permits two sessions to be held in it per day, one in the morning and one in the afternoon, thus accommodating double the number of pupils. In some cases, where the teacher has attained experience and strength sufficient, she teaches in both sessions, and receives a higher grade of salary for the work.*

The furniture of the kindergarten is made up of small, movable chairs, and small tables, each one capable of accommodating two children—the surface of the table being marked off into divisions one inch square. It is better to use the small tables than large ones that will accommodate a whole class, for the small ones may be moved easily and combined into large ones of any desirable size, and may be readily arranged into any shape or figure, and placed in any part of the room, by the children themselves. It is necessary to use the floor of the room during one exercise each day for the games, at which time all the children are collected "on the circle"; at this time it may be desirable to remove the tables to the sides of the room, and with small tables this can be easily accomplished. Again, in the absence of one of the teachers, it may become necessary to combine two classes into one, uniting two tables. The small tables are therefore an important item in the economy of the kindergarten.

With these suggestions, I leave the subject, believing they are sufficient to justify the directors of our public schools in making the kindergarten a part of our school system. The advantage to the community in utilizing the age from four to six: in training the hand and eye; in developing habits of cleanliness, politeness, self-control, urbanity, industry; in training the mind to understand numbers and geometric forms, to invent combinations of figures and shapes, and to represent them with the pencil—these and other valuable lessons in combination with their fellow-pupils and obedience to the rule of their superiors—above all, the youthful suggestions as to methods of instruction which will come from the kindergarten and penetrate the methods of the other schools—will, I think, ultimately prevail in securing to us the establishment of this beneficent institution in all the city school-systems of our country.

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*In St. Louis, directors receive $600 for two sessions per day, and $350 for one session; paid assistants receive $125 for one session, and $200 per annum for two daily sessions.

KINDERGARTEN METHODS IN PUBLIC PRIMARY SCHOOLS.

BY MRS. LOUISE POLLOCK,
Principal of Kindergarten Normal Institute of Washington, D. C.

LECTURE TO THE PUBLIC SCHOOL TEACHERS.

Since it may yet be some time ere this city will give its citizens the free Kindergarten, I have invited the Public School teachers here to-night, to explain to them, in as concise a manner as possible, the distinctive features of the Kindergarten system, which is called by Frederic Frœbel, its discoverer, "Nature's Method of Education." You may find some of its educational principles and methods adapted to the primary grades of the public schools, and incorporate them with your own to the great advantage of your pupils.

In the true Kindergarten the children are to be under six years of age, but where children have never enjoyed the benefits of this system at home or in the Kindergarten proper, children over six years of age, you will find, enjoy all the exercises designed for younger children, only their advancement from the most simple to the difficult will be more rapid, and the conversations and instructions accompanying the occupations must be adapted to their age.

The opening exercises in the first grade or lower primary school might well be the same as in the Kindergarten, namely: singing, conversation, and stories, as well as the learning of the songs or games which are on the programme of the day,—for there needs to be a regular programme, and each day should have its own occupations and plays, which are divided into four different kinds,—but to classify and describe these would require one or two separate lectures.

In the primary school as well as in the Kindergarten, the observing and reasoning faculties of young children should be developed first by inspection and experiments, made with the various gifts, and repeated with other objects having similar properties. Thus the little ball, the first gift, is spun around and we sing:

> See me spinning round and round,
> Never idle am I found.

Another day this spinning around is done with the wooden sphere of the second gift upon a plate, singing:

> No matter how first I spin or race,
> I always show the *same round* face.

With this play the children make the additional observation that it spins not only around itself, but also around the center of the plate. Again when making a little clay ball, on modeling days, they find out that it cannot roll if it has any corners or edges. This experience has also been gained while presenting the cube of the second gift.

Everything around us has a language, and it is the part of the educator to make this language understood to the child, or it may go through life with eyes that do not see, and ears that do not hear, and a mind that does not understand.

Lessons simple and advanced may well be given with the first gift, on color, material, motions, qualities, and uses of this gift, in accordance with the age of the child, or the time he has attended the Kindergarten.

The child, in playing with the second gift, is led to find out the similarities and differences of his soft ball and the wooden sphere; the cylinder is presented and when spun round shows the sphere:

When I spin you around, my dear,
Then we see a little sphere.

When we spin the cylinder around,
Then a little sphere is found.

When we spin you round, my dear,
All your edges disappear.

Perhaps without this play the child would not have noticed that the cylinder had any edges. The cube of the second gift offers also a large field for comparing and experimenting which shall lead the child to discover the peculiar form and characteristics of the cube:

One face only now you see,
Where may all the others be?

To make the child notice the plurality of faces. Or:

When we spin you around, my dear,
All your corners disappear.

When we spin the cube around,
Then a cylinder is found.

This gift could also be advantageously used in the first grade of the primary schools when the children have had no previous Kindergarten training.*

The third gift is the cube divided into eight smaller cubes, which leads to a closer intimacy and analysis of its form and uses.

Ever having nature for his guide, Froebel would have system and organization in the manner of presenting this gift, first as a whole, then analyzed or taken to pieces; then made whole again, when the play is finished. This not only satisfies the child's curiosity and desire for breaking things, but develops the constructive instinct, which, after building with the blocks, restores and reconstructs the previous order and original form, and is gratified by making whole what has been destroyed.

With this and all the gifts the child is made acquainted with the law of opposites and of combinations or connections, which leads him to take delight in symmetrical forms and harmonious designs and inventions of his own. This gift would be most useful in the primary school, succeeded by and in combination with the fourth gift, which is the cube divided into eight oblongs. Lessons in arithmetic can be given with the very best results, with these gifts as well as with the fifth gift, which is the

* In our lectures to the normal pupils we fully explain the reasons why Frœbel selected his various gifts and how they will lead to higher education.

cube divided diagonally into halves, quarters, thirds. For this gift is composed of twenty-seven cubes, and offers a far richer field for amusement and instruction than the third or fourth gift. This gift may be used not only in the second grade but also in the third grade of the public schools, to the great intellectual progress and advantage of children, who have never enjoyed previous Kindergarten training. One of the thirds of this cube being cut diagonally, the child may learn that one-third and one-half of one third are the exact half of his whole twenty-seven cubes, or of the three thirds of his cube. With the solid triangles of this gift, one placed upon the other, he can form the triangular or the square prism, and in connection with the box of geometrical forms may distinguish the difference between the pyramid and the prism, and the cone and the pyramid; he can form also square, oblong, hexagonal, or octagonal buildings, and if the teacher has had the proper normal training, she may also teach in this connection the various styles of architecture with the object lesson, which precedes the building with children in the primary grades.

The same may be said of the sixth gift, which is equally useful, and permits of even more pleasing structures, and may be used with equally good results to convey impressions in regard to form, space, and number. As you will observe, there is a close connection and careful guiding from the most simple to the more complex. Thus while in the previous six gifts the child has had solid bodies to handle and play with, which appeal more directly to his senses, now, the seventh gift, the laying tablets, the child is occupied with the faces only of his previous solid toys. His taste and ingenuity of design, his unconscious comprehension of the law of opposites, now comes into fuller play.

With this occupation the child becomes familiar with all the various angles which he outlines with another gift, the little round sticks.

This gift of "laying sticks" is to lead from the planes or faces of solid bodies to their edges or outlines, and is a fair preparation to the succeeding drawing occupation, by means of which the child embodies the forms of things conceived or perceived by his mind. The rings lead him to a still higher appreciation of facts and a just appreciation of what is correct and beautiful in outline.

The occupation of sewing is in direct harmony with the drawing and all other occupations which describe the outline or edges of anything, and is a harmonious sequence to the perforating occupation, which rests on the principle of leading the child from the outline or edges of a body to its corners or points, which are brought into relation or connected again by the thread or stitch from point to point. The same is done with the peas-work, where the edges, represented by wires and connected at the corners by peas, serve the admirable purpose of showing the perspective outlines of figures and forms. These two occupations are very delightful to the child, as they gratify his ideality, his inborn desire for activity, and under systematic direction develop skill and invention.

The perforating should not be used by anyone who has not been properly trained in the rules which regulate its use, or it may lead to injury of the eyes.

The interlacing slats prepare for the weaving with paper; many of the instructions given with the previous gifts may be repeated under a new guise. The weaving leads us back from combining edges to planes, and with the modeling in clay we return to solid bodies.

The folding in paper leads to many observations, useful as a foundation for higher scientific education, while it cultivates accuracy of eye and hand, most useful in every vocation in life.

The same may be said of the cutting in paper, where the additional lesson of political economy is inculcated, in so far as the children are taught to save every little piece that falls off in order to give it its appropriate place and so let it form an additional feature of the beauty of the figure attained. They also learn thereby that everything is good and fills a useful part *if* it is in its appropriate place.

All these gifts, with the exception, perhaps, of the modeling, which involves considerable labor on the teacher's part, of washing hands and clearing away, may be a source of delightful observations and instructions in the primary school to children from six to ten years of age.

I am positive that when the teachers of the public schools shall have received the Kindergarten normal training, they will be anxious to devote one hour each day to kindergarten methods, and they will find that the children advance just as fast, if not more rapidly, in their elementary pursuits, and have a clearer comprehension of all they learn.

Miss Clara Heald, a teacher of a third-grade public school in this city, gives her testimony to this effect: That whereas she had been teaching as a matter or duty in regular prescribed methods, with no particular interest in the children, as soon as she had advanced to a certain degree in her Kindergarten normal training, with my daughter and myself, she began to make use of her instructions. The result was most gratifying to her; not only were the children much interested in the process of learning through doing, but she enjoyed her school far more, began to love her pupils individually, and to look upon her teacher's profession as an ennobling, honorable, beneficent work. Stories and exercises intended for very young children were relished and gave pleasurable instruction to children from eight to twelve years of age, because they were what they needed, and had been, as I may say, cheated out of, in earlier childhood."

A Kindergarten is considered a *play* school, and children over seven years of age feel almost ashamed to go to one. But our private Kindergartens could not exist if they limited their instructions to children of the Kindergarten age. We therefore have graded classes in our Kindergartens, and separate teachers, who give instruction adapted to the age of the pupils. This affords our normal pupils an opportunity to observe the practical application of Kindergarten methods at different stages of the children's advancement and ages. The Kindergarten is truly a place where the children learn how to play in such a manner that the foundation is laid for unselfish, law-abiding citizenship.

Here, also, they daily listen to the kind of sermon which children can understand and profit by, namely, the sweet and simple parables which come in and are suggested by the various forms they build, sew, or model. Here they learn, perhaps for the first time, that their little indi-

viduality is only a part of one great whole; and although at home they may be permitted to rule every one, here others have as much right as they, and they begin to feel the natural consequences of their actions. The Kindergartner needs to be a person of superior judgment, possessed of refinement of manners, and of a strong will, yet withal respecting the will of others, and ever ready to examine herself carefully and conscientiously to find out if what she desires is simply the expression of her own self-will, or if it is dictated by her desire for the highest good of the child in her charge. She must feel that it is her duty to train and direct the will of her pupils into right and virtuous paths, but that it is by no means her business, or anybody else's, to break the will of the child, that great moral force, which he will need so much for every action of his life. We should rather give it wholesome exercise, by giving the child opportunity to decide questions for himself whenever an opportunity arises; for instance, in the choice of colors when giving out the balls, and in the formation of figures and invention of designs after his short dictation lesson is over. Every educator should always be ready to imagine herself in the child's place; she needs to be full of sympathy and ever ready to render such assistance that, while it prevents his becoming discouraged, will bring out the child's self-activity and desire to do for himself, which, together with perseverance and neatness of execution, must be encouraged at every step. Above and over all, she must be conscious of the fearful responsibility she assumes when she becomes the motherly guide of young children, and ever treat the children in such a manner as she would that others should treat hers. Her ready sympathy, the stories, and the harmonious manner of conducting the musical plays, her gentle and impartial manner of settling all their little troubles and disputes, and her suggesting the manner of disposing of their little handiwork; these are the moral agents for developing the affectionate and spiritual element of children in the Kindergarten.

I will now, in as brief a manner as possible, recapitulate the main features which characterize the Kindergarten, and the objects attainable by the general adoption of its methods in our primary schools.

The peculiar features of the Kindergarten are as follows:*

1. (*a*) The Kindergarten training aims to bring harmony to the child's own being; between the expression of his thoughts, his feelings, and his will-power; his will and his reflections or reason. (*b*) It aims to show him his true relation to his surroundings, his playmates, friends. The result should be his delight in peaceful, affectionate intercourse with others. (*c*) It aims to lead the child to feel himself one with nature and obedient to nature's laws. He shall make correct observations with the aid of the Kindergartner, he shall make correct imitations of natural objects, and by means of child-like, familiar conversation he shall peep into her secret workshop, and learn to admire the beauty and order of its organization. He will thereby learn to love its phenomena, the living creation, and learn to respect nature's laws everywhere and at all times. (*d*) Finally, the child shall be led to feel himself in harmony with what is

* Köhler's Practical and Theoretical Kindergarten Guide.

good, noble, and true; in harmony with God, and to grow into child-like relations to Him.

2. The Kindergartner, to be able to carry out the above aims of education, needs to be conscious of her work, and understand what are the results, and how to employ the law of opposites and their connection or harmonious relationship and combination. She must realize that in order to arrive at a clear comprehension of what anything *is*, she must first find out what *it is not;* for there can be no comparison or correct impression without contrasts or opposites being brought to notice; for example, we could not decide that it was a warm day if the temperature were always the same; that it was day if there were no night; that anything is right if there were no left; that anything is high without there being its opposite. The law of opposites rules our universe ; and the work of civilization, of education, and of religion, natural and revealed, is, to bring these opposites into harmonious union, and for everything to fill its own highest sphere of usefulness, that it was intended to fill by a wise creator. The early training of the child should aim to make him conscious that he fills an important part when he experiences harmonious relations with himself, with nature, his neighbors, and his God. The Kindergartner must always appeal to the highest motives in the child's soul, not to his selfish or emulative spirit; only the spirit of love must pervade the atmosphere of the Kindergarten. She must offer no medals nor prizes. She must realize that it is in her power to awaken, fan, and strengthen the tiny germs of goodness, which are born in every child.

The natural characteristics of the child may be led in two opposite directions by the influence of circumstances and education. Thus the naturally timid child may become a modest being, or one who is abject, cringing; one who is daring, full of roguish activity, may grow to be energetic, executive, noble, and daring, or he may develop into a rude and cruel character without the fear of God or man.

It requires the utmost care and trouble to keep what we call the evil propensities in a dormant, inactive state, or to direct them in such ways that what would have been a vice becomes a virtue; and the sooner attention is given to this work the more satisfactory will be the result. Frœbel's *Plays with the Baby* are a faithful guide to the educator.

I do not claim that the Kindergarten system regenerates those who are born with unfortunate organizations, but it surely modifies all evil propensities, it prevents a great deal of crime, hardness of heart, idle and vicious habits. And although it may be said your own children and pupils are not as good as they ought to be with the advantages they have enjoyed, I can truthfully assert, they would not have been as good as they are if they had not had them. "We should not undervalue the services of a physician who keeps the family from getting sick." It is the same with the Kindergarten system, whose great merit is in preventing harm and the growth of evil.

4. The Kindergarten can fulfil its duties to the child only when it preserves the family spirit with motherly affections on the teacher's part, and perfect confidence and respect on the children's part, while at the same time it constitutes a little community, where the rights of all are respected

and the social instinct of the child is gratified. Early shall the child learn and acquire habits of politeness, observe the consequences of selfishness or rudeness, and enjoy the beauty of order, mutual helpfulness and even self-sacrifice, which, however, must always be spontaneous, *not incited* by outside influence, though we should not refuse to praise him; nor should we neglect to always set an example to him.

5. Another important and peculiar feature of the Kindergarten training is, that it considers the child, almost from its birth, as an active, creative being. We respect the acquisition of knowledge and the proficiency of useful accomplishments but merely as the means of increased power for good actions. Words and deeds which bespeak the noble character, to these humanity owes its greatest debt of gratitude. Therefore would Frœbel have us encourage the child's inborn desire for creative activity, and by no means repress it. Vacancy of mind and idleness of hand are the worst enemies to the child's moral nature and progress.

6. In the Kindergarten there should not be any regular hearing of lessons, as in school, nor the same repressive discipline and spirit of routine.

7. In the Kindergarten proper, for children under six years of age, there should be no books nor drilling, but here the Kindergartner or teacher should place herself on the child's plane, and amuse by child-like stories and conversations while occupying and entertaining with such occupations as are pleasing and adapted to the child's limited powers, and yet exert the right educational and developing influences. His little hands shall gain delicacy and profiency of touch and manipulation, and his mind shall be trained in the virtues of patience and perseverance. He shall also be cheered and animated by sweet and lively songs and games calculated to make him physically strong and active.

8. There should be, if possible, a garden connected with every Kindergarten.

The *objects* of the Kindergarten are:

1. That the child shall be prepared to become a happy, useful, virtuous citizen.

The little songs, mostly accompanied by motions, which are contained in Frœbel's Mother's Book of Song and Play, published by Lee & Shepard, are a guide to mothers and Kindergartners how to develop the physical and moral nature of the child by such means.

In my lectures to mothers I use my own translations, which will be published this (1880) summer.

The ladies who in eight months' time do all the Kindergarten work which children receive when they remain four years in the Kindergarten, have invariably expressed the conviction that not only has the work been to them a great benefit and pleasure, while their hand, eye, and powers of observation received superior training, but their whole life, their relation toward children and toward humanity in general have become so essentially enlightened and awakened to activity, that all they had previously learned seemed to be recalled to memory and to find a proper use. So that it seems a matter of regret that every young woman should not receive this training, which is of so much more importance to their own

welfare and to that of the rising generation than many of the accomplishments upon which money and years of time are lavishly expended.

The gifts and occupations, if used in the systematic, orderly, but not pedantic manner indicated to the normal student, will feed, not quench, the child's natural thirst for knowledge and investigation, develop his creative and inventive spirit, train his eye to notice small divergences, give him accuracy of detail and execution, and familiarity with geometrical terms and meaning, through the intelligent use of and play with such toys as are calculated to produce this result.

The greatest value of the Kindergarten is that:

1. It is a moral agent which exercises not only an elevating influence on the rising generation, but also reaches the parents and enriches their ideas of education.

2. It paves the way to an education in accordance with and not against nature. The children learn by doing. Thinking and acting, sentiment and reality, desire or will, and execution or doing—observations and facts are here as closely related as the spring to the brook, one is inseparable from the other.

3. The Kindergarten system leads to a better comprehension of child-nature and a more rational treatment of and intercourse with children.

4. It seems to be the only existing institution where mothers may learn the true and right method for educating their children.

NOTE.

Mrs. Louise Pollock, born in Prussia, became interested in Frœbel's ideas and the Kindergarten from an article in the *Christian Examiner* in 1859, and interviews with Miss Peabody in Boston. In 1863-4 she translated for Nichols and Noyes *The Paradise of Childhood*, by Mrs. Lina Morgenstern: and with Madame Ronge's *Kindergarten Guide*, and Mrs. Mann's *Moral Culture of Infancy* and her own motherly instincts, began to practice Frœbel's gifts in her own nursery, and in a Kindergarten, opened by Mr. Allen in his Classical School at West Newton, where she was then residing. In 1864-5 she wrote a series of articles for the *Friend of Progress*, published by Mr. Charles Plumb in New York, explaining the principles and the gifts and occupations of the Kindergarten.

In 1869 Mrs. Pollock sent her daughter, then eighteen, to Berlin, where she took the Mother's Course with Lina Morgenstern, and a full Teacher's Course in the Berlin Frauen-Verein, under Herr Luther, enjoying opportunities of observation in several Kindergartens there. After spending six months in Paris, Miss Pollock returned to enter on her work as Kindergartner in Boston; and until she located in 1874 in Washington, D. C., where she was associated for two years with Miss Marwedel. In 1877 Mrs. Pollock with her daughter opened a Training Institute for Mothers and Kindergartners, each conducting a Kindergarten of her own. Mrs. and Miss Pollock spent two months in the summer of 1879 in Raleigh N. C., and will spend the same time in 1880 in Chapel Hill, in introducing the Kindergarten system under the auspices of Professors in the State University.

Prof. N. T. Allen, founder of the English and Classical School at West Newton, Mass., learning from his brother James, who was in Germany in 1859-60, of the Kindergarten and Madame Marenholtz, wrote back, in 1860, authorizing him to engage a suitable Kindergartner to come over and start an institute after the Frœbel idea in their school. Not successful in this application, he extended every facility in his power to Mrs. Pollock who opened a Kindergarten in connection with his school, in September, 1864, which was carried on in the true spirit and methods of Frœbel by her until other engagements compelled her to relinquish the undertaking.

CHARITY KINDERGARTENS IN THE UNITED STATES.

DEVELOPMENT.

The term Charity Kindergartens requires some explanation. When Miss Blow began her work in St. Louis she began it and persevered for two or more years on her own means, casting her bread upon the waters. Her success the world knows, and she has reaped the reward of seeing the public mind in St. Louis so much impressed with the beneficial results that Kindergartens form at present a part of the public school system.

The Charity Kindergartens of Boston and Cambridge, and their vicinity, are a little different. They pick up the very most neglected children, and much parish visiting, as it may be called, is enjoined by Mrs. Shaw upon her teachers, and cordially done by them. It would please Mrs. Shaw better if they were called *free* Kindergartens, because her sympathy for the poor is so genuine that she does not wish to have their feelings hurt in any way, but her wish has not been strictly followed because it is not quite so descriptive of the thing as is "charity" Kindergartens. Her agents are instructed not only to bring neglected children in, but to furnish them with clothing, when necessary. Indeed there is no outside to her great heart.

The first charity Kindergarten in the United States was that of Miss Susan E. Blow, of St. Louis, Mo., who in the winter of 1872–3 went to New York city and studied the system thoroughly, and in 1873–4 kept a Kindergarten of thirty pupils in the Normal school-house, where Superintendent Harris gave her a room, rent free. The children were between three and six. In the fall of 1874 some twenty of her pupils, who were then seven years of age, went into the primary school and showed the value of the Kindergarten training by going through the three years' work in one year, thus saving two years for the grammar schools. Miss Blow also gratuitously trained twelve ladies for Kindergartners that year. The next year, with four of these for assistants, she taught one hundred children in her Kindergarten, and there were two Kindergartens taught by two of her ladies, each with three of their classmates for assistants. Miss Blow continued her training-school for teachers the next year with many in the class, and on Saturdays all of them met with the old class for a general lesson. The effect of these on the primary schools when the Kindergarten children went into them determined the school board to institute twelve Kindergartens, and pay as many teachers, and Miss Blow took the superintendence of them, all still gratuitously, and carried on her Kindergarten, whose pupils became volunteer assistants in the Kindergartens. Now, in 1880, there are fifty-two Kindergartens in St. Louis, whose head teachers are paid $500 out of the school appropriation and whose assistants are volunteers from Miss Blow's free training class.

The next great charity work in this cause was done by Mr. S. H. Hill of Florence. Miss Peabody having given a lecture in the Cosmean hall of that village, and some citizens expressing a desire for the Kindergarten, this gentleman offered his own house and paid Mrs. Aldrich to open a nursery and had it free to all the children of the village. This was in 1874–5. The Kindergarten grew and he subsequently paid more Kindergartners, built two houses—one for the teachers to live in, and one acommodating two hundred children. At present there are nearly one hundred in actual attendance. With four Kindergartners paid by a fund that Mr. Hill has put in trust, some other citizens of Florence contributing, and children of all colors and social position are prepared in these Kindergartens for the public schools.

In 1876 Mrs. Quincy A. Shaw had two Kindergartners trained by Miss Garland, dividing between them $1,200 and providing rooms, furniture, and material for a charity Kindergarten in Jamaica Plain. Immediately afterwards she did the same thing for Brookline, that town providing a room, rent free, in the town hall. Soon after followed another in Roxbury in connection with a nursery. This Kindergarten of eighteen pupils was under the care of one teacher, paid $600. Then, hearing of Mrs. Mann's effort to get up a charity Kindergarten in Cambridge by means of a subscription headed by the poet Longfellow, she came to her aid with what was wanting. This Kindergarten still goes on, supported by the subscriptions of Cambridge citizens. The perfect success of all these Kindergartens in improving the children, together with the collateral gracious effects on the poor parents, soon stimulated Mrs. Shaw to establish more of them and a nursery in Cambridge, and the same in Cambridgeport, until now there are no less than thirty Kindergartens and ten nurseries under this munificent patronage, in Jamaica Plain, Brookline, Roxbury, Cambridge, Chelsea, Canton, and Boston. In Boston and some other places the municipality grants rooms, rent free. Some other ladies help about the Kindergarten in the North End missions, and Mrs. James Tolman supports a Kindergarten entirely herself at the south end of Boston. There are always twenty-five children in the Kindergartens kept by one teacher, with $600 salary, all expenses found besides, and where there are from twenty-five to fifty scholars, two teachers with $500 salary each. There is some voluntary assistance given sometimes by the pupils of the training schools for the sake of the practice they get thereby.

Mrs. Mann, Mrs. Shaw, Mrs. Tolman, and the other ladies interested in the Boston and Cambridge Kindergartens hope to make such an impression of their public value on the school authorities as Miss Blow made by her great work to which she has contributed *herself* entirely, as well as money, so that they may be made the first grade of the public education, for of course such munificent benefactors as the lady who spends from thirty to forty thousand dollars a year on this charity, are not to be readily found—nor can be a permanent resource.

In New York and Philadelphia charity Kindergartens have been started and carried on for two years by a subscription of the members of churches, who give a room for the children of their neighborhood, irrespective of denominational name. An eminent success has attended that

of the Anthon Memorial Church of New York. Mrs. Kraus and Miss Peabody at different times addressed the ladies of that church, and Mr. Newton, the rector, followed it up by distributing freely Kindergarten tracts, which any one can procure by sending five cents to E. Steiger, 25 Park Place, New York. At the end of the year—rather in the Spring of 1878, he asked his people assembled who would subscribe for a charity Kindergarten. Eight hundred dollars was at once subscribed, and half a dozen young ladies volunteered to assist a Kindergartner trained by Mrs. Kraus Bœlte, to whom $600 was paid. The next year $900 was subscribed and some other ladies sent in a substantial dinner for the children. We trust this Kindergarten will prove a model for church work, universally. Nothing done for the poor has such gracious effect or gives such promise.

In Philadelphia a parochial Kindergarten is attached to a nursery in St. Peter's church, and is taught by Miss Fairchild, a graduate of Miss Burritt's, and some attempts have been made beside, in which Miss Stevens, Miss Dickey, and Mrs. G. Gourlay have begun good work. It is to be regretted that the church of the Epiphany did not continue Miss Sterling in her excellent beginning in their church parlor. Her success in winning the children and their parents was so signal that they expressed great grief in having to give it up, and if Miss Sterling could have found another rent-free room she would have gone on at her own expense, as the poor parents proposed to pay enough cents by the week to keep up the supply of *material.* It is necessary in all cases that the patrons of a Kindergarten should be fully apprised of the nature of the Kindergarten. In this case that requisite preparation was omitted and the whole expense fell on the purse of the rector, which could not be perennial.

In Chicago, Mrs. E. W. Blatchford has established at her own expense a Kindergarten under a graduate of Mrs. A. H. Putnam, and which has her valuable superintendence.

In Cincinnati a Charity Kindergarten has been established under the auspices of an association of ladies, and the immediate direction of Miss Shank of St. Louis, one of Miss Blow's pupils. The plan embraces a kitchen in which the older pupils will be taught practical cooking and all lighter house-work.

The most remarkable development of Charity Kindergarten is going on in California, under several organizations of workers, all of which aim to bring the most neglected children within the elevating and refining influences of the best Froebel training.

THE KINDERGARTEN AND HOMES.

BY MRS. MARY PEABODY MANN.

HOMES AS THEY ARE, AND THEIR IMPROVEMENT.

When we consider what homes and schools are in the present condition of the world, it is impossible for the thinking mind not to ask, What can be done to improve them? They surely do not produce the effect upon society that could be expected from ideal homes and schools, and it is these that we would now discuss.

The institution of home is a divine one, as far as we can judge of divine things. The family is eminently God's institution, and nothing should be allowed to mar it. It is based upon the most powerful and all-pervading sentiments of the human soul, and our quest should be to ascertain by reflection all its capabilities for influencing the destiny of man. The child is born into the arms of its parents who may well stand appalled before the magnitude of the duty it imposes upon them, if they have any adequate appreciation of it at all, for we know, alas! that the actual parents of the majority of the human race have a very inadequate sense of their duty to their children. Children do not come voluntarily into the world, nor do parents summon them from the abyss of time and space with an intelligent consciousness that they are new emanations or creations of God's Spirit, to be instructed in their relations to the glorious universe to whose study their faculties are adapted. Often unwelcome, the product of passion instead of noble and religious sentiment, they are largely left to find out through suffering and unaided experience those relations to the universe which are the earnest of their immortality. And because the endowment of nature is often so rich as to overcome all obstacles to the building up of that spiritual nature which it is their own part to erect upon that basis, many shallow persons idly say that the consequences of neglect and obstructions to progress prove that adversity and hindrances are the best circumstances under which to form character. Out of conflict and strife much truth is elicited, because these stimulate the intellect to action, but it is as idle to say that neglect and absence of love are in themselves good for the soul, as that the indigestible matter we often eat strengthens the powers of digestion. Souls are often starved for the want of proper influences, as stomachs are ruined by indigestible food. It is true that even the stomach will survive much abuse, and we know that souls have an immortal principle that will stand by them in some sphere of being if not in this—but why lose the highest benefits this life can bestow, the world that now is as well as that which is to come? The race has grown in spite of all the obstacles it has had to encounter, and the earnest inquiry that has engaged the greatest minds in it has resulted at last in the discovery of a method of improving homes and education within and out-

side of them. Madame Marenholz-Bulow, who may well be called the apostle of Froebel, having devoted thirty years of her life to the promulgation of his system in many lands, has of late issued a little book upon the evils of the present time, and she resolves them all into the deficient education of women. While women are of inferior education, how can homes be what they ought to be and evidently were intended to be? God does not do things arbitrarily. An eloquent preacher once said: "God takes care of the helpless babe, not by folding it under an angel's wing, but by pillowing it on a mother's breast." God does not speak from the skies to teach women to fit themselves to be good mothers, but having endowed the human race with faculties adequate to all their needs—and who can compass the glory of their possible destiny?—he inspires the mother's heart to learn by experience. If it is true that in early times men lived hundreds of years, it could have been none too long to learn the lessons of this great school of a world. At present we seem to live long enough only to catch a glimpse of what is left for us to do. Women were once, and in some places are still treated only as chattels, or at least merely as the bearers of bodies, and are not expected to educate the souls. Even in the most educating modern country (Germany) it was not long since considered best for the sons to be taken from the influence of their mothers as early as possible. It had not apparently dawned upon them that the mothers should be better educated for their office. May we not justly attribute to this custom the prevalence of irreligion among distinguished Germans? for if religion is not cherished at the mother's knee, by the mother's heart, where will it be likely to be done? The mother watches every motion of her nursing babe, and its organic life in her is thus far cherished, but when a little older the care becomes troublesome, especially if she is worldly, and she calls in the aid of—whom? Does she, like queens, appoint the best educated and most unexceptionable woman in her sphere to aid her in the holy duty? Should not every mother provide that none but good examples shall be set before the awakening mind and heart of her little immortal? and consult at every turn with assistant educators? And as her child increases in years, does she guard it on every side from evil influences? Does she especially watch her own words and acts, which have such powerful influence upon the child as long as its faith in her is unbroken, the faith that is the matrix of faith in God? Does she never break a promise, or present an unworthy motive, or use a subterfuge with her child? Did she come to her task prepared for it? or was she married, or did she become a mother without studying the subject? Probably nine-tenths of all the women who are married think only of the gratification of their own affections. When the relation of mother comes to a conscientious woman, the maternal sentiment awakes and absorbs almost her every thought, but how poorly does she find herself equipped for the new duty! She searches herself to know what are her resources, and deplores her deficient education when she finds how limited they are. New, pressing duties of many kinds prevent her from educating herself now, and she is obliged to depend upon her maternal instincts, whose scope she has never studied. These instincts, uneducated, may make her sacrifice every one else to her

child, which she has not the right to do. More children come and she is overwhelmed. How frequent is this history! She must now learn wisdom by her mistakes, and her children are the victims of this long-deferred training!

In reading the history of Froebel's life and study of man, and his final discovery of the true method of education, what woman is not mortified to think that it was not made by a woman and a mother? Froebel learned it from his observation of tender, noble mothers, who had learned wisdom by their costly experience, guided by the maternal instinct which makes the good mother obliterate herself for the good of her child. Standing a little apart from the duty, and bringing a cultivated, scientific, mind to the subject, he saw where the difficulty lay, and why all mothers were not equal to their task, and why children were left to suffer uncomprehended, unsympathized with. This tender, womanly nature, from which he had suffered so much after losing his own mother, was enlisted in the reform of this world-wide evil, and he has shown mothers how to remedy it. This sentiment pervades all his works.

But this is not to be done slumbering. Woman must rise in her might and see that *all women* are educated for their vocation. It is not enough that a mother here and there studies the system, but every woman should be trained to the work, so that children may fall into no evil hands. No woman should consider herself educated who does not make herself acquainted with a method that is acknowledged by the highest thinkers to meet all the requisitions for the education of the little child; for the Kindergarten system provides for every want of human nature—physical, moral, and intellectual. If all women studied the principles of this science, for it is a science, no motherless child would be left to suffer, for nothing so draws out the maternal nature in woman as the profound study of child-nature. Every good Kindergartner finds the motherly element in herself, and by adoption makes every child she deals with her own, so that the most difficult cases do not discourage her, or wear out her patience, or exhaust her resources. She is sure the right germ is there if her skill can find it, and the challenge to the resources she has laid by seems to create new ones to meet every contingency.

COMMON SCHOOLS OF CONNECTICUT.

Statistical Tables Compiled from Official Returns.

By Rev. J. G. Baird.*

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9. Scholars Attending School in Winter.
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11. Scholars over 16 years of age.
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23. " Continuing in same School.
24. " First Year of Teaching.
25. Received from State School Fund.
26. " " United States Town Deposit Fund.
27. " " Local Funds.
28. " " Town Tax.
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30. " " Voluntary Contributions.
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*Clerk in Office of Board of Education, *B. G. Northrop, Secy.*

HARTFORD COUNTY.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
TOWNS.	Population, 1870.	Grand List, 1874.	No. of Schools.	No. of Districts.	Departments.	Av. Length.	SCHOLARS.									TEACHERS.						Contin. Employed.	Beginners.
							Enum. Jan. '75.	Registered.			Diff'nt Schol. Reg.	Private School.	In no School.	Av. Attend.		Male.		Female.		Wages per Month			
								W.	S.	Over 16.				W.	S.	W.	S.	W.	S.	Male.	Fem.		
Hartford,	37,743	$46,625,538	10	16	131	192.24	9,332	5,883	5,532	342	7,332	1,677	845	4,460	4,530	19	19	116	116	$149.86	$52.87	136	3
Avon,	987	528,931	7	7	7	145.71	221	198	185	4	215	3	9	158	153	0	0	7	7	------	35.71	4	1
Berlin,	2,436	1,134,392	9	10	12	175.17	587	421	341	16	510	34	80	317	235	3	0	9	11	59.46	39.16	9	5
Bloomfield,	1,473	856,954	9	9	10	148.90	316	285	195	14	301	9	14	211	153	3	1	7	9	50.50	29.19	6	1
Bristol,	3,788	1,958,448	12	12	18	183.06	917	694	690	47	935	19	31	502	505	4	2	16	18	95.83	38.53	17	3
Burlington,	1,319	397,247	9	8	8	153.50	306	250	231	16	315	1	6	185	160	3	0	5	8	39.33	28.34	4	4
Canton,	2,639	1,188,662	8	8	12	166.67	537	472	453	30	537	0	35	381	351	5	1	9	13	78.62	38.82	8	1
East Granby,	853	502,194	6	6	6	154.17	169	143	120	11	179	4	0	102	88	1	0	5	6	35.25	32.30	2	0
E. Hartford,	3,007	1,682,106	9	10	15	185.43	719	531	495	12	642	41	44	410	352	6	5	8	10	74.01	39.68	12	0
E. Windsor,	2,882	1,301,752	11	11	17	182.35	746	601	570	28	676	14	100	429	415	2	2	15	15	90.13	39.54	15	0
Enfield,	6,322	2,539,577	14	14	26	181.23	1,645	1,013	908	67	1,237	368	191	794	709	11	5	15	22	79.10	38.15	25	5
Farmington,	2,616	1,679,630	9	9	13	183.08	643	465	436	11	590	34	57	334	318	2	2	12	12	100.00	39.69	13	1
Glastonbury,	3,560	1,163,949	18	18	20	178.80	814	628	517	11	732	51	51	477	398	3	1	17	18	43.37	35.88	8	16
Granby,	1,517	531,541	10	10	11	148.27	357	264	207	15	328	26	18	181	146	2	0	9	11	31.00	27.60	4	1
Hartland,	789	277,611	9	9	9	125.56	147	148	109	22	172	0	8	116	78	4	0	5	9	35.33	25.07	1	2
Manchester,	4,223	2,268,309	9	9	18	183.61	1,229	819	810	38	1,094	27	146	610	556	3	2	15	15	71.30	46.41	17	1
Marlborough,	476	141,844	4	4	4	130.00	100	71	66	0	93	0	7	57	47	0	0	4	4	------	30.29	0	1
New Britain,	9,480	4,763,410	1	10	35	200.00	3,028	2,141	2,089	54	2,622	100	352	1,598	1,687	4	4	32	32	124.00	39.86	35	1
Newington,	778	570,076	4	4	4	166.67	239	163	145	1	206	15	19	117	99	2	0	2	4	40.00	33.67	0	4
Plainville,	1,433	850,857	1	2	6	199.17	375	312	294	11	371	0	15	231	241	1	1	5	5	100.00	38.40	6	0
Rocky Hill,	971	393,021	4	5	5	170.60	255	231	204	9	252	0	12	165	132	1	0	4	5	40.00	35.85	1	3
Simsbury,	2,051	1,468,394	12	11	13	156.92	505	422	366	18	509	4	10	311	272	4	1	9	12	51.20	33.71	8	8
Southington,	4,314	2,134,642	11	11	19	180.00	1,204	902	878	20	1,092	11	72	644	591	6	4	15	17	91.40	38.33	15	2
S. Windsor,	1,688	1,278,293	10	10	10	180.00	379	292	258	8	328	20	39	227	181	1	0	9	10	45.00	42.84	8	3
Suffield,	3,277	2,184,924	11	11	14	184.64	721	578	537	13	671	25	38	466	427	3	1	11	13	64.63	45.42	13	2
W. Hartford,	1,533	1,722,264	8	9	9	168.33	373	311	281	20	381	3	28	220	192	1	1	8	8	72.00	42.63	9	2
Wethersfield,	1,915	1,148,301	6	7	7	197.14	380	277	258	10	350	23	17	214	164	2	1	6	7	93.33	29.08	6	3
Windsor,	2,783	1,456,597	10	10	14	174.85	743	577	505	19	718	29	16	435	360	7	3	8	11	63.20	40.90	8	1
Winds. Locks,	2,154	669,255	1	1	7	200.00	631	467	440	17	548	22	78	365	345	1	1	7	7	125.00	38.00	5	2
29 TOWNS.	109,007	$83,418,719	242	261	480	180.58	27,618	9,559	18,120	884	23,936	2,560	2,338	14,717	13,885	104	57	390	435	$94.60	$41.97	395	76

	25	26	27	28	29	30	31	32	33	34	35	36	37
TOWNS.	RECEIPTS.								EXPENSES.				
	School Fund, etc.	Town Deposit.	Local Funds.	Town Tax.	District Tax.	Volunt'y Contributions	Other Sources.	Total	Teachers' Wages	Fuel, etc.	Repairs.	Other Objects.	Total.
Hartford,	$24,263.20	1,408.88	-------	61,206.20	102,022 05	-------	11,943 56	200,843.89	102,159.05	15,547.61	5,606.46	30,038.88	*178,158.67
Avon,	574.60	235.80	116.00	1,021.38	58.03	24.80	--------	2,030.61	1,769.00	194.61	--------	67.00	2,030.61
Berlin,	1,526.20	176.52	568.50	2,651.49	631.28	14.40	5.00	5,573.39	3,766.74	501.76	508.76	246.63	*5,034.19
Bloomfield,	821.60	223.32	-------	1,447.00	1,784.37	19 89	305.29	4,601.47	2.682.75	256.39	69.10	487.00	*3,514.14
Bristol,	2,384.20	316.10	125.00	6,172.06	2,438.74	22.00	65 24	11,523.34	8,592.69	809.61	330.39	581.93	*11,678.62
Burlington,	795.60	200.48	-------	1,014.27	201.53	155.15	15 00	2,382.03	2,094.39	184.28	33.36	50.00	*2,382.03
Canton,	1,396.20	221.44	-------	3,530.23	2,476.82	270.00	154.66	8,049.35	5,832.05	1,168.24	496.00	127.50	*7,776.79
East Granby,	439.40	125.03	6.38	1,100.00	319 20	-------	--------	1,990.01	1,499.00	131.03	331.80	45.00	2,006.83
East Hartford,	1,869.40	352.45	-------	5,416.87	2,479.70	209 00	308.88	10,636.30	6,490.17	897.21	651.46	394.50	*10,519.54
East Windsor,	1,939.60	193.47	34.90	5,551.23	4,022.18	35.00	1,078.78	12,855.16	6,735.02	943.80	242.02	1,717.26	*21,675.70
Enfield,	4,277.00	388.10	97.39	7,620,67	5,040.59	254.71	417.39	18,095.85	12,112.83	1,492.87	4,031.85	1,664.13	*19,386.43
Farmington,	1,671.80	292.95	621.32	3,840.50	3,449.29	-------	63.56	9,939.42	6,400.65	658.73	794.65	1,025.55	*8,948.27
Glastonbury,	2,116.40	498.72	-------	4,697.42	28.00	36.05	150.52	7,527.11	6,141.00	814.26	112.97	448.88	*7,527.11
Granby,	928.20	296.12	-------	1,275.18	90.00	133.00	--------	2,722.50	2,372.00	176.00	43.00	84.50	2,675.50
Hartland,	382.20	188.00	-------	1,116.49	60.00	79.15	--------	1,825.84	1,536.40	120.29	68.00	101.15	1,825.84
Manchester,	3,195.40	238.46	-------	6,066.30	66.00	-------	53.75	9,619.91	8,206.62	1,074.60	151.39	234.72	9,667.33
Marlborough,	260.00	125.31	94.73	465.08	---------	-------	--------	945.12	857.44	75.18	--------	21.00	953.62
New Britain,	7,872.80	261.50	388.00	18,824.82	---------	-------	1,666.12	29,013.24	19,058.93	2,928.25	2,049.50	4,726.03	*29,013.24
Newington,	621.40	89.70	-------	598.09	50.50	20.00	15.00	1,394.69	1,197.84	110.40	25.17	29.00	*1,392.41
Plainville,	975.00	-------	-------	3,078.81	---------	-------	92.50	4,146.31	2,912.00	369.46	83.38	200.00	*4,146.31
Rocky Hill,	663.00	177.19	-------	986.53	150.00	-------	--------	1,976.72	1,654.65	172.57	190.00	42.00	2,059.22
Simsbury,	1,313.00	254.46	45.30	2,404.55	767.86	15.00	81.31	4,881.48	3,809.00	397.87	354.82	294.67	*4,901.36
Southington,	3,130.40	347.97	707.43	6,197.56	22,465.00	-------	25.00	32,873.36	8,532.50	793.62	494.29	200.00	*17,093.41
South Windsor,	985.40	269.95	15.00	3,293.89	---------	59.00	38.60	4,661.84	4,082.48	379.04	91.62	125.00	*4,728.14
Suffield,	1,874.60	392.71	-------	4,252.15	---------	-------	--------	6,519.46	5,757.55	721.27	186.06	229.24	6,894.12
West Hartford,	969.80	99.60	30.60	2,602.51	4,253.39	-------	174.22	8,130.12	3,251.25	591.56	274.62	626.01	*8,178.13
Wethersfield,	988.00	214.62	1,014.10	1,647.38	---------	10.00	5.00	3,879.10	3,322.50	511.73	81.27	133.66	4,049.16
Windsor,	1,931.80	233.21	150.00	4,644.14	5,447.02	9.50	113.44	12,529.11	6,021.86	749.03	275.15	920.00	*20,021.04
Windsor Locks,	1,640.60	107.84	-------	3,564.83	---------	-------	30.00	5,343.27	4,191.55	727.03	269.69	75.00	*5,343.27
	$71,806.80	7,929.90	4,014.65	166,287.63	158,301.55	1,366.65	16,802.82	426,510.00	243,039.91	33,498.30	17,846.78	44,936.24	*403,581.03

* Including money for new school houses, and for Libraries and Apparatus, for which see pages 220 and 221.

NEW HAVEN COUNTY.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
							SCHOLARS.									TEACHERS.							
TOWNS.	Population, 1870.	Grand List, 1874.	No. of Districts.	No. of Schools.	Depart-ments.	Av. Length.	Enum. Jan. '75.	Registered.			Diff'nt Schol. Reg.	Private School.	In no School.	Av. Attend.		Male.		Female.		Wages per Month		Contin. Employ.	Begin'rs.
								W.	S.	Over 16.				W.	S.	W.	S.	W.	S.	Male.	Fem.		
New Haven City,	49,575	----------	1	25	163	200.00	12.918	9.077	8,581	243	10,485	1,036	1,600	7,689	6,987	15	15	185	185	$221.43	$52.29	175	25
" Westville.	1,265	----------	1	1	5	200.00	332	238	230	0	285	10	37	170	182	1	1	5	5	100.00	42.08	6	0
" complete,	50,840	$56,556,179	2	26	168	200.00	13.250	9,315	8,811	243	10,770	1,046	1,637	7,859	7,169	16	16	190	190	213.84	52.02	181	25
Beacon Falls,	*	357,577	3	3	4	180.00	167	136	93	4	146	0	31	85	62	1	0	3	4	32.00	32.00	3	4
Bethany,	*1,135	310,822	5	4	4	135.00	104	108	78	11	131	1	5	65	49	1	0	3	4	45.00	34.29	3	0
Branford,	2,488	1,236,388	1	10	13	200.00	688	559	531	28	668	0	48	386	378	2	2	11	11	80.00	31.95	11	2
Cheshire,	2,344	1,270,780	12	12	13	150.77	573	426	402	18	531	46	40	291	269	4	1	9	12	48.00	34.25	3	5
Derby,	8,020	3,808,069	6	7	31	200.00	2,387	1,791	1,792	44	2,184	75	179	1,335	1,317	5	4	31	32	126.58	43.23	34	2
East Haven,	2,714	2,190,220	1	7	10	200.00	690	471	449	14	594	17	93	349	312	1	1	9	9	100.00	39.11	7	3
Guilford,	2,576	1,464,481	11	13	16	170.00	566	470	402	42	613	5	30	350	305	4	1	12	15	62.60	30.58	10	7
Hamden,	3,028	1,787,345	13	13	14	200.00	741	521	488	15	635	53	79	371	321	1	0	13	14	40.00	37.96	13	1
Madison,	1,814	839,656	13	13	13	157.69	399	367	305	23	414	10	24	271	210	7	0	6	13	40.86	35.05	1	6
Meriden,	10,495	8,078,741	12	12	38	200.00	3,184	1,998	2,004	35	2,577	341	301	1,594	1,532	8	8	31	31	116.25	49.03	36	3
Middlebury,	696	362,013	6	5	5	132.00	156	117	98	8	140	4	10	86	69	1	0	4	5	40.00	27.12	2	2
Milford,	3,405	1,130,674	11	11	11	153.64	661	394	364	2	444	137	82	284	244	0	0	11	11	------	30.00	7	2
Naugatuck,	2,830	1,487,310	6	7	12	197.00	800	621	602	36	781	18	49	375	438	2	2	10	10	95.00	38.67	12	1
N. Branford,	1,035	495,357	7	7	7	157.87	213	188	157	11	211	9	12	120	104	1	0	6	7	45.00	30.49	2	1
North Haven,	1,771	798,771	8	8	9	176.67	427	309	250	2	372	30	49	217	164	2	0	7	9	35.00	30.25	8	3
Orange,	2,634	1,906,693	8	9	12	186.58	663	458	447	15	572	47	59	341	338	2	0	12	14	43.00	38.02	13	5
Oxford,	*1,338	422,664	12	12	12	142.08	233	203	169	21	239	4	8	132	109	3	0	9	12	33.67	24.39	5	4
Prospect,	551	187,800	1	5	5	133.00	93	76	68	4	95	0	2	55	50	0	0	5	5	------	28.00	2	1
Seymour,	2,122	854,527	1	8	8	192.75	460	354	337	5	420	0	46	247	264	2	1	6	7	72.00	34.17	4	0
Southbury,	1,318	697,271	9	9	9	156.11	289	222	176	19	280	25	17	138	114	1	0	8	9	40.00	26.13	1	6
Wallingford,	3,676	2,326,692	9	12	18	178.06	943	817	719	37	950	2	76	548	454	3	1	15	17	50.50	42.15	14	2
Waterbury,	13,106	7,702,352	10	21	45	190.00	3,517	2,384	2,144	24	3,182	321	57	1,684	1,627	3	2	44	45	110 40	36.10	32	10
Wolcott,	491	241,100	6	6	6	130.00	96	85	79	3	114	2	5	67	54	0	0	6	6	------	27.58	3	2
Woodbridge,	830	446,178	6	5	5	182.00	163	156	136	14	185	0	0	106	93	1	0	4	5	50.00	39.78	5	2
25 TOWNS.	121,257	$96,959,660	179	245	488	186.90	31.463	22,546	21.101	678	27,248	2,193	2,939	17.356	16,046	71	39	465	497	$119.09	$42.97	412	99

* The Town of Beacon Falls was formed in 1871, mostly from Bethany, a small part from Oxford.

	25	26	27	28	29	30	31	32	33	34	35	36	37
TOWNS.	RECEIPTS.								EXPENSES.				
	School Fund, etc.	Town Deposit.	Local Funds.	Town Tax.	District Tax.	Volunt'y Contributions.	Other Sources.	Total.	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.	Total.
New Haven City,	$33,586.80	1,587.91	-------	55,109.57	87,355.77	-------	2,858.99	180,499.04	129,186.33	24,410.66	3,028.40	7,750.00	*167,665.68
" Westville,	863.20	41.67	-------	1,446.60	6,400.00	-------	--------	8,751.47	3,525.00	572.70	--------	350.00	*4,463.45
" complete,	$34,450.00	1,629.58	-------	56,556.17	93,755.77	-------	2,858.99	189,250.51	132,711.33	24,983.36	3,028.40	8,100.00	*172,129.13
Beacon Falls,	434.20	106.00	-------	859.58	70.00	-------	5.69	1,475.47	1,250.45	100.78	50.69	73.55	1,475.47
Bethany,	270.40	113.84	8.12	817.20	-------	-------	--------	1,209.56	1,074.38	93.78	--------	41.40	1,209.56
Branford,	1,788.80	191.08	45.60	3,876.01	-------	-------	58.45	5,959.94	5,043.75	648.96	86.73	100.50	*5,959.94
Cheshire,	1,489.80	258.45	-------	2,319.20	-------	-------	--------	4,067.45	3,681.61	285.84	9.73	100.00	4,077.18
Derby,	6,206.20	241.10	-------	10,539.49	12,606.65	-------	1,149.05	30,742.49	19,596.42	2,922.24	262.20	1,912.75	*24,886.61
East Haven,	1,794.00	160.89	-------	3,419.35	-------	-------	--------	5,374.24	4,588.55	430.17	151.46	204.06	5,374.24
Guilford,	1,471.60	391.62	896.00	3,058.92	510.19	41.60	39.66	6,409.59	5,052.58	571.94	533.69	142.27	*6,360.48
Hamden,	1,926.60	256.73	34.80	4,154.38	-------	45.50	10.00	6,428.01	5,704.10	528.91	--------	175.00	*6,428.01
Madison,	1,037.40	325.22	-------	2,825.19	70.00	19.00	24.25	4,301.06	3,747.17	329.02	75.75	118.24	*4,294.18
Meriden,	8,278.40	265.00	-------	20,721.08	10,876.33	25.00	919.84	41,085.65	24,718.07	2,466.21	1,354.54	7,611.66	*51,326.56
Middlebury,	405.60	126.00	-------	550.66	-------	-------	9.50	1,091.76	971.63	84.83	--------	35.30	1,091.76
Milford,	1,718.60	253.70	137.00	1,130.59	-------	-------	--------	3,239.89	2,592.00	208.00	--------	194.00	2,994.00
Naugatuck,	2,080.00	74.40	-------	4,340.57	-------	70.00	45.00	6,609.97	5,705.22	552.24	83.94	396.26	*6,822.66
North Branford,	553.80	168.28	32.28	1,115.07	2,391.00	21.00	91.50	4,372.93	1,697.43	169.61	171.00	46.00	*4,300.04
North Haven,	1,110.20	230.46	37.50	1,364.23	14.50	30.00	10.00	2,796.89	2,379.12	267.07	14.50	96.20	*2,796.89
Orange,	1,723.80	172.47	-------	4,008.31	140.00	9.00	174.65	6,228.23	5,159.57	553.29	136.17	257.88	*6,131.46
Oxford,	605.80	276.59	22.94	1,412.56	-------	199.42	47.40	2,564.71	2,173.78	153.63	80.00	158.00	2,565.41
Prospect,	241.80	26 07	-------	726.63	-------	-------	--------	994.50	904.50	60.00	--------	30.00	994.50
Seymour,	1,196.00	109.56	-------	3,413.79	-------	-------	--------	4,719.35	3,347.00	463.82	575.69	332.84	4,719.35
Southbury,	751.40	233.93	-------	1,190.80	440.29	-------	--------	2,616.42	1,902.85	247.28	493.01	26.00	2,669.14
Wallingford,	2,451.80	372.63	-------	4,828.14	5,973.62	-------	32.53	13,658.72	7,293.00	1,664.79	1,103.28	2,831.89	*12,917.96
Waterbury,	9,144.20	170.41	79.00	7,443.78	21,215.57	12.00	4,347.89	42,412.85	19,048.05	3,497.98	12,107.12	5,231.41	*41,594.39
Wolcott,	249.60	151.20	550.00	296.60	-------	15.00	10.00	1,272.40	1,081.95	129.45	--------	36.00	*1,272.40
Woodbridge,	423.80	120.67	300.00	1,161.80	-------	-------	25.00	2,031.27	1,782.14	137.13	--------	62.00	*2,031.27
	$81,803.80	6,425.88	2,143.24	142,130.10	148,063.92	487.52	9,859.40	390,913.86	263,206.65	41,550.33	20,317.90	28,313.21	*376,422.59

*Including money for new school houses, and for Libraries and Apparatus, for which see pages 220 and 221.

NEW LONDON COUNTY.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
TOWNS.	Population. 1870.	Grand List. 1874.	No. of Districts.	No. of Schools.	Depart-ments.	Av. Length.	SCHOLARS									TEACHERS.						Contin. Employed.	Beginners.
							Enum. Jan.'75.	Registered.			Diff'nt Schol Reg.	Private School.	In no School	Av. Attend.		Male.		Female.		Wages per Month			
								W.	S.	Over 16.				W.	S.	W	S.	W.	S.	Male.	Fem.		
New London,	9,576	$6,844,641	1	9	26	200.00	2,201	1,651	1,640	60	1,961	40	260	1,334	1,317	4	4	36	36	$115.00	$37.43	40	5
Norwich Town,	-----	----------	1	1	4	210.00	341	252	227	9	290	13	39	175	175	1	1	4	4	95.24	35.00	5	0
" Central,	-----	----------	1	6	26	205.00	1,518	1,000	996	15	1,214	112	219	870	824	2	2	28	28	150.00	50.54	28	2
" W. Chelsea,	-----	----------	1	3	13	200.00	919	671	680	4	831	12	80	465	518	1	1	15	15	120.00	32.80	16	1
" other Dis'ts,	-----	----------	9	10	29	191.72	2,074	1,393	1,256	17	1,781	80	230	1,147	983	7	4	24	26	85.91	39.18	28	3
" complete,	16,653	15,339,071	12	20	72	199.03	4,852	3,316	3,159	45	4,116	217	568	2,657	2,500	11	8	71	73	103.97	42.04	77	6
Bozrah,	984	608,242	7	6	6	168.33	362	260	228	11	326	7	52	158	152	3	0	4	7	45.00	29.35	5	3
Colchester,	3,383	1,439,390	14	14	18	163.89	713	564	488	24	679	0	58	429	389	7	2	11	16	55.83	31.59	8	5
East Lyme,	1,506	522,983	9	9	9	144.44	380	306	238	17	351	18	35	209	150	5	0	4	9	40.31	24.92	0	1
Franklin,	731	377,016	8	7	7	154.29	176	161	122	20	196	17	10	119	89	4	0	3	7	37.01	27.48	3	3
Griswold,	2,575	1,274,606	14	14	17	144.43	647	447	346	20	595	0	75	322	250	10	4	7	11	40.68	28.69	11	3
Groton,	5,124	2,126,885	10	10	17	191.18	1,185	930	864	40	1,112	80	38	649	608	9	5	10	12	60.12	36.07	12	2
Lebanon,	2,211	1,169,122	16	16	16	143.13	421	363	251	28	435	0	32	255	201	7	0	9	16	35.68	24.54	1	7
Ledyard,	1,392	529,783	14	14	14	139.71	336	323	213	47	374	3	14	234	153	10	0	4	12	32.24	18.18	1	4
Lisbon,	502	302,442	1	4	4	121.00	92	74	41	6	89	6	3	52	33	0	0	4	3	---- --	26.29	2	0
Lyme,	1,181	319,500	7	7	7	153.57	286	214	189	11	264	19	20	154	136	1	0	6	7	55.00	23.86	1	6
Montville,	2,495	1,177,458	12	12	14	151.79	571	478	418	32	585	20	8	359	305	7	1	7	13	42.81	30.63	6	3
N. Stonington,	1,759	775,464	15	15	15	134.67	415	393	333	22	464	0	28	279	251	13	1	2	14	36.87	22.19	4	6
Old Lyme,	1,362	502,575	8	8	8	166.56	351	281	235	5	349	7	22	198	145	5	0	3	8	45.00	28.00	6	2
Preston,	2,161	892,881	12	12	15	163.92	666	552	476	27	633	19	35	402	301	7	2	9	13	48.89	27.86	9	3
Salem,	717	339,153	8	8	8	143.13	176	171	105	16	200	0	12	113	80	3	0	5	8	32.33	27.14	3	3
Sprague,	3,463	1,314,115	5	4	9	175.00	1,024	495	278	29	593	240	363	272	179	4	3	5	5	54.06	33.80	4	1
Stonington,	6,313	6,088,471	17	20	30	179.90	1,688	1,268	1,094	37	1,518	164	76	910	825	11	7	19	23	73.96	34.60	25	2
Waterford,	2,482	909,972	11	11	11	162.73	615	495	368	40	574	39	46	303	262	4	1	8	11	41.10	34.47	8	1
20 TOWNS.	66,570	$42,853,770	201	220	323	170.97	17,157	12,742	11,086	537	15,414	896	1,755	9,408	8,326	125	38	227	303	$58.02	$33.81	226	66

	25	26	27	28	29	30	31	32	33	34	35	36	37
TOWNS.	RECEIPTS.								EXPENSES.				
	School Fund, etc.	Town Deposit.	Local Funds.	Town Tax.	District Tax.	Volunt'y Contributions.	Other Sources.	Total.	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.	Total.
New London,	$5,722.60	$679.32	2,698.06	18,000.00	-------	-------	105.00	27,204.98	19,902.47	4,346.80	3,331.21	620.15	*28,410.63
Norwich Town,	886.60	56.09	-------	1,146.31	2,054.00	-------	85.00	4,228.00	2,500.00	370.00	46.00	220.00	*3,252.00
" Central,	3,946.80	249.69	-------	4,759.52	15,722.99	-------	65.00	24,744.00	17,127.61	3,983.96	1,571.50	-------	*26,566.65
" W. Chelsea,	2,389.40	151.16	-------	2,920.89	6,617.30	-------	-------	12,078.75	6,120.00	2,099.12	892.48	2,150.98	*11,308.58
" other Dist's,	5,392.40	341.14	230.00	6,263.08	8,941.35	-------	346.21	21,514.18	13,189.36	4,121.50	850.85	2,897.33	*21,089.04
" complete,	12,615.20	798.08	230.00	15,089.80	33,335.64	-------	496.21	62,564.93	38,936.97	10,574.58	3,360.83	5,268.31	*62,216.27
Bozrah,	941.20	190.48	10.15	839.80	-------	-------	-------	1,981.63	1,889.96	120.22	-------	67.50	2,077.68
Colchester,	1,853.80	234.50	288.61	3,669.21	905.32	28.65	-------	6,980.09	5,204.67	320.38	554.51	220.00	6,299.56
East Lyme,	988.00	207.00	46.02	689.31	428.00	-------	99.63	2,457.96	1,949.58	145.20	457.28	63.75	2,615.81
Franklin,	457.60	127.47	201.10	789.72	190.64	-------	69.95	1,836.48	1,456.92	106.14	190.64	54.75	*1,828.45
Griswold,	1,682.20	397.68	30.00	2,803.50	604.22	-------	-------	5,517.60	4,178.40	552.14	162.62	299.67	5,192.83
Groton,	3,681.00	410.36	-------	4,508.79	3,190.11	-------	110.00	11,300.26	7,627.39	710.74	384.03	572.13	*9,307.49
Lebanon,	1,094.60	396.60	118.37	2,181.53	561.73	12.63	-------	4,365.46	3,321.16	277.30	552.46	192.70	4,343.62
Ledyard,	873.60	360.48	87.75	1,145.49	-------	116.61	42.81	2,626.74	2,365.90	172.58	3.81	84.45	2,626.74
Lisbon,	239.20	83.15	24.38	499.85	-------	-------	-------	846.58	758.92	65.66	-------	22.00	846.58
Lyme,	743.60	217.82	-------	438.58	-------	169.47	-------	1,569.47	1,428.00	91.47	-------	50.60	1,569.47
Montville,	1,484.60	400.00	-------	2,191.79	494.04	10.50	114.72	4,695.65	4,080.45	218.54	199.77	81.00	*4,600.26
North Stonington,	1,079.00	500.18	49.77	1,990.13	-------	8.50	-------	3,627.58	3,239.77	244.81	-------	134.50	*3,627.58
Old Lyme,	912.60	234.84	-------	1,073.27	-------	20.00	-------	2,240.71	1,987.98	145.50	-------	100.00	2,233.48
Preston,	1,731.60	347.87	71.99	2,252.26	800.00	-------	-------	5,203.72	4,264.33	372.04	43.00	555.44	5,234.81
Salem,	457.60	172.41	8.82	514.37	-------	258.92	-------	1,412.12	1,301.47	71.00	2.18	32.50	*1,412.15
Sprague,	2,662.40	104.05	12.18	706.74	2,775.28	32.70	43.45	6,336.80	2,959.98	380.41	2,537.99	250.00	*6,179.98
Stonington,	4,388.80	524.10	-------	9,284.28	7,626.04	-------	1,210.00	23,033.22	12,585.23	940.61	600.66	7,379.90	*36,549.40
Waterford,	1,599.00	365.00	18.00	1,361.10	660.29	22.00	10.00	4,035.39	3,151.14	333.73	597.25	95.00	*4,202.37
	$44,608.20	6,751.39	3,895.20	70,029.52	51,571.31	679.98	2,301.77	179,837.37	122,590.69	20,189.85	12,978.24	16,143.75	*191,375.16

* Including money for new school houses, and for Libraries and Apparatus, for which see pages 220 and 221.

FAIRFIELD COUNTY.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
TOWNS.	Population, 1870.	Grand List, 1874.	No. of Districts.	No. of Schools.	Departments.	Av. Length.	SCHOLARS.									TEACHERS.							
							Enum. Jan.'75.	Registered.			Diff'nt Schol. Reg.	Private School.	In no School.	Av. Attend.		Male.		Female.		Wages per Month		Contin. Employed.	Beginners.
								W.	S.	Over 16.				W.	S.	W.	S.	W.	S.	Male.	Fem.		
Bridgeport,	*21,735	$13,387,038	11	15	63	206.43	5,599	4,185	3,846	46	4,867	418	571	3,100	3,039	12	12	68	68	$110.88	$42.88	80	5
Danbury,	8,753	5,465,457	12	15	38	190.68	2,343	1,687	1,671	55	1,981	114	305	1,246	1,311	8	5	32	35	70.73	42.32	33	8
Bethel,	2,311	900,986	5	7	10	196.50	613	538	498	16	597	21	25	331	340	3	2	7	8	91.00	38.73	9	1
Brookfield,	1,193	648,942	8	8	8	177.50	227	195	174	8	228	10	3	126	113	2	0	6	8	37.00	30.12	4	6
Darien,	1,808	1,706,331	5	5	7	198.57	403	297	262	17	360	22	46	186	165	3	3	4	4	55.00	42.50	6	1
Easton,	1,288	513,182	8	8	8	180.00	206	202	177	19	235	0	4	121	111	6	4	2	4	27.32	27.14	5	3
Fairfield,	*3,745	2,586,265	14	14	17	198.82	992	729	649	32	829	108	88	454	349	7	4	11	14	60.73	39.51	15	2
Greenwich,	7,644	3,635,656	19	19	25	200.00	1,937	1,280	1,106	56	1,546	229	218	723	748	8	5	18	20	64.62	47.29	22	5
Huntington,	1,527	1,011,924	12	12	14	178.57	480	390	366	13	470	0	23	226	217	2	1	12	13	65.18	29.62	12	1
Monroe,	1,226	542,720	7	7	7	165.00	246	210	150	18	246	12	6	130	96	3	1	4	6	33.50	26.93	1	5
New Canaan,	2,497	1,200,145	11	11	14	194.28	614	502	470	21	574	27	44	277	238	2	3	12	11	50.00	29.65	12	5
New Fairfield,	870	448,173	7	7	7	180.29	186	181	158	11	208	0	4	113	90	3	0	4	7	35.33	26.93	4	2
Newtown,	3,681	1,888,281	21	21	21	193.14	1,083	889	795	30	1,076	75	0	554	462	11	4	10	17	38.07	30.56	10	12
Norwalk,	12,119	6,695,156	11	12	42	193.59	3,160	2,498	2,451	38	2,831	130	240	1,683	1,581	9	9	38	38	103.94	42.92	40	6
Reading,	1,624	954,361	9	9	9	189.56	330	277	254	7	322	4	10	167	154	5	0	4	9	37.40	30.46	2	3
Ridgefield,	1,919	1,213,037	14	14	14	179.07	420	383	335	31	456	10	5	241	215	3	0	11	14	36.67	29.40	8	4
Sherman,	846	357,381	6	6	6	157.50	171	146	113	17	176	7	5	84	67	4	1	2	5	35.00	25.14	2	2
Stamford,	9,714	7,760,122	1	17	30	194.82	2,469	1,459	1,308	92	1,734	435	579	1,028	1,006	7	7	24	24	92.57	41.06	31	0
Stratford,	3,032	1,855,320	9	9	15	199.67	858	664	603	8	813	45	30	471	436	2	3	13	12	77.60	31.04	12	3
Trumbull,	1,335	632,570	6	6	6	201.83	271	197	168	4	230	23	22	118	106	1	1	5	5	44.80	34.15	3	1
Weston,	1,054	504,023	6	6	6	182.50	224	174	142	2	213	0	13	124	92	4	0	2	6	31.00	26.94	0	0
Westport,	3,361	2,298,627	10	10	10	185.30	831	519	425	28	628	97	158	337	234	9	6	1	4	56.26	34.15	11	7
Wilton,	1,994	725,710	10	10	10	173.00	485	365	337	12	443	35	22	227	218	5	3	5	7	32.50	29.84	4	1
23 TOWNS.	95,276	$57,031,407	222	248	387	192.65	24,148	17,967	16,458	581	21,063	1,822	2,421	12,067	11,388	119	74	295	339	$66.46	$38.10	326	83

* In 1870, a part of Fairfield, containing a population of 1,900 was annexed to Bridgeport. This transfer is accordingly made in the figures given above.

	25	26	27	28	29	30	31	32	33	34	35	36	37
TOWNS.	RECEIPTS								EXPENSES.				
	School Fund, etc.	Town Deposit.	Local Funds.	Town Tax.	District Tax.	Volunt'y Contributions.	Other Sources.	Total.	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.	Total.
Bridgeport,	$13,959.40	431.48	322.00	34,269.09	9,060.54	60.00	3,626.66	61,729.17	46,148.02	4,946.00	696.90	4,662.29	*56,641.62
Danbury,	6,091.80	526.04	187.00	14,456.41	20,380.85	261.74	182.41	42,086.25	18,487.06	2,498.22	859.77	6,181.19	*30,686.41
Bethel,	1,593.80	217.17	14.63	3,425.88	-------	42.51	24.00	5,317.99	5,138.53	401.10	434.59	288.23	*6,284.95
Brookfield,	590.20	225.60	32.88	1,415.46	-------	-------	-------	2,264.14	2,063.44	158.70	-------	42.00	2,264.14
Darien,	1,047.80	212.10	-------	1,846.30	373.77	-------	25.00	3,504.97	2,600.74	318.46	373.77	67.00	*3,504.97
Easton,	535.60	131.48	33.44	1,654.18	257.64	-------	35.49	2,647.83	2,173.09	154.31	256.91	64.85	2,649.16
Fairfield,	2,579.20	500.26	352.51	6,551.18	57.25	4.00	30.00	10,074.40	8,003.72	1,251.67	20.15	742.06	*10,074.40
Greenwich,	5,036.20	620.51	63.70	8,724.74	2,201.04	5.00	225.41	16,876.60	13,099.50	946.46	2,315.16	438.98	*16,876.60
Huntington,	1,248.00	211.26	-------	3,160.50	1,144.26	25.00	20.00	5,809.02	4,145.81	447.27	1,512.72	150.00	*6,300.80
Monroe,	639.60	285.82	42.00	946.85	-------	-------	-------	1,914.27	1,704.24	110.78	2.25	97.00	1,914.27
New Canaan,	1,596.40	282.00	23.31	3,125.40	2,000.00	7.00	49.67	7,083.78	4,281.72	454.42	572.21	234.23	*7,554.58
New Fairfield,	483.60	168.00	-------	1,155.41	-------	71.20	58.00	1,936.21	1,653.90	130.67	43.89	77.75	*1,936.21
Newtown,	2,815.80	542.80	162.00	4,061.00	-------	-------	-------	7,581.60	6,865.00	535.00	-------	181.60	7,581.60
Norwalk,	8,216.00	472.62	256.00	19,462.50	10,826.65	10.00	573.86	39,817.63	25,370.21	3,029.46	246.35	4,709.75	*33,489.77
Reading,	858.00	259.82	25.00	2,024.26	-------	108.78	-------	3,275.86	2,993.56	207.90	-------	74.40	3,275.86
Ridgefield,	1,092.00	360.00	-------	2,506.57	-------	120.91	5.00	4,084.48	3,653.07	328.41	-------	93.00	*4,084.48
Sherman,	444.60	144.00	-------	866.40	-------	87.00	-------	1,542.00	1,382.84	100.66	15.00	43.50	1,542.00
Stamford,	6,419.40	533.00	140.66	15,602.62	-------	-------	-------	22,695.68	17,093.78	1,971.34	481.93	1,205.36	*22,776.11
Stratford,	2,230.80	279.55	168.00	3,462.80	1,059.00	33.00	45.00	7,278.15	5,570.68	452.47	1,062.00	763.00	*7,896.15
Trumbull,	704.60	192.00	43.00	1,541.20	-------	-------	-------	2,480.80	2,237.09	185.00	-------	62.06	2,484.15
Weston,	582.40	210.00	-------	906.48	-------	-------	-------	1,698.88	1,568.36	84.00	6.75	68.00	1,727.11
Westport,	2,160.60	336.54	-------	2,654.49	909.05	153.00	7.92	6,221.60	4,416.36	325.00	551.21	150.00	5,442.57
Wilton,	1,261.00	364.00	-------	1,220.00	550.00	44.00	71.06	3,510.06	2,674.00	279.30	560.16	60.00	3,573.46
	$62,186.80	7,506.05	1,866.13	135,039.72	48,820.05	1,033.14	4,979.48	261,431.37	183,324.72	19,316.60	10,011.72	20,456.25	*240,561.37

* Including money for new school houses, and for Libraries and Apparatus, for which see pages 220 and 221.

WINDHAM COUNTY.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
TOWNS.	Population, 1870.	Grand List, 1874.	No. of Districts.	No. of Schools.	Departments.	Av. Length.	SCHOLARS.									TEACHERS.						Contin. Employed.	Beginners.
							Enum. Jan.'75.	Registered.			Diff'nt Schol. Reg.	Private Schools.	In no School.	Av. Attend.		Male.		Female.		Wages per Month			
								W.	S.	Over 16.				W.	S.	W.	S.	W.	S.	Male.	Fem.		
Brooklyn,	2,354	$1,349,311	9	9	13	151.54	559	332	251	41	418	41	146	248	189	7	2	6	11	$64.20	$31.71	12	5
Ashford,	1,241	379,774	10	10	10	139.00	252	230	177	26	283	12	8	177	128	8	1	2	9	31.87	27.40	3	3
Canterbury,	1,543	609,328	11	11	11	146.36	332	331	241	29	361	0	0	240	180	8	2	3	7	39.85	26.08	0	4
Chaplin,	704	265,785	5	5	5	138.00	160	124	110	16	177	0	5	85	78	2	0	3	5	31.75	25.00	1	3
Eastford,	984	241,574	8	8	8	135.00	214	202	157	28	262	0	11	153	112	5	1	3	7	28.05	21.84	1	7
Hampton,	891	451,222	7	7	7	150.00	198	196	112	20	234	0	0	150	90	3	0	4	7	30.67	24.06	1	1
Killingly,	5,712	2,067,276	15	15	24	193.27	1,557	1,030	842	70	1,350	44	235	777	661	11	8	13	14	59.11	38.85	11	1
Plainfield,	4,521	2,102,738	13	13	17	165.59	1,103	648	571	23	824	25	286	452	381	8	2	9	14	48.52	31.89	6	3
Pomfret,	1,488	785,078	8	8	8	143.21	248	227	176	28	264	5	7	152	128	4	0	4	7	41.25	26.89	1	4
Putnam,	4,192	1,896,946	6	7	13	176.31	1,441	452	397	62	565	355	551	365	314	4	4	10	10	93.12	43.52	12	0
Scotland,	643	418,613	5	5	5	152.00	105	108	71	19	119	0	10	82	60	1	1	4	4	40.00	27.37	1	1
Sterling,	1,022	369,573	9	9	9	133.89	281	204	176	12	260	0	34	133	111	7	0	2	8	37.81	23.00	3	0
Thompson,	3,804	1,783,010	13	13	16	155.31	1,158	639	561	37	807	58	326	475	414	3	2	14	15	41.80	38.32	15	1
Voluntown,	1,052	205,864	9	9	9	132.08	310	211	141	14	261	0	71	129	93	8	0	1	8	34.25	18.89	1	5
Windham,	5,412	3,347,994	11	11	23	185.22	1,450	1,124	1,070	93	1,542	25	45	854	746	8	3	18	23	83.14	33.16	18	9
Woodstock,	2,955	1,112,730	17	17	17	142.65	586	575	416	27	605	11	15	396	313	13	1	4	16	45.47	25.30	5	2
16 TOWNS.	38,518	$17,386,816	156	157	195	158.74	9,954	6,633	5,469	545	8,332	576	1,750	4,868	3,998	100	27	100	165	$51.07	$31.43	91	49

TOWNS.	25	26	27	28	29	30	31	32	33	34	35	36	37
	RECEIPTS.								EXPENSES.				
	School Fund, etc.	Town Deposit.	Local Funds.	Town Tax.	District Tax	Volunt'y Contributions.	Other Sources.	Total.	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.	Total.
Brooklyn,	$1,453.40	227.70	30.72	3,109.98	2,337.26	10.00	85.95	7,255.01	4,530.98	566.71	100.73	847.30	*6,065.72
Ashford,	655.20	261.91	-------	1,381.35	1,378.30	2.81	77.14	3,756.71	2,093.55	134.91	12.00	81.00	*3,756.71
Canterbury,	863.20	288.00	21.00	1,872.37	122.97	22.00	-------	3,189.54	2,591.80	195.48	107.76	74.15	2.969.19
Chaplin,	416.00	124.36	-------	518.43	2,032.44	-------	-------	3,091.23	944.14	84.65	--------	30.00	*3,091.23
Eastford,	556.40	218.21	-------	636.83	--------	43.50	23.80	1,478.74	1,330.84	92.02	--------	48.00	1,470.86
Hampton,	514.80	170.00	22.00	900.68	41.00	-------	-------	1,648.48	1,435.61	120.92	20.80	51.00	*1,636.08
Killingly,	4,048.20	461.82	-------	7,123.53	1,608.62	47.35	45.00	13,334.52	10,609.18	820.37	108.62	204.00	*16,334.52
Plainfield,	2,867.80	371.05	-------	2,798.00	2,454.25	20.00	227.50	8,738.60	5,305.45	448.00	--------	677.62	*12,738.60
Pomfret,	644.80	272.50	-------	1,070.69	--------	-------	-------	1,987.99	1,745.30	175.69	1.00	66.00	1,987.99
Putnam,	3,746.60	259.04	-------	4,641.24	3,615.00	20.00	55.00	12,336.88	6,953.32	468.07	667.20	1,445.00	*10,558.59
Scotland,	273.00	66.39	34.35	774.67	--------	65.00	50.00	1,263.41	1,135.19	76.32	1.50	30.40	*1,263.41
Sterling,	730.60	191.08	-------	1,092.76	--------	31.75	15.00	2,061.19	1,786.75	178.69	11.75	54.00	*2,061.19
Thompson,	3,010.80	210.00	76.35	2,385.73	401.79	32.50	28.30	6,145.47	5,213.87	500.00	205.50	231.32	*6,208.19
Voluntown,	806.00	199.45	-------	698.01	--------	-------	-------	1,703.46	1,546.80	102.66	--------	54.00	1,703.46
Windham,	3,770.00	500.38	-------	5,648.06	5,928.88	-------	1,243.45	17,090.77	10,590.48	1,665.27	1,518.32	1,569.43	*15,390.59
Woodstock,	1,523.60	484.13	55.80	2,249.94	300.00	7.00	-------	4,620.47	3,836.38	374.42	307.50	123.75	4,642.05
	$25,880.40	4,306.02	240.22	36,902.27	20,220.51	301.91	1,851.14	89,702.47	61,649.64	6,999,18	3,062.68	5,586.97	*91,878.38

* Including money for new school houses, and for Libraries and Apparatus, for which see pages 220 and 221.

LITCHFIELD COUNTY.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
							SCHOLARS.									TEACHERS.							
								Registered.						Av. attend.		Male.		Female.		Wages per Month			
TOWNS.	Population, 1870.	Grand List, 1874.	No. of Districts.	No. of Schools.	Departments.	Av. Length.	Enum. Jan. '75.	W.	S.	Over 16.	Diff'nt Schol. Reg.	Priv'te School	In no School	W.	S.	W.	S.	W.	S.	Male.	Fem.	Contin. Employ.	Begin'rs.
Litchfield,	3,113	$1,871,676	20	20	20	147.60	694	514	490	32	637	70	51	356	286	6	0	14	20	$36.50	$27.72	7	6
Barkhamsted,	1,439	482,225	11	11	12	132.95	273	221	176	20	265	0	28	159	123	6	0	5	11	34.28	23.38	1	5
Bethlehem,	750	506,322	8	8	8	146.52	121	99	89	12	127	3	4	77	67	2	0	6	7	31.00	20.46	4	2
Bridgewater,	877	484,456	5	5	6	148.33	212	174	132	7	205	1	3	119	79	3	0	3	6	40.33	25.78	0	4
Canaan,	1,257	623,881	10	10	10	163.50	318	235	196	24	295	21	34	152	126	1	0	8	10	36.00	28.10	8	4
Colebrook,	1,141	553,882	10	10	10	143.50	296	237	210	7	309	0	6	162	142	2	0	8	10	37.50	27.69	2	3
Cornwall,	1,772	742,688	17	16	16	161.42	463	354	300	36	456	4	38	247	199	9	1	7	14	34.15	24.35	5	4
Goshen,	1,223	782,374	12	11	11	150.00	278	209	173	4	271	7	17	152	124	3	1	8	10	29.63	23.33	2	6
Harwinton,	1,044	505,238	12	12	12	145.00	240	245	167	26	273	0	2	166	117	3	0	9	12	36.00	23.65	4	3
Kent,	1,744	517,214	13	13	13	169.23	408	331	299	10	396	21	14	177	168	7	1	6	12	31.50	23.03	3	3
Morris,	701	370,551	6	6	6	151.50	162	155	105	27	177	7	5	121	77	4	0	2	5	37.50	27.43	3	1
New Hartford	3,078	1,122,886	10	10	14	155.85	829	508	503	15	656	13	191	353	317	5	1	9	12	41.30	32.67	9	3
New Milford,	3,586	2,144,083	18	18	20	189.66	785	616	553	58	735	73	55	348	297	10	1	10	18	42.68	26.75	6	7
Norfolk,	1,641	732,167	13	11	12	145.39	348	295	256	29	372	0	25	205	150	2	0	10	12	31.50	31.09	4	4
North Canaan	1,695	755,928	5	5	7	160.71	423	288	274	7	354	34	42	195	173	4	0	3	7	41.13	31.50	2	0
*Plymouth,	4,149	2,013,061	14	13	23	178.26	1,070	803	724	35	1,001	14	90	646	575	5	6	18	17	73.45	37.07	15	4
Roxbury,	919	512,665	7	7	7	149.28	190	190	155	22	225	0	2	117	83	4	0	3	7	34.98	21.67	0	3
Salisbury,	3,303	2,117,131	14	14	17	193.00	924	712	644	38	849	53	72	438	413	4	1	13	15	40.80	32.00	11	2
Sharon,	2,441	1,395,556	18	18	18	191.11	613	487	439	41	622	38	16	292	267	6	2	12	16	34.56	29.07	8	4
Torrington,	2,893	1,453,662	10	10	15	173.33	714	591	548	33	696	12	43	434	408	3	1	13	15	87.00	35.83	10	7
Warren,	673	243,124	7	6	6	150.67	168	121	116	19	177	4	8	68	75	3	0	2	6	31.33	23.88	0	3
Washington,	1,563	970,290	12	12	12	163.75	308	236	208	9	299	15	3	159	141	4	0	8	12	34.50	25.45	1	4
Watertown,	1,698	1,598,334	9	9	10	158.00	336	302	242	24	364	13	2	218	177	2	0	8	10	48.00	32.78	3	2
Winchester,	4,096	3,091,567	8	8	15	188.67	919	596	534	47	743	150	73	469	435	4	2	13	15	103.50	43 66	12	0
Woodbury,	1,931	1,135,651	14	14	14	160.00	404	347	270	29	390	23	25	231	195	8	1	7	13	35.11	24.95	4	0
*25 TOWNS.	48,727	$26,726.612	283	277	314	164.61	11,496	8,866	7,803	611	10.894	576	849	6,061	5.214	110	18	205	292	$44.33	$29.27	124	84

* The new town of Thomaston is included with Plymouth.

TOWNS.	25	26	27	28	29	30	31	32	33	34	35	36	37
	RECEIPTS.								EXPENSES.				
	School Fund, etc.	Town Deposit.	Local Funds.	Town Tax.	District Tax.	Volunt'y Contributions.	Other Sources.	Total.	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.	Total.
Litchfield,	$1,804.40	527.90	96.00	2,656.00	23.35	10.00	330.38	5.448.03	4,475.52	443.00	184.79	280.50	*5,403.81
Barkhamsted,	709.80	308.28	------	1,360.99	125.00	10.00	-------	2,514.07	2,022.00	207.07	-------	185.00	2,414.07
Bethlehem,	314.60	139.00	13.69	982.61	--------	25.00	-------	1,474.90	1,263.40	166.50	-------	45.00	1,474.90
Bridgewater,	551.20	152.87	11.70	665.65	--------	84.00	20.00	1,485.42	1,212.78	129.39	50.25	36.00	*1,485.42
Canaan,	826.80	180.01	------	1,544.59	124.22	1.00	-------	2,676.62	2,170.35	244.84	152.98	108.45	2,676.62
Colebrook,	769.60	218.00	108.00	1,157.82	64.98	36.00	10.00	2,364.40	2,032.34	241 00	54.55	60.00	*2,408.96
Cornwall,	1,203.80	308.14	45.29	1,970.29	509.63	349.68	-------	4,386.83	3,429.45	382.14	405.10	170.14	4,386.83
Goshen,	722.80	267.18	117.23	909.25	--------	222.41	-------	2,238.87	1,951.43	228.22	43.73	92.99	2,316.37
Harwinton,	624.00	251.43	------	1,392.26	78.00	13.00	-------	2,358.69	2,056.17	160.66	78.00	64.50	2,359.33
Kent,	1,060.80	308.35	------	1,465.60	267.50	176.32	10.00	3,288.57	2,741.25	261.27	125.00	141.05	*3,288.57
Morris,	421.20	133.02	------	768.62	--------	23.68	5.00	1,351.52	1,165.31	94.28	9.75	63.50	*1,351.52
New Hartford,	2,155.40	304.87	------	2,121.72	4,110.99	11.00	10.00	8,713.98	3,900.78	586.01	3,871.72	157.56	*8,537.07
New Milford,	2,041.00	465.30	192.00	3,760.09	--------	274.58	50.00	6,782.97	5,933.56	615.02	54.57	139.65	*6,782.97
Norfolk,	904.80	236.49	85.51	1,536.32	--------	-------	-------	2,763.12	2,424.81	255.11	12.45	70.75	2,763.12
North Canaan,	1,099.80	174.58	------	869.57	--------	14.00	10.00	2,167.95	1,901.00	194.00	-------	45.80	*2,160.80
Plymouth,	2,782.00	317.09	------	7,271.95	1,621.11	42.62	236.10	12,270.87	9,508.80	863.36	993.45	1,054.01	*12,453.62
Roxbury,	494.00	172.81	------	789.21	292.25	31.00	10.00	1,789.27	1,310.22	124.80	292.25	42.00	*1,789.27
Salisbury,	2,402.40	206.25	59.66	3,402.43	700.00	-------	54.80	6,825.54	5,218.90	702.99	23.54	175.00	*6,820.43
Sharon,	1,593.80	402 96	51.20	3,999.52	1,088.00	-------	-------	7,135.48	5,314.25	581.23	1,088.00	152.00	7,135.48
Torrington,	1,856.40	300.00	------	4,612.53	5,389.24	322.93	1,794.87	14,275.97	5,915.53	1,006.23	6.60	999.88	*20,006.88
Warren,	436.80	151.94	------	577.29	--------	57.00	11.59	1,234.62	1,066.34	122.69	11.59	34.00	1,234.62
Washington,	800.80	249.79	------	1,562.93	61.11	191.35	59.85	2,925.83	2,590.08	256.00	1.25	78.50	2,925.83
Watertown,	873.60	308.65	------	2,020.23	626.00	-------	-------	3,828.48	2,781.45	302.03	626.00	119.00	3,828.48
Winchester,	2,389.40	273.05	------	6,973.82	--------	10.00	-------	9,646.27	9,050.29	397.93	23.38	436.88	*10,272.98
Woodbury,	1,050.40	377.43	12.68	1,816.24	--------	123.00	-------	3,379.75	3,065.31	264.44	-------	50.00	3,379.75
25 TOWNS.	$29,889.60	6,735.39	792.96	56,187.53	15,081.38	2,028.57	2,612.59	113,328.02	84,501.32	8,830.21	8,108.95	4,802.16	*119,657.70

* Including money for new school houses, and for Libraries and Apparatus, for which see pages 220 and 221.

MIDDLESEX COUNTY.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
TOWNS.	Population, 1870.	Grand List, 1874.	No. of Districts.	No. of Schools.	Depart-ments.	Av. Length.	SCHOLARS.									TEACHERS.						Contin. Employ.	Begin'rs.
							Enum. Jan. '75.	Registered.			Diff'nt Schol. Reg.	Priv'te Sch'ls	In no School	Av. Attend.		Male.		Female.		Wages per Month			
								W.	S.	Over 16.				W.	S.	W.	S.	W.	S.	Male.	Female.		
Middletown,	4,203		18	18	22	152.32	1,136	842	662	50	1,004	96	90	576	462	6	1	17	21	$18.43	$33 86	18	4
" City,	6,923		1	3	21	204.00	1,477	835	847	89	1,326	120	120	676	690	5	5	19	19	159.50	46.32	24	0
" complete,	11,126	$9,550,034	19	21	43	177.58	2,613	1,677	1,509	139	2,330	216	210	1,252	1,152	11	6	36	40	113.77	40.09	42	4
Haddam,	2,071	781,648	14	13	14	152.86	489	360	325	14	437	32	45	270	227	3	0	11	14	42.67	27.64	4	7
Chatham,	2,771	689,391	11	11	13	151.92	461	403	342	23	471	10	15	299	251	3	2	10	11	78.00	27.05	4	3
Chester,	1,094	439,950	4	4	5	180.00	252	198	173	19	263	16	20	141	129	0	0	5	5	.....	37.73	5	0
Clinton,	1,404	642,340	1	4	9	196.00	305	327	304	75	375	0	24	275	253	1	1	9	9	80.00	36.56	10	2
Cromwell,	1,856	787,513	5	6	9	180.00	497	403	326	2	471	13	15	288	231	3	1	6	7	65.00	36.85	7	3
Durham,	1,086	469,922	6	6	6	174.17	213	153	123	4	176	23	24	107	85	0	0	6	6	-----	28.68	2	5
East Haddam,	2,951	1,287,836	17	7	19	156.74	679	571	470	28	691	6	21	422	340	9	1	10	18	45.56	30.32	9	7
Essex,	1,669	1,169,123	1	6	6	190.00	355	274	225	8	333	18	12	186	175	0	0	6	6	-----	36.49	2	0
Killingworth,	856	244,030	1	7	7	157.86	153	150	118	21	187	0	5	116	95	3	0	4	7	38.33	28.18	4	2
Middlefield,	1,053	566,394	4	4	5	162.00	209	163	146	9	192	11	26	111	99	0	1	5	4	44.00	39.33	3	0
Old Saybrook,	1,215	651,711	1	4	4	170.00	310	190	146	11	215	66	40	119	86	4	0	0	4	39.00	32.00	0	2
Portland,	4,693	2,292,403	7	7	15	197.53	998	797	721	12	975	25	28	575	522	2	2	14	14	105.00	41.47	16	2
Saybrook,	1,267	764,352	1	4	5	200.00	244	196	182	7	223	10	19	149	141	1	0	4	5	50.00	40.00	4	1
Westbrook,	987	512,146	7	7	7	137.14	162	138	121	5	170	10	3	105	92	3	0	4	7	35.42	27.88	0	3
15 TOWNS.	36,099	$20.848,793	99	121	167	171.96	7,940	6,000	5,231	377	7,509	456	507	4,415	3,878	43	14	130	157	$74.07	$35.13	112	41

	25	26	27	28	29	30	31	32	33	34	35	36	37
TOWNS.	RECEIPTS.								EXPENSES.				
	School Fund, etc.	Town Deposit.	Local Funds.	Town Tax.	District Tax.	Volunt'y Contributions.	Other Sources.	Total.	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.	Total.
Middletown, -----	$2,953.60	356.56	-------	3,149.61	392.00	159.13	62.52	7,073.42	5,680.25	622.34	267.85	428.50	*7,047.07
" City,-	3,840.20	463.58	137.51	6,663.50	13,005.00	-------	1,704.77	25,814.56	14,438.10	1,516.12	671.52	7,608.77	*24,371.34
" complete.-	6,793.80	820.14	137.51	9,813.11	13,397.00	159.13	1,767.29	32,887.98	20,118.35	2,138.46	939.37	8,037.27	*31,418.61
Haddam, -------	1,271.40	466.15	-------	1,552.45	839.85	103.15	35.00	4,268.00	3,054.69	315.31	668.20	245.72	*4,288.92
Chatham, -------	1,198.60	343.54	-------	2,422.94	70.00	61.72	527.37	4,624.17	4,009.31	372.04	66.72	132.08	4,580.15
Chester, --------	655.20	132.00	-------	1,124.94	60.00	12.00	13.32	1,997.46	1,690.20	166.75	74.57	50.61	*2,004.13
Clinton, --------	793.00	218.05	1,838.71	1,591.93	------ -	30.00	187.00	4,658.69	4,456.00	69.65	73.04	------	*4,658.69
Cromwell, ------	1,292.20	24.00	-------	2,445.64	--------	5.00	5.00	3,771.84	3,318.75	305.41	57.33	80.35	*3,771.84
Durham, -------	553.80	126.41	91.31	937.81	162.35	44.00	94.64	2,010.32	1,495.90	177.65	193.57	72.80	*1,989.92
East Haddam,----	1,765.40	477.55	49.45	2,814.69	1,158.84	37.70	59.45	6,363.08	5,156.51	399.10	182.59	187.50	*5,963.67
Essex, ---------	923.00	119.50	69.80	1,357.23	-------	-------	-------	2,469.53	2,060.00	200.82	28.71	180.00	2,469.53
Killingworth, ---	397.80	160.81	11.60	1,371.87	-------	-------	-------	1,942.08	1,762.25	125.83	------	54.00	1,942.08
Middlefield,-----	543.40	90.50	49.50	1,172.68	-------	-------	-------	1,856.08	1,619.65	186.44	4.00	45.99	1,856.08
Old Saybrook,---	806.00	134.88	21.12	556.69	-------	-------	-------	1,518.69	1,215.14	140.75	126.30	36.50	1,518.69
Portland, -------	2,594.80	319.03	30.00	6,011.02	-------	30.00	30.00	9,014.85	7,825.00	581.43	280.75	669.84	*9,417.02
Saybrook, ------	634.40	87.18	10.21	1,979.44	-------	-------	-------	2,711.23	2,032.00	360.07	179.96	139.20	2,711.23
Westbrook, ------	421.20	204.55	29.94	900.01	-------	95.66	-------	1,651.36	1,464.00	104.95	28.06	54.35	1,651.36
	$20,644.00	3,724.29	2,339.15	36,052.45	15,688.04	578.36	2,719.07	81,745.36	61,277.75	5,644.66	2,903.17	9,986.21	*80,241.92

* Including money for Library and Apparatus, for which see page 221.

TOLLAND COUNTY.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
TOWNS.	Population, 1870.	Grand List, 1874.	No. of Districts.	No. of Schools.	Departments.	Av. Length.	SCHOLARS.									TEACHERS.							
							Enum. Jan. '75.	Registered.			Diff'nt Schol. Reg.	Private Schools.	In no School.	Av. Attend.		Male.		Female.		Wages per Month		Contin. Employ.	Beginners.
								W.	S.	Over 16.				W.	S.	W.	S.	W	S	Male.	Fem.		
Tolland,	1,216	$379,598	12	12	13	136.68	292	265	216	16	303	0	15	190	151	4	0	9	11	$30.00	$23.91	2	7
Andover,	461	253,565	4	4	4	133.75	89	79	47	10	94	0	5	48	38	2	0	2	4	32.50	22.68	1	2
Bolton,	576	222,918	5	4	4	156.25	117	96	88	13	127	0	9	68	55	2	0	2	4	33.00	31.00	0	3
Columbia,	891	306,069	7	7	7	143.29	209	181	116	21	211	17	15	140	80	3	0	4	7	41.67	23.29	0	4
Coventry,	2,057	790,671	10	10	12	155.24	448	369	276	25	453	0	18	260	194	9	1	3	10	48.80	28.92	3	2
Ellington,	1,452	747,194	9	9	10	141.47	268	194	190	4	271	0	5	142	152	1	0	9	9	42 00	38.54	4	2
Hebron,	1,279	523,654	11	11	11	136.14	240	222	190	16	264	3	5	155	142	3	0	8	10	31.00	27.00	6	4
Mansfield,	2,401	708,125	15	14	14	147.86	447	392	243	42	457	1	55	286	183	8	0	6	14	37.00	25.67	10	15
Somers,	1,247	667,721	10	9	10	153.50	238	216	173	4	231	0	11	180	149	2	0	8	10	42.50	30.92	3	0
Stafford,	3,405	1,204,497	18	17	21	141.43	876	620	459	17	801	22	80	446	371	6	1	15	19	33.52	28.36	21	6
Union,	627	248,728	6	6	6	135.83	145	128	92	6	142	1	9	92	76	4	0	2	6	32.25	24.94	2	3
Vernon,	5,446	2,544,112	8	9	24	170.00	1,583	1,127	1,063	33	1,485	18	161	886	813	5	3	21	23	101.48	42.49	23	9
Willington,	942	277,078	9	9	9	141.11	248	200	174	4	254	4	23	150	112	0	0	9	9	-----	24.29	7	2
13 TOWNS.	22,000	$8,873,930	124	121	145	147.97	5,200	4,089	3,327	211	5,093	66	411	3,043	2,516	49	5	98	136	$47.51	$30.61	82	59

	25	26	27	28	29	30	31	32	33	34	35	36	37
TOWNS.	RECEIPTS.								EXPENSES.				
	School Fund, etc.	Town Deposit.	Local Funds.	Town Tax.	District Tax.	Volunt'y Contribu-tions.	Other Sources	Total.	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.	Total.
Tolland,	$759.20	261.66	41.42	1,292.04	------	10.00	10.00	2,374.32	2,066.49	210.23	28.67	75.50	*2,400.89
Andover,	231.40	97.90	10.16	584.48	------	------	------	923.94	810.86	86.08	------	27.00	923.94
Bolton,	304.20	114.65	20.00	665.07	------	5.00	25.00	1,133.92	1,014.84	63.72	51.00	42.30	*1,178.86
Columbia,	543.40	148.25	19.67	767.00	401.20	22.00	11.26	1,912.78	1,369.70	123.34	333.67	64.07	*1,912 78
Coventry,	1,164.80	310.84	47.73	2,476.68	50.00	25.10	171.49	4,246.64	3,470.40	358.92	58.50	278.72	*4,246.64
Ellington,	696.80	288.30	77.78	1,989.98	81.10	------	------	3,133.96	2,675.10	296.03	98.33	63.00	*3,133.96
Hebron,	624.00	249.59	46.00	1,196.46	35.00	22.93	73.94	2,247.92	1,982.00	164.79	16.78	98.95	*2,747.92
Mansfield,	1,162.20	410.06	60.48	2,100.00	806.00	40.00	36.50	4,615.24	3,320.61	358.15	844.75	100.25	4,623.76
Somers,	618.80	197.37	------	1,724.93	------	10.00	10.00	2,561.10	2,355.95	255.50	11.95	60.00	*2,703.40
Stafford,	2,277.60	535.50	------	2,309.42	477.77	------	22.71	5,623.00	4,595.20	393.75	238.67	280.47	*5,519.59
Union,	377.00	101.92	------	852.58	------	------	------	1,331.50	1,202.00	83.00	------	46.50	1.331.50
Vernon,	4,115.80	210.00	------	8,743.07	4,139.86	238.29	58.00	17,505.02	11,279.03	1,571.60	587.89	2,817.62	*16,362.14
Willington,	644.80	230.01	------	836.20	37.50	31.81	------	1,780.32	1,509.33	136.18	44.81	90.00	1,780.32
	$13,520.00	3,156.05	323.24	25,537.91	6,028.43	405.13	418.90	49,389.66	37,651.51	4,101.29	2,315.02	4,044.38	*48,865.70

* Including money for new school house, and for Libraries and Apparatus, for which see pages 220 and 221.

SUMMARY BY COUNTIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
							SCHOLARS.									TEACHERS.							
								Registered.						Av. Attendance.		Male.		Female.		Wages per Month.			
COUNTIES.	Population, 1870.	Grand List, 1874.	No. of Districts.	No. of Schools.	Departments.	Av. Length.	Enum. Jan. '75.	W.	S.	Over 16.	Diff'nt Schol. Reg.	Private Schools.	In no School.	W.	S.	W.	S.	W.	S.	Male.	Fem.	Continuously Employed.	Beginners.
Hartford, ---	109,007	$83,418,719	242	261	480	180.58	27,618	19,559	18,120	884	23,936	2,560	2,338	14,717	13,885	104	57	390	435	$ 94.60	$ 41.97	395	76
New Haven,-	121,257	96,959,660	179	245	488	186.90	31,463	22,546	21,101	678	27,248	2,193	2,939	17,356	16,046	71	39	465	497	119.09	42.97	412	99
New London,	66,570	42,853,770	201	220	323	170.97	17,157	12,742	11,086	537	15,414	896	1,755	9,408	8,326	125	38	227	303	58.02	33.81	226	66
Fairfield, ----	95,276	57,031,407	222	248	387	192.65	24,148	17,967	16,458	581	21,063	1,822	2,421	12,067	11,388	119	74	295	339	66.46	38.10	326	83
Windham, --	38,518	17,386,816	156	157	195	158.74	9,954	6,633	5,469	545	8,332	576	1,750	4,868	3,998	100	27	100	165	51.07	31.43	91	49
Litchfield, ---	48,727	26,726,612	283	277	314	164.61	11,496	8,866	7,803	611	10,894	576	849	6,061	5,214	110	18	205	292	44.33	29.27	124	84
Middlesex, --	36,099	20,848,793	99	121	167	171.96	7,940	6,000	5,231	377	7,509	456	507	4,415	3,878	43	14	130	157	74.07	35.13	112	41
Tolland, ----	22,000	8,873,930	124	121	145	147.97	5,200	4,089	3,327	211	5,093	66	411	3,043	2,516	49	5	98	136	47.51	30.61	82	59
TOTALS,	537,454	$354,099,707	1,506	1,650	2,499	176.26	134,976	98,402	88,595	4,424	119,489	9,145	12,970	71,935	65,251	721	272	1,910	2,324	$70.05	$ 37.35	1,768	557

	25	26	27	28	29	30	31	32	33	34	35	36	37
COUNTIES.	RECEIPTS.								EXPENSES.				
	School Fund, etc.	Town Deposit.	Local Funds.	Town Tax.	District Tax	Volunt'y Contributions.	Other Sources.	Total.	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.	Total.
Hartford,	$71,806.80	7,929.90	4,014.65	166,287.63	158,301.55	1,366.65	16,802.82	426,510.00	243,039.91	33,498.30	17,846.78	44,936.24	*403,581.03
New Haven,	81,803.80	6,425.88	2,143.24	142,130.10	148,063.92	487.52	9,859.40	390,913.86	263,206.65	41,550.33	20,317.90	28,313.21	*376,422.59
New London,	44,608.20	6,751.39	3,895.20	70,029.52	51,571.31	679.98	2,301.77	179,837.37	122,590.69	20,189.85	12,978.24	16,143.75	*191,375.16
Fairfield,	62,186.80	7,506.05	1,866.13	135,039.72	48,820.05	1,033.14	4,979 48	261,431.37	183,324.72	19,316.60	10,011.72	20,456.25	*240,561.37
Windham,	25,880.40	4,306.02	240.22	36,902.27	20,220.51	301.91	1,851.14	89,702.47	61,649.64	6,999.18	3,062.68	5,586.97	*91,878.38
Litchfield,	29,889.60	6,735.39	792.96	56,187.53	15,081.38	2,028.57	2,612.59	113,328.02	84,501.32	8,830.21	8,108.95	4,802.16	*119,657.70
Middlesex,	20,644.00	3,724.29	2,339.15	36,052.45	15,688.04	578.36	2,719.07	81,745.36	61,277.75	5,644.66	2,903.17	9,986.21	*80,241.92
Tolland,	13,520.00	3,156.05	323.24	25,537.91	6,028.43	405.13	418.90	49,389.66	37,651.51	4,101.29	2,315.02	4,044.38	*48,865.70
	$350,339.60	46,534.97	15,614.79	668,167.13	463,775.19	6,881.26	41,545.17	1,592,858.11	1,057,242.19	140,130.42	77,544.46	134,269.17	*1,552,583.85

* Including money for new school houses, and for Library and Apparatus, for which see pages 220 and 221.

The amounts reported as expended for new School Houses within the year ending August, 31, 1875, are given below. These amounts are included in the "TOTALS" of expenses, on pages 203–219.

HARTFORD COUNTY.

TOWNS.	No. of School Houses.	Amounts.
Hartford,	------	$23,657.85
Bristol,	1	1,300.00
East Hartford,	1	1,863.00
East Windsor,	1	12,000.00
Plainville,	------	532.78
Southington,	1	7,000.00
West Hartford,	1	3,363.49
Windsor,	1	12,000.00
Total,	6	$61,717.12

NEW HAVEN COUNTY.

TOWNS.	No. of School Houses.	Amounts.
New Haven,	------	$2,332.37
Meriden,	1	15,000.00
North Branford,	1	2,216.00
Waterbury,	1	1,407.83
Total,	3	$20,956.20

NEW LONDON COUNTY.

TOWNS.	No. of School Houses.	Amounts.
Norwich,	1	$3,690.00
Stonington,	1	15,000.00
Total,	2	$18,690.00

FAIRFIELD COUNTY.

TOWNS.	No. of School Houses.	Amounts.
Danbury,	2	$2,590.11
New Canaan,	1	2,000.00
Stamford,	1	2,023.70
Total,	4	$6,613.81

WINDHAM COUNTY.

TOWNS.	No. of School Houses.	Amounts.
Ashford,	1	$1,435.25
Chaplin,	1	2,032.44
Killingly,	1	4,500.00
Plainfield,	1	6,267.53
Total,	4	$14,235.22

LITCHFIELD COUNTY.

TOWNS.	No. of School Houses.	Amounts.
Salisbury,	1	$700.00
Torrington,	----	11,737.71
Total,	1	$12,437.71

TOLLAND COUNTY.

TOWNS.	No. of School Houses.	Amounts.
Hebron,	1	$485.40

THE COUNTIES.

Hartford,	6	$61,717.12
New Haven,	3	20,956.20
New London,	2	18,690.00
Fairfield,	4	6,613.81
Windham,	4	14,235.22
Litchfield,	1	12,437.71
Middlesex,	------	----------
Tolland,	1	485.40
Total,	21	$135,135.46

On this page is given a statement of the amounts expended for Library and Apparatus, in the year ending August 31st, 1875. These are included in the "TOTALS" of expenses, on pages 203–219.

TOWNS.	Amounts.
Hartford,	$1,148.82
Berlin,	10.30
Bloomfield,	18.90
Bristol,	64.00
Burlington,	20.00
Canton,	153.00
East Hartford,	223.20
East Windsor,	37.60
Enfield,	84.75
Farmington,	68.69
Glastonbury,	10.00
New Britain,	250.53
Newington,	30.00
Plainville,	48.69
Simsbury,	45.00
Southington,	73.00
South Windsor,	50.00
West Hartford,	71.20
Windsor,	55.00
Windsor Locks,	80.00
	$2,542.68

TOWNS.	Amounts.
New Haven,	$973.67
Branford,	80.00
Derby,	193.00
Guilford,	60.00
Hamden,	20.00
Madison,	24.00
Meriden,	176.08
Naugatuck,	85.00
North Haven,	40.00
Orange,	24.55
Wallingford,	25.00
Waterbury,	302.00
Wolcott,	25.00
Woodbridge,	50.00
	$2,078.30

TOWNS.	Amounts.
New London,	$210.00
Norwich,	385.58
Franklin,	20.00
Groton,	13.20

TOWNS.	Amounts.
Montville,	$20.50
North Stonington,	8.50
Salem,	5.00
Sprague,	51.60
Stonington,	43.00
Waterford,	25.25
	$782.63

TOWNS.	Amounts.
Bridgeport,	$188.41
Danbury,	70.06
Bethel,	22.50
Darien,	145.00
Fairfield,	56.80
Greenwich,	76.50
Huntington,	45.00
New Canaan,	12.00
New Fairfield,	30.00
Norwalk,	134.00
Ridgefield,	10.00
Stratford,	48.00
	$838.27

TOWNS.	Amounts.
Brooklyn,	$20.00
Hampton,	7.75
Killingly,	92.35
Plainfield,	40.00
Putnam,	25.00
Scotland,	20.00
Sterling,	35.00
Thompson,	57.50
Windham,	47.09
	$344.69

TOWNS.	Amounts.
Litchfield,	$20.00
Bridgewater,	57.00
Colebrook,	21.07
Kent,	20.00
Morris,	18.68
New Hartford,	21.00

TOWNS.	Amounts.
New Milford,	$40.17
North Canaan,	20.00
Plymouth,	34.00
Roxbury,	20.00
Torrington,	340.93
Winchester,	364 50
	$977.35

TOWNS.	Amounts.
Middletown,	$185.16
Haddam,	5.00
Chester,	22.00
Clinton,	60.00
Cromwell,	10.00
Durham,	50.00
East Haddam,	37.97
Portland,	60.00
	$430.13

TOWNS.	Amounts.
Tolland,	$20.00
Bolton,	7.00
Columbia,	22.00
Coventry,	80.10
Ellington,	1.50
Somers,	20.00
Stafford,	11.50
Vernon,	106.00
	$268.10

Hartford County,	$2,542.68
New Haven "	2,078.30
New London "	782.63
Fairfield "	838.27
Windham "	344.69
Litchfield "	977.35
Middlesex "	430.13
Tolland "	268.10
Total,	$8,262.15

TABLE I.

In which all the Towns in the State are arranged according to the amount of taxable property in each to every child between the ages of four and sixteen years.

The amount is given in dollars.

This Table is based upon the Grand List completed in 1874, and the Enumeration of children taken in January, 1875, and is designed to show the relative wealth of the several towns, as compared with their respective number of children of the usual school age. An examination of this Table will show, *approximately*, which towns are best able to provide liberally for their public schools, though this ability depends also, in part, upon the *density of population*, and the consequent number of schools required.

Where a district is formed of parts of two or more towns, the law now requires that all the children in such district shall be returned as from the town having jurisdiction over the district For this reason the figures in this Table cannot be made to show *precisely* what they are designed to show.

The rank of towns in this Table may be compared with their rank in Table II.

1873-74.	1874-75.	TOWNS.	Am't for each child.	1873-74.	1874-75.	TOWNS.	Am't for each child.
1	1	Hartford,	$4996	48	34	Ellington,	$2788
2	2	Watertown,	4757	31	35	Lebanon,	2777
4	3	West Hartford,	4617	26	36	Westport,	2766
3	4	New Haven,	4268	32	37	Woodbridge,	2737
5	5	Darien,	4234	43	38	New Milford,	2731
6	6	Bethlehem,	4184	35	39	Bloomfield,	2712
7	7	Scotland,	3987	42	40	Middlefield,	2710
9	8	Middletown,	3655	34	41	Roxbury,	2698
10	9	Stonington,	3607	41	42	Litchfield,	2697
8	10	South Windsor,	3373	40	43	Farmington,	2612
13	11	Winchester,	3364	28	44	Fairfield,	2607
20	12	Essex,	3293	36	45	Guilford,	2587
46	13	Lisbon,	3287	38	46	Meriden,	2537
22	14	East Haven,	3174	47	47	Wolcott,	2511
14	15	Pomfret,	3166	62	48	Easton,	2491
27	16	Westbrook,	3161	45	49	Wallingford,	2467
16	17	Norwich,	3161	56	50	Brooklyn,	2414
23	18	Washington,	3150	51	51	Southbury,	2413
11	19	Stamford,	3143	70	52	Hamden,	2412
15	20	Saybrook,	3133	54	53	New Fairfield,	2410
25	21	New London,	3110	71	54	Avon,	2393
21	22	Suffield,	3030	61	55	Bridgeport,	2391
12	23	Wethersfield,	3021	53	56	Newington,	2385
24	24	Bethany,	2989	55	57	East Hartford,	2340
18	25	East Granby,	2972	64	58	Trumbull,	2334
80	26	Simsbury,	2908	69	59	North Branford,	2326
39	27	Reading,	2892	49	60	Danbury,	2324
29	28	Ridgefield,	2888	52	61	Middlebury,	2321
37	29	Orange,	2876	19	62	Woodbury,	2311
17	30	Andover,	2872	76	63	Windham,	2309
33	31	Brookfield,	2859	60	64	Portland,	2297
30	32	Goshen,	2814	59	65	Salisbury.	2291
44	33	Somers,	2806	86	66	Morris,	2287

1873-74.	1874-75.	TOWNS.	Am't for each child.	1873-74.	1874-75.	TOWNS.	Am't for each child.
66	67	Bridgewater,	$2285	122	118	Southington,	$1773
67	68	Hampton,	2279	113	119	Barkhamsted,	1766
65	69	Sharon,	2277	124	120	Coventry,	1765
81	70	Plainville,	2269	136	121	Chester,	1746
58	71	Weston,	2250	126	122	East Windsor,	1745
50	72	Cheshire,	2218	118	123	Newtown,	1744
73	73	Canton,	2214	120	124	Union,	1715
57	74	Durham,	2206	123	125	Milford,	1711
92	75	Monroe,	2206	110	126	Bozrah,	1680
85	76	Waterbury,	2190	75	127	Chaplin,	1661
79	77	Hebron,	2182	129	128	Vernon,	1607
72	78	Stratford,	2162	135	129	Cornwall,	1604
89	79	Franklin,	2142	130	130	Haddam,	1599
63	80	Beacon Falls,	2141	133	131	Derby,	1595
102	81	Bristol,	2136	131	132	Killingworth,	1595
77	82	Norwalk,	2119	137	133	Cromwell,	1585
90	83	New Canaan,	2118	132	134	Mansfield,	1584
74	84	Huntington,	2108	143	135	Ledyard.	1577
78	85	Clinton,	2106	139	136	New Britain.	1573
82	86	Harwinton,	2105	144	137	Enfield,	1544
84	87	Madison,	2104	142	138	Rocky Hill,	1541
93	88	Norfolk,	2104	138	139	Thompson,	1540
83	89	Old Saybrook,	2102	148	140	Ashford	1507
94	90	Sherman,	2090	145	141	Wilton,	1496
91	91	Montville,	2057	140	142	Chatham,	1495
88	92	Torrington,	2036	149	143	Granby,	1489
100	93	Prospect,	2019	141	144	Waterford,	1480
68	94	Colchester,	2019	146	145	Bethel,	1470
96	95	Griswold,	1970	127	146	Columbia,	1464
87	96	Canaan,	1962	128	147	Warren,	1447
98	97	Windsor,	1960	154	148	Old Lyme,	1432
112	98	Berlin,	1933	151	149	Glastonbury,	1430
104	99	Salem,	1927	134	150	Marlborough,	1418
105	100	Plainfield,	1906	155	151	East Lyme,	1376
125	101	Bolton,	1905	152	152	Stafford,	1375
111	102	Woodstock,	1899	153	153	New Hartford,	1355
114	103	East Haddam,	1897	160	154	Preston,	1341
107	104	Hartland.	1889	150	155	Killingly.	1328
99	105	*Plymouth,	1881	147	156	Putnam,	1316
106	106	Greenwich,	1877	156	157	Sterling,	1315
116	107	Colebrook,	1871	162	158	Tolland,	1300
103	108	North Haven,	1871	158	159	Burlington,	1298
117	109	North Stonington,	1869	157	160	Sprague,	1283
97	110	Naugatuck,	1859	159	161	Kent,	1268
101	111	Seymour,	1858	163	162	Eastford.	1129
108	112	Manchester,	1846	161	163	Willington,	1117
115	113	Canterbury,	1835	164	164	Lyme,	1117
95	114	Oxford,	1814	165	165	Windsor Locks,	1061
109	115	Branford,	1797	166	166	Voluntown,	664
119	116	Groton,	1795	*	*	Thomaston,	*
121	117	North Canaan,	1787				

* Thomaston included in Plymouth.

The same figures are next given by Counties.

TABLE I.—continued.

In which the Towns of each County are arranged according to their amount of taxable property to each child between the ages of four and sixteen years.

1873-74.	1874-75.	TOWNS.	Am't for each child.
		HARTFORD CO.	
1	1	Hartford,	$4996
2	2	West Hartford,	4617
3	3	South Windsor,	3373
6	4	Suffield,	3030
4	5	Wethersfield,	3021
5	6	East Granby,	2972
13	7	Simsbury,	2908
7	8	Bloomfield,	2712
8	9	Farmington,	2612
11	10	Avon,	2393
9	11	Newington,	2385
10	12	East Hartford,	2340
14	13	Plainville,	2269
12	14	Canton,	2214
16	15	Bristol,	2136
15	16	Windsor,	1960
19	17	Berlin,	1933
17	18	Hartland,	1889
18	19	Manchester,	1846
20	20	Southington,	1773
21	21	East Windsor,	1745
23	22	New Britain,	1573
25	23	Enfield,	1544
24	24	Rocky Hill,	1541
26	25	Granby,	1489
27	26	Glastonbury,	1430
22	27	Marlborough,	1418
28	28	Burlington,	1298
29	29	Windsor Locks,	1061
		NEW HAVEN CO.	
1	1	New Haven,	4268
2	2	East Haven,	3174
3	3	Bethany,	2989
6	4	Orange,	2876
4	5	Woodbridge,	2737
5	6	Guilford,	2587
7	7	Meriden,	2537
9	8	Wolcott,	2511
8	9	Wallingford,	2467
11	10	Southbury,	2413
15	11	Hamden,	2412
14	12	North Branford,	2326
12	13	Middlebury,	2321
10	14	Cheshire,	2218
17	15	Waterbury,	$2190
13	16	Beacon Falls,	2141
16	17	Madison,	2104
20	18	Prospect,	2019
22	19	North Haven,	1871
19	20	Naugatuck,	1859
21	21	Seymour,	1858
18	22	Oxford,	1814
23	23	Branford,	1797
24	24	Milford,	1711
25	25	Derby,	1595
		NEW LONDON CO.	
1	1	Stonington,	3607
5	2	Lisbon,	3287
2	3	Norwich,	3161
3	4	New London,	3110
4	5	Lebanon,	2777
7	6	Franklin,	2142
8	7	Montville,	2057
6	8	Colchester,	2019
9	9	Griswold,	1970
10	10	Salem,	1927
12	11	North Stonington,	1869
13	12	Groton,	1795
11	13	Bozrah,	1680
15	14	Ledyard,	1577
14	15	Waterford,	1480
16	16	Old Lyme,	1432
17	17	East Lyme,	1376
19	18	Preston,	1341
18	19	Sprague,	1283
20	20	Lyme,	1117
		FAIRFIELD CO.	
1	1	Darien,	4234
2	2	Stamford,	3143
7	3	Reading,	2892
5	4	Ridgefield,	2888
6	5	Brookfield,	2859
3	6	Westport,	2766
4	7	Fairfield,	2607
12	8	Easton,	2491
9	9	New Fairfield,	2410
11	10	Bridgeport,	2391
13	11	Trumbull,	2334
8	12	Danbury,	2324

1873-74.	1874-75.	TOWNS.	Am't for each child.
10	13	Weston,	$2250
18	14	Monroe,	2206
14	15	Stratford,	2162
16	16	Norwalk,	2119
17	17	New Canaan,	2118
15	18	Huntington,	2108
19	19	Sherman,	2090
20	20	Greenwich,	1877
21	21	Newtown,	1744
22	22	Wilton,	1496
23	23	Bethel,	1470
		WINDHAM CO.	
1	1	Scotland,	3987
2	2	Pomfret,	3166
3	3	Brooklyn,	2414
6	4	Windham,	2309
4	5	Hampton,	2279
7	6	Plainfield,	1906
8	7	Woodstock,	1899
9	8	Canterbury,	1835
5	9	Chaplin,	1661
10	10	Thompson,	1540
12	11	Ashford,	1507
13	12	Killingly,	1328
11	13	Putnam,	1316
14	14	Sterling,	1315
15	15	Eastford,	1129
16	16	Voluntown,	664
		LITCHFIELD CO.	
1	1	Watertown,	4757
2	2	Bethlehem,	4184
3	3	Winchester,	3364
5	4	Washington,	3150
6	5	Goshen,	2814
9	6	New Milford,	2731
7	7	Roxbury,	2698
8	8	Litchfield,	2697
4	9	Woodbury,	2311
10	10	Salisbury,	2291
14	11	Morris,	2287
12	12	Bridgewater,	2285
11	13	Sharon,	2277
13	14	Harwinton,	2105
17	15	Norfolk,	2104
16	16	Torrington,	2036
15	17	Canaan,	1962
18	18	*Plymouth,	1881
20	19	Colebrook,	1871
21	20	North Canaan,	1787
19	21	Barkhamsted,	1766
23	22	Cornwall,	1604
22	23	Warren,	$1447
24	24	New Hartford,	1355
25	25	Kent,	1268
*	*	Thomaston,	*
		MIDDLESEX CO.	
1	1	Middletown,	3655
3	2	Essex,	3293
4	3	Westbrook,	3161
2	4	Saybrook,	3133
5	5	Middlefield,	2710
7	6	Portland,	2297
6	7	Durham,	2206
8	8	Clinton,	2106
9	9	Old Saybrook,	2102
10	10	East Haddam,	1897
13	11	Chester,	1746
11	12	Haddam,	1599
12	13	Killingworth,	1595
14	14	Cromwell,	1585
15	15	Chatham,	1495
		TOLLAND CO.	
1	1	Andover,	2872
2	2	Somers,	2806
3	3	Ellington,	2788
4	4	Hebron,	2182
7	5	Bolton,	1905
6	6	Coventry,	1765
5	7	Union,	1715
9	8	Vernon,	1607
10	9	Mansfield,	1584
8	10	Columbia,	1464
11	11	Stafford,	1375
13	12	Tolland,	1300
12	13	Willington,	1117

		THE COUNTIES.	1873-74.	1874-75.
1	1	New Haven,	$3114	$3082
2	2	Hartford,	2931	3020
3	3	Middlesex,	2569	2626
4	4	New London,	2448	2498
5	5	Fairfield,	2403	2362
6	6	Litchfield,	2326	2325
7	7	Windham,	1775	1747
8	8	Tolland,	1699	1707
		The State,	2613	2623

* Thomaston included in Plymouth.

TABLE II.

In which all the Towns in the State are arranged according to the percentage of their taxable property appropriated for Public Schools during the year ending August 31st, 1875.

The basis of comparison is the Grand List completed in 1874. The moneys included in this computation are those received for school purposes from Town Taxes, District Taxes, and Voluntary Contributions. The amount is given in mills and hundredths of a mill on the dollar; or the figures may be read so many dollars and cents on each thousand dollars.

This table is designed to show how much money was raised for public schools in each town, according to its *pecuniary ability*. The rank of the towns in this Table may be compared with their rank in Table I.

For a statement of the amount raised and received in each town for every child enumerated, see Table III.

In addition to the moneys included in this Table, each town paid, in proportion to its Grand List, its share of the amount distributed from the State Treasury to the several towns according to their respective number of children enumerated in January, 1875.

1873-74.	1874-75.	TOWNS.	Per cent. for schools.	1873-74.	1874-75.	TOWNS.	Per cent. for schools.
30	1	Southington,	$13.43	138	30	West Hartford,	$3.98
114	2	Chaplin,	9.60	33	31	New Britain,	3.95
65	3	East Windsor,	7.38	59	32	New Canaan,	3.95
14	4	Ashford,	7.27	19	33	Meriden,	3.91
55	5	North Branford,	7.12	77	34	East Haddam,	3.89
68	6	Torrington,	7.10	62	35	Columbia,	3.89
7	7	Windsor,	6.93	48	36	Prospect,	3.87
99	8	Danbury,	6.42	13	37	Bethel,	3.85
8	9	Derby,	6.08	36	38	Oxford,	3.81
9	10	Killingworth,	5.62	38	39	Cornwall,	3.81
133	11	New Hartford,	5.56	126	40	Bloomfield,	3.79
4	12	Windsor Locks,	5.33	34	41	Easton,	3.73
28	13	Canton,	5.28	5	42	Waterbury,	3.72
12	14	Vernon,	5.16	22	43	Chatham,	3.71
17	15	Enfield,	5.09	40	44	Kent,	3.69
90	16	East Hartford,	4.82	60	45	Sharon,	3.65
6	17	Wallingford,	4.64	37	46	Groton,	3.62
20	18	Norwalk,	4.53	1	47	Plainville,	3.62
32	19	Hartland,	4.52	47	48	Hartford,	3.50
43	20	*Plymouth,	4.44	61	49	Madison,	3.47
16	21	Bristol,	4.41	39	50	Windham,	3.46
23	22	Putnam,	4.36	111	51	Burlington,	3.45
41	23	Farmington,	4.34	25	52	Tolland,	3.43
31	24	Huntington,	4.28	26	53	Union,	3.43
10	25	Killingly,	4.25	18	54	Preston,	3.42
91	26	Mansfield,	4.16	44	55	Voluntown,	3.39
35	27	Glastonbury,	4.09	57	56	Canterbury,	3.31
53	28	Brooklyn,	4.04	54	57	Marlborough,	3.28
27	29	Seymour,	3.99	50	58	Willington,	3.27

* Including Thomaston.

1873-74.	1874-75.	TOWNS.	Per cent. for schools.	1873-74.	1874-75.	TOWNS.	Per cent. for schools.
29	59	Bridgeport,	$3.24	52	114	Montville,	$2.29
2	60	Coventry,	3.23	71	115	Salem,	2.28
113	61	Colchester,	3.20	102	116	Colebrook,	2.27
86	62	Haddam,	3.19	80	117	Winchester	2.26
49	63	Norwich,	3.16	67	118	Waterford,	2.25
51	64	Branford,	3.13	125	119	Reading,	2.24
79	65	Cromwell,	3.11	120	120	Brookfield,	2.18
56	66	Barkhamsted,	3.10	94	121	Orange,	2.18
15	67	Sterling,	3.04	132	122	Old Lyme,	2.18
96	68	Bolton,	3.01	11	123	Simsbury,	2.17
93	69	Greenwich,	3.01	92	124	Roxbury,	2.17
3	70	Naugatuck,	2.97	104	125	Ridgefield,	2.17
70	71	Harwinton,	2.94	118	126	Newtown,	2.15
87	72	Berlin,	2.91	115	127	Morris,	2.14
81	73	Rocky Hill,	2.89	101	128	East Lyme,	2.14
119	74	East Granby,	2.83	122	129	Norfolk,	2.10
42	75	Granby,	2.82	159	130	Avon,	2.09
82	76	Eastford,	2.82	97	131	Hampton,	2.09
155	77	Stonington,	2.78	136	132	Middlefield,	2.07
103	78	Ellington,	2.77	83	133	Woodstock,	2.03
76	79	New Fairfield,	2.74	130	134	Stamford,	2.01
73	80	Chester,	2.72	131	135	Scotland,	2.01
24	81	Manchester,	2.70	123	136	Bethlehem,	1.99
116	82	Canaan,	2.68	135	137	Suffield,	1.95
166	83	Sprague,	2.67	128	138	Westbrook,	1.94
105	84	Griswold,	2.67	149	139	Salisbury,	1.94
85	85	Sherman,	2.67	69	140	Lyme,	1.90
46	86	New Haven,	2.66	142	141	New Milford,	1.88
84	87	Portland,	2.64	139	142	Washington,	1.87
63	88	New London,	2.63	121	143	Cheshire,	1.83
72	89	Bethany,	2.63	112	144	Weston,	1.80
124	90	South Windsor,	2.62	95	145	North Haven,	1.76
58	91	Warren,	2.61	146	146	Monroe,	1.74
88	92	Woodbridge,	2.60	152	147	Woodbury,	1.71
74	93	Franklin,	2.60	161	148	Watertown,	1.66
117	94	Saybrook,	2.60	89	149	Lisbon,	1.65
109	95	Somers,	2.60	165	150	Westport,	1.62
21	96	Beacon Falls,	2.60	147	151	Thompson,	1.58
45	97	North Stonington,	2.58	150	152	East Haven,	1.56
108	98	Fairfield,	2.56	134	153	Bridgewater,	1.55
75	99	Clinton,	2.53	144	154	Middlebury,	1.52
160	100	Plainfield,	2.51	148	155	Goshen,	1.45
140	101	Wilton,	2.50	154	156	Wethersfield,	1.44
141	102	Guilford,	2.47	153	157	Litchfield,	1.44
127	103	Stratford,	2.45	158	158	Bozrah,	1.38
107	104	Middletown,	2.45	151	159	Pomfret,	1.36
66	105	Trumbull,	2.44	163	160	Darien,	1.30
137	106	Durham,	2.43	106	161	Wolcott,	1.29
98	107	Hebron,	2.40	156	162	Newington,	1.17
100	108	Ledyard,	2.38	157	163	North Canaan,	1.17
143	109	Lebanon,	2.36	129	164	Essex,	1.16
78	110	Hamden,	2.35	164	165	Milford,	1.00
145	111	Southbury,	2.34	162	166	Old Saybrook,	0.85
110	112	Stafford,	2.31	*	*	Thomaston,	*
64	113	Andover,	2.31				

* Included in Plymouth.

The order of the Towns in the several Counties is as follows:

TABLE II—continued.

The Towns in each County arranged according to the percentage of their property appropriated for Public Schools during the year ending August 31st, 1875.

1873-74.	1874-75.	TOWNS.	Per cent. for schools.
		HARTFORD CO.	
9	1	Southington,	$13.43
17	2	East Windsor,	7.38
3	3	Windsor,	6.93
2	4	Windsor Locks,	5.33
8	5	Canton,	5.28
6	6	Enfield,	5.09
20	7	East Hartford,	4.82
10	8	Hartland,	4.52
5	9	Bristol,	4.41
13	10	Farmington,	4.34
12	11	Glastonbury,	4 09
26	12	West Hartford,	3.98
11	13	New Britain,	3.95
24	14	Bloomfield,	3.79
1	15	Plainville,	3.62
15	16	Hartford,	3.50
21	17	Burlington,	3.45
16	18	Marlborough,	3.28
19	19	Berlin,	2.91
18	20	Rocky Hill,	2.89
22	21	East Granby,	2.83
14	22	Granby,	2.82
7	23	Manchester,	2.70
23	24	South Windsor,	2.62
4	25	Simsbury,	2.17
29	26	Avon,	2.09
25	27	Suffield,	1.95
27	28	Wethersfield,	1.44
28	29	Newington,	1.17
		NEW HAVEN CO.	
12	1	North Branford,	7.12
4	2	Derby,	6.08
2	3	Wallingford,	4.64
7	4	Seymour,	3.99
5	5	Meriden,	3.91
10	6	Prospect,	3.87
8	7	Oxford,	3.81
3	8	Waterbury,	3.72
13	9	Madison,	3.47
11	10	Branford,	3.13
1	11	Naugatuck,	2.97
9	12	New Haven,	2.66
14	13	Bethany,	2.63
16	14	Woodbridge,	2.60
6	15	Beacon Falls,	$2.60
21	16	Guilford,	2.47
15	17	Hamden,	2.35
23	18	Southbury,	2.34
17	19	Orange,	2.18
20	20	Cheshire,	1.83
18	21	North Haven,	1.76
24	22	East Haven,	1.56
22	23	Middlebury,	1.52
19	24	Wolcott,	1.29
25	25	Milford,	1.00
		NEW LONDON CO.	
2	1	Groton,	3.62
1	2	Preston,	3.42
15	3	Colchester,	3.20
4	4	Norwich,	3.16
18	5	Stonington,	2.78
20	6	Sprague,	2.67
14	7	Griswold,	2.67
6	8	New London,	2.63
10	9	Franklin,	2.60
3	10	North Stonington,	2.58
12	11	Ledyard,	2.38
17	12	Lebanon,	2.36
5	13	Montville,	2.29
9	14	Salem,	2.28
7	15	Waterford,	2.25
16	16	Old Lyme,	2.18
13	17	East Lyme,	2.14
8	18	Lyme,	1.90
11	19	Lisbon,	1.65
19	20	Bozrah,	1.38
		FAIRFIELD CO.	
11	1	Danbury,	6.42
2	2	Norwalk,	4.53
4	3	Huntington,	4.28
6	4	New Canaan,	3.95
1	5	Bethel,	3.85
5	6	Easton,	3.73
3	7	Bridgeport,	3.24
10	8	Greenwich,	3.01
8	9	New Fairfield,	2.74
9	10	Sherman,	2.67
13	11	Fairfield,	2.56
20	12	Wilton,	2.50

1873-74.	1874-75.	TOWNS.	Per cent. for schools.
18	13	Stratford,	$2.45
7	14	Trumbull,	2.44
17	15	Reading,	2.24
16	16	Brookfield,	2.18
12	17	Ridgefield,	2.17
15	18	Newtown,	2.15
19	19	Stamford,	2.01
14	20	Weston,	1.80
21	21	Monroe,	1.74
23	22	Westport,	1.62
22	23	Darien,	1.30
		WINDHAM CO.	
12	1	Chaplin,	9.60
2	2	Ashford,	7.27
4	3	Putnam,	4.36
1	4	Killingly,	4.25
7	5	Brooklyn,	4.04
5	6	Windham,	3.46
6	7	Voluntown,	3.39
8	8	Canterbury,	3.31
3	9	Sterling,	3.04
9	10	Eastford,	2.82
16	11	Plainfield,	2.51
11	12	Hampton,	2.09
10	13	Woodstock,	2.03
13	14	Scotland,	2.01
14	15	Thompson,	1.58
15	16	Pomfret,	1.36
		LITCHFIELD CO.	
7	1	Torrington,	7.10
16	2	New Hartford,	5.56
3	3	*Plymouth,	4.44
1	4	Cornwall,	3.81
2	5	Kent,	3.69
6	6	Sharon,	3.65
4	7	Barkhamsted,	3.10
8	8	Harwinton,	2.94
13	9	Canaan,	2.68
5	10	Warren,	2.61
11	11	Colebrook,	2.27
9	12	Winchester,	2.26
10	13	Roxbury,	2.17
12	14	Morris,	2.14
14	15	Norfolk,	2.10
15	16	Bethlehem,	1.99
21	17	Salisbury,	1.94
19	18	New Milford,	1.88
18	19	Washington,	1.87
22	20	Woodbury,	1.71
25	21	Watertown,	$1.66
17	22	Bridgewater,	1.55
20	23	Goshen,	1.45
23	24	Litchfield,	1.44
24	25	North Canaan,	1.17
*	26	Thomaston,	*
		MIDDLESEX CO.	
1	1	Killingworth,	5.62
5	2	East Haddam,	3.89
2	3	Chatham,	3.71
8	4	Haddam,	3.19
6	5	Cromwell,	3.11
3	6	Chester,	2.72
7	7	Portland,	2.64
10	8	Saybrook,	2.60
4	9	Clinton,	2.53
9	10	Middletown,	2.45
14	11	Durham,	2.43
13	12	Middlefield,	2.07
11	13	Westbrook,	1.94
12	14	Essex,	1.16
15	15	Old Saybrook,	0.85
		TOLLAND CO.	
2	1	Vernon,	5.16
8	2	Mansfield,	4.16
6	3	Columbia,	3.89
3	4	Tolland,	3.43
4	5	Union,	3.43
5	6	Willington,	3.27
1	7	Coventry,	3.23
9	8	Bolton,	3.01
11	9	Ellington,	2.77
12	10	Somers,	2.60
10	11	Hebron,	2.40
13	12	Stafford,	2.31
7	13	Andover,	2.31

		THE COUNTIES.	1873-74.	1874-75.
3	1	Hartford,	$3.76	$3.91
1	2	Tolland,	4.03	3.60
4	3	Windham,	3.32	3.39
5	4	Fairfield,	3.03	3.24
2	5	New Haven,	3.95	3.00
6	6	New London,	2.88	2.85
8	7	Litchfield,	2.38	2.74
7	8	Middlesex,	2.60	2.51
		The State,	$3.38	$3.22

* Thomaston included with Plymouth.

TABLE III.

In which all the Towns in the State are arranged according to the amount of money which they report as raised and received for the Public Schools from all sources for each child enumerated; not including money for new school houses.

The money raised for building new school houses is not included in these computations, because it is for a special and occasional object. The twenty-four towns in which additional money was raised for that object are designed by a *.

☞ See page 220, also note on page 231. Table II, on the previous pages, shows how much each town raised in proportion to its pecuniary ability.

1873-74.	1874-75.	TOWNS.	Am't for each child.	1873-74.	1874-75.	TOWNS.	Am't for each child.
4	1	*Hartford,	$16.56	33	43	Enfield,	$11.00
8	2	Farmington,	15.46	39	44	*Windsor,	10.94
64	3	Clinton,	15.27	58	45	Madison,	10.78
16	4	Canton,	14.99	72	46	Somers,	10.76
1	5	Wallingford,	14.48	60	47	Prospect,	10.69
9	6	*New Haven,	14.11	88	48	*Bloomfield,	10.61
117	7	*East Windsor,	13.88	161	49	New Hartford,	10.51
2	8	Wolcott,	13.25	12	50	Winchester,	10.50
30	9	Brooklyn,	12.98	32	51	Franklin,	10.43
11	10	Derby,	12.88	48	52	New Fairfield,	10.41
52	11	Easton,	12.85	7	53	Andover,	10.38
22	12	*West Hartford,	12.78	83	54	Lebanon,	10.37
10	13	Killingworth,	12.69	103	55	Mansfield,	10.32
13	14	Norwalk,	12.60	34	56	Seymour,	10.26
18	15	Middletown,	12.59	35	57	Wethersfield,	10.21
23	16	Woodbridge,	12.46	49	58	Westbrook,	10.19
79	17	*Torrington,	12.45	40	59	Fairfield,	10.16
36	18	Hartland,	12.42	89	60	*North Branford,	10.13
26	19	New London,	12.36	38	61	Chatham,	10.03
27	20	South Windsor,	12.30	62	62	Brookfield,	9.97
67	21	*East Hartford,	12.20	84	63	Reading,	9.93
15	22	Bethlehem,	12.19	63	64	Harwinton,	9.83
5	23	*Norwich,	12.11	65	65	Colchester,	9.79
28	24	Huntington,	12.10	37	66	Ridgefield,	9.72
45	25	Scotland,	12.03	127	67	Bolton,	9.69
61	26	*Danbury,	11.99	3	68	Simsbury,	9.67
14	27	Windham,	11.79	95	69	*Plainville,	9.64
50	28	East Granby,	11.78	82	70	Canterbury,	9.61
54	29	Ellington,	11.69	70	71	New Britain,	9.58
145	30	*Waterbury,	11.66	71	72	Groton,	9.54
46	31	Sharon,	11.64	75	73	Washington,	9.51
29	32	Bethany,	11.63	94	74	Berlin,	9.49
74	33	†Plymouth,	11.47	90	75	Coventry,	9.48
68	34	Watertown,	11.39	86	76	Cornwall,	9.47
19	35	*Meriden,	11.33	59	77	Marlborough,	9.45
43	36	Guilford,	11.32	108	78	Durham,	9.44
124	37	*Stonington,	11.24	44	79	Roxbury,	9.42
6	38	*Bristol,	11.15	121	80	Orange,	9.39
41	39	Saybrook,	11.11	98	81	East Haddam,	9.37
25	40	Vernon,	11.06	47	82	Hebron,	9.37
17	41	Bridgeport,	11.03	109	83	Glastonbury,	9.26
20	42	Oxford,	11.01	102	84	*Ashford,	9.21

† Including the new town of Thomaston.

1873-74.	1874-75.	TOWNS.	Am't for each child.	1873-74.	1874-75.	TOWNS.	Am't for each child.
55	85	Barkhamsted,	$9.21	128	127	Litchfield,	$7.85
56	86	Lisbon,	9.20	125	128	Manchester,	7.83
143	87	Avon,	9.19	138	129	Ledyard,	7.82
42	88	Union,	9.18	76	130	Preston,	7.81
104	89	Trumbull,	9.15	131	131	East Haven,	7.79
96	90	Columbia,	9.15	152	132	Burlington,	7.78
137	91	Southbury,	9.05	142	133	Monroe,	7.78
81	92	Suffield,	9.04	122	134	Rocky Hill,	7.75
69	93	Portland,	9.03	112	135	Granby,	7.63
91	94	Sherman,	9.02	24	136	*Killingly,	7.60
107	95	Middlefield,	8.88	141	137	Cromwell,	7.59
57	96	Beacon Falls,	8.84	85	138	Weston,	7.58
113	97	North Stonington,	8.74	157	139	Westport,	7.49
110	98	Haddam,	8.73	93	140	Warren,	7.35
139	96	Greenwich,	8.71	51	141	Sterling,	7.34
135	100	Darien,	8.70	155	142	Wilton,	7.24
31	101	Bethel,	8.68	134	143	Willington,	7.18
78	102	Hamden,	8.67	99	144	Cheshire,	7.10
115	103	Branford,	8.66	136	145	Bridgewater,	7.01
77	104	*Southington,	8.64	140	146	Newtown,	7.00
114	105	New Milford,	8.64	130	147	Middlebury,	7.00
147	106	Putnam,	8.56	87	148	Essex,	6.96
116	107	Griswold,	8.53	148	149	Eastford,	6.91
133	108	Stratford,	8.48	146	150	*Salisbury,	6.63
53	109	Windsor Locks,	8.47	97	151	*Chaplin,	6.62
126	110	Canaan,	8.42	153	152	Waterford,	6.56
111	111	*Stamford,	8.37	144	153	North Haven,	6.55
106	112	Woodbury,	8.37	150	154	East Lyme,	6.47
119	113	Morris,	8.34	154	155	Stafford,	6.42
73	114	Hampton,	8.33	159	156	Old Lyme,	6.38
66	115	*New Canaan,	8.28	166	157	Sprague,	6.19
21	116	Naugatuck,	8.26	164	158	*Plainfield,	5.87
100	117	Montville,	8.22	149	159	Newington,	5.84
123	118	Tolland,	8.13	156	160	Voluntown,	5.50
132	119	Kent,	8.06	151	161	Lyme,	5.49
92	120	Goshen,	8.05	160	162	Bozrah,	5.47
101	121	Salem,	8.02	163	163	Thompson,	5.31
80	122	Pomfret,	8.02	162	164	North Canaan,	5.13
120	123	Colebrook,	7.99	165	165	Milford,	4.90
118	124	Norfolk,	7.94	158	166	Old Saybrook,	4.90
129	125	Chester,	7.93	†	167	Thomaston,	†
105	126	Woodstock,	7.88				

NOTE.—In preparing this table the design has been to omit all moneys *raised* for new school houses. The amounts *expended* for that object are given on page 220. But in several towns the amount excluded in these calculations differs from the amount there given. These differences are as follows: In Hartford, $46,343.00 excluded, instead of $23,657.85. In Bloomfield, $1,250 excluded. In East Windsor, $2.500, instead of $12,000. In Southington, $22,465, instead of $7,000. In Windsor, $1,400, instead of $12,000. In Meriden, $5,000, instead of $15,000. In Stonington, $1.053.07, instead of $15,000. In Danbury, $14,000, instead of $2,590.11. In Killingly, $1,500, instead of $4,500. In Plainfield, $2,367.53, instead of $6,267.11. In Torrington, $5,389.24, instead of $11,737.71. In Hebron, nothing excluded.

† New town, included in Plymouth.

The order of the Towns in each County is given below.

TABLE III.—continued.

The Towns in each County arranged according to the amount of money which they report as raised and received for Public Schools from all sources for each child enumerated.

Money for new school houses is not included. The towns in which additional money was raised for that purpose are designed by a *.

☞ See page 220, also note on page 231.

1873-74.	1874-75.	TOWNS.	Am't for each child.
		HARTFORD CO.	
2	1	*Hartford,	$16.56
4	2	Farmington,	15.46
5	3	Canton,	14.99
24	4	*East Windsor,	13.88
6	5	*West Hartford,	12.78
10	6	Hartland,	12.42
7	7	South Windsor,	12.30
15	8	*East Hartford,	12.20
12	9	East Granby,	11.78
3	10	*Bristol,	11.15
8	11	Enfield,	11.00
11	12	*Windsor,	10.94
19	13	*Bloomfield,	10.61
9	14	Wethersfield,	10.21
1	15	Simsbury,	9.67
21	16	*Plainville,	9.64
16	17	New Britain,	9.58
20	18	Berlin,	9.49
14	19	Marlborough,	9.45
22	20	Glastonbury,	9.26
27	21	Avon,	9.19
18	22	Suffield,	9.04
17	23	*Southington,	8.64
13	24	Windsor Locks,	8.47
26	25	Manchester,	7.83
29	26	Burlington,	7.78
25	27	Rocky Hill,	7.75
23	28	Granby,	7.63
28	29	Newington,	5.84
		NEW HAVEN CO.	
1	1	Wallingford,	14.48
3	2	*New Haven,	14.11
2	3	Wolcott,	13.25
4	4	Derby,	12.88
8	5	Woodbridge,	12.46
24	6	*Waterbury,	11.66
9	7	Bethany,	11.63
5	8	*Meriden,	11.33
11	9	Guilford,	11.32
6	10	Oxford,	11.01
13	11	Madison,	10.78
14	12	Prospect,	10.69
10	13	Seymour,	10.26
16	14	*North Branford,	10.13
19	15	Orange,	$9.39
22	16	Southbury,	9.05
12	17	Beacon Falls,	8.84
15	18	Hamden,	8.67
18	19	Branford,	8.66
7	20	Naugatuck,	8.26
21	21	East Haven,	7.79
17	22	Cheshire,	7.10
20	23	Middlebury,	7.00
23	24	North Haven,	6.55
25	25	Milford,	4.90
		NEW LONDON CO.	
2	1	New London,	12.36
1	2	*Norwich,	12.11
13	3	*Stonington,	11.24
3	4	Franklin,	10.43
8	5	Lebanon,	10.37
5	6	Colchester,	9.79
6	7	Groton,	9.54
4	8	Lisbon,	9.20
11	9	North Stonington,	8.74
12	10	Griswold,	8.53
9	11	Montville,	8.22
10	12	Salem,	8.02
14	13	Ledyard,	7.82
7	14	Preston,	7.81
17	15	Waterford,	6.56
15	16	East Lyme,	6.47
18	17	Old Lyme,	6.38
20	18	Sprague,	6.19
16	19	Lyme,	5.49
19	20	Bozrah,	5.47
		FAIRFIELD CO.	
8	1	Easton,	12.85
1	2	Norwalk,	12.60
3	3	Huntington,	12.10
9	4	*Danbury,	11.99
2	5	Bridgeport,	11.03
7	6	New Fairfield,	10.41
6	7	Fairfield,	10.16
10	8	Brookfield,	9.97
12	9	Reading,	9.93
5	10	Ridgefield,	9.72
15	11	Trumbull,	9.15
14	12	Sherman,	9.02

1873-74.	1874-75.	TOWNS.	Am't for each child.
19	13	Greenwich,	$8.71
18	14	Darien,	8.70
4	15	Bethel,	8.68
17	16	Stratford,	8.48
16	17	*Stamford,	8.37
11	18	*New Canaan,	8.28
21	19	Monroe,	7.78
13	20	Weston,	7.58
23	21	Westport,	7.49
22	22	Wilton,	7.24
20	23	Newtown,	7.00
		WINDHAM CO.	
3	1	Brooklyn,	12.98
4	2	Scotland,	12.03
1	3	Windham,	11.79
8	4	Canterbury,	9.61
10	5	*Ashford,	9.21
12	6	Putnam,	8.56
6	7	Hampton,	8.33
7	8	Pomfret,	8.02
11	9	Woodstock,	7.88
2	10	*Killingly,	7.60
5	11	Sterling,	7.34
13	12	Eastford,	6.91
9	13	*Chaplin,	6.62
16	14	*Plainfield,	5.87
14	15	Voluntown,	5.50
15	16	Thompson,	5.31
		LITCHFIELD CO.	
10	1	*Torrington,	12.45
2	2	Bethlehem,	12.19
4	3	Sharon,	11.64
8	4	†Plymouth,	11.47
7	5	Watertown,	11.39
24	6	New Hartford,	10.51
1	7	Winchester,	10.50
6	8	Harwinton,	9.83
9	9	Washington,	9.51
11	10	Cornwall,	9.47
3	11	Roxbury,	9.42
5	12	Barkhamsted,	9.21
15	13	New Milford,	8.64
19	14	Canaan,	8.42
14	15	Woodbury,	8.37
17	16	Morris,	8.34
21	17	Kent,	8.06
12	18	Goshen,	8.05
18	19	Colebrook,	7.99
16	20	Norfolk,	7.94
20	21	Litchfield,	$7.85
13	22	Warren,	7.35
22	23	Bridgewater,	7.01
23	24	*Salisbury,	6.63
25	25	North Canaan,	5.13
†	26	Thomaston,	†
		MIDDLESEX CO.	
6	1	Clinton,	15.27
1	2	Killingworth,	12.69
2	3	Middletown,	12.59
4	4	Saybrook,	11.11
5	5	Westbrook,	10.19
3	6	Chatham,	10.03
11	7	Durham,	9.44
9	8	East Haddam,	9.37
7	9	Portland,	9.03
10	10	Middlefield,	8.88
12	11	Haddam,	8.73
13	12	Chester,	7.93
14	13	Cromwell,	7.59
8	14	Essex,	6.96
15	15	Old Saybrook,	4.90
		TOLLAND CO.	
5	1	Ellington,	11.69
2	2	Vernon,	11.06
6	3	Somers,	10.76
1	4	Andover,	10.38
9	5	Mansfield,	10.32
11	6	Bolton,	9.69
7	7	Coventry,	9.48
4	8	Hebron,	9.37
3	9	Union,	9.18
8	10	Columbia,	9.15
10	11	Tolland,	8.13
12	12	Willington,	7.18
13	13	Stafford,	6.42

		THE COUNTIES.	1873-4.	1874-5.
2	1	Hartford,	$14.24	$15.44
1	2	New Haven,	15.19	12.42
3	3	Fairfield,	10.53	10.83
4	4	New London,	10.40	10.48
6	5	Middlesex,	10.05	10.30
8	6	Litchfield,	8.82	9.86
5	7	Tolland,	10.15	9.50
7	8	Windham,	9.26	9.00
		The State,	$12.08	$11.81

† The new town of Thomaston is included with Plymouth.

TABLE IV

In which all the Towns in the State are arranged according to the percentage of their children who attended the Public Schools during some part of the year ending August 31st, 1875.

This Table is formed by comparing the whole number of *different* scholars registered in each town with the number of children enumerated in January, 1875;—i. e., the numbers in column 12 with those in column 8 in the statistical tables of the several Counties, pages 202–217. The very large percentage in some towns results from one or more of the following causes: 1. The attendance of scholars over 16 years of age. 2. The attendance of those under 4 years of age. 3. The attendance of those residing in adjoining towns. 4. The removal of families with children into a town after the enumeration has been made.

In preparing this Table, those children who attended other schools than the Public Schools are not reckoned among attendants. In some towns a large proportion of the children are in private schools, as will be seen by column 13 in the tables above mentioned.

1873-74.	1874-75.	TOWNS.	Per cent. in public schools.	Reg'd over 16.	1873-74.	1874-75.	TOWNS.	Per cent. in public schools.	Reg'd over 16.
2	1	Bethany,	126.0	11	72	35	Colebrook,	104.4	7
1	2	Clinton,	123.0	75	97	36	Chester,	104.4	19
18	3	Eastford,	122.4	28	88	37	Tolland,	103.8	16
6	4	Killingworth,	122.2	21	37	38	Madison,	103.8	23
70	5	Wolcott,	118.8	3	24	39	Lebanon,	103.3	28
34	6	Roxbury,	118.4	22	40	40	Woodstock,	103.2	27
4	7	Hampton,	118.2	20	65	41	Sherman,	102.9	17
3	8	Hartland,	117.0	22	93	42	Burlington,	102.9	16
55	9	Easton,	114.1	19	20	43	Oxford,	102.6	21
39	10	Harwinton,	113.8	26	23	44	Montville,	102.5	32
29	11	Salem,	113.6	16	21	45	Willington,	102.4	4
67	12	Woodbridge,	113.5	14	51	46	Mansfield,	102.2	42
12	13	Scotland,	113.3	19	31	47	Chatham,	102.2	23
38	14	Ashford,	112.3	26	8	48	Prospect,	102.2	4
14	15	New Fairfield,	111.8	11	83	49	West Hartford,	102.1	20
10	16	North Stonington,	111.8	22	101	50	Bristol,	102.0	47
45	17	Franklin,	111.4	20	28	51	East Haddam,	101.8	28
15	18	Ledyard,	111.3	47	74	52	Sharon,	101.5	41
5	19	Chaplin,	110.6	16	92	53	Ellington,	101.1	4
57	20	Hebron,	110.0	16	9	54	Coventry,	101.1	25
22	21	Morris,	109.3	27	16	55	Columbia,	101.0	21
17	22	Canterbury,	108.7	29	30	56	Simsbury,	100.8	18
32	23	Ridgefield,	108.6	31	68	57	Wallingford,	100.7	37
105	24	Bolton,	108.5	13	69	58	Brookfield,	100.4	8
58	25	Watertown,	108.3	24	50	59	Canton,	100.0	30
7	26	Guilford,	108.3	42	81	60	Monroe,	100.0	18
60	27	Norfolk,	106.9	29	104	61	Old Lyme,	99.4	5
27	28	Pomfret,	106.5	28	35	62	Newtown,	99.4	30
25	29	Windham,	106.3	93	90	63	North Branford,	99.1	11
62	30	East Granby,	105.9	11	91	64	Plainville,	98.9	11
33	31	Andover,	105.6	10	59	65	Rocky Hill,	98.8	9
47	32	Warren,	105.4	19	42	66	Cornwall,	98.5	36
13	33	Bethlehem,	105.0	12	11	67	Union,	97.9	6
66	34	Westbrook,	104.9	5	126	68	Huntington,	97.9	13

1873-74.	1874-75.	TOWNS.	Per cent. in public schools.	Reg'd over 16.	1873-74.	1874-75.	TOWNS.	Per cent. in public schools.	Reg'd over 16.
134	69	Portland,	97.7	12	108	119	East Windsor,	90.6	28
43	70	Naugatuck,	97.6	36	137	120	Waterbury,	90.5	24
131	71	Reading,	97.6	7	75	121	Bozrah,	90.1	11
111	72	Goshen,	97.5	4	119	122	Stonington,	89.9	37
99	73	Torrington,	97.5	33	113	123	Glastonbury,	89.9	11
49	74	Bethel,	97.4	16	82	124	Middlebury,	89.7	8
103	75	Avon,	97.3	4	143	125	Norwalk,	89.6	38
36	76	Branford,	97.1	28	121	126	Haddam,	89.4	14
54	77	Washington,	97.1	9	135	127	Darien,	89.3	17
61	78	Barkhamsted,	97.1	20	127	128	East Hartford,	89.3	12
52	79	Kent,	97.1	10	159	129	Middletown,	89.2	139
79	80	Somers,	97.1	4	112	130	New London,	89.1	60
77	81	Southbury,	96.9	19	138	131	Manchester,	89.0	38
160	82	Lisbon,	96.7	6	125	132	Beacon Falls,	87.4	4
41	83	Bridgewater.	96.7	7	132	133	North Haven,	87.1	2
120	84	Windsor,	96.6	19	100	134	Bridgeport,	86.9	46
46	85	Woodbury,	96.5	29	124	135	Berlin,	86.9	16
26	86	Bloomfield,	95.3	14	109	136	Windsor Locks,	86.8	17
163	87	Colchester,	95.2	24	118	137	Killingly,	86.7	70
130	88	Weston,	95.1	2	144	138	New Britain,	86.6	54
86	89	Preston,	95.0	27	78	139	South Windsor,	86.5	8
19	90	Cromwell,	94.8	2	139	140	Orange,	86.3	15
107	91	Stratford,	94.8	8	115	141	Newington,	86.2	1
48	92	Groton,	93.8	40	136	142	East Haven,	86.1	14
114	93	Vernon,	93.8	33	129	143	Hamden,	85.7	15
117	94	Essex,	93.8	8	150	144	Trumbull,	84.9	4
73	95	New Milford,	93.6	58	146	145	Norwich,	84.8	45
98	96	*Plymouth,	93.6	35	140	146	Danbury,	84.5	55
96	97	New Canaan,	93.5	21	123	147	Voluntown,	84.2	14
95	98	Waterford,	93.3	40	145	148	North Canaan,	83.7	7
76	99	Suffield,	93.1	13	142	149	Fairfield,	83.6	32
106	100	Marlborough,	93.0	0	64	150	Durham,	82.6	4
84	101	Canaan,	92.8	24	155	151	New Haven,	81.3	243
63	102	Cheshire,	92.7	18	148	152	Meriden,	80.9	35
128	103	Sterling,	92.5	12	147	153	Winchester,	80.8	47
71	104	East Lyme,	92.4	17	152	154	Greenwich,	79.8	56
87	105	Lyme,	92.3	11	153	155	New Hartford,	79.1	15
110	106	Wethersfield,	92.1	10	162	156	Hartford,	78.6	342
80	107	Griswold,	92.0	20	149	157	Westport,	75.6	28
151	108	Middlefield,	91.9	9	158	158	Enfield,	75.2	67
122	109	Salisbury,	91.9	38	141	159	Brooklyn,	74.8	41
102	110	Granby,	91.9	15	154	160	Plainfield,	74.7	23
89	111	Litchfield,	91.8	32	157	161	Stamford,	70.2	92
133	112	Farmington,	91.8	11	166	162	Thompson,	69.7	37
85	113	Derby,	91.5	44	164	163	Old Saybrook,	69.6	11
116	114	Stafford,	91.4	17	165	164	Milford,	67.2	2
53	115	Saybrook,	91.4	7	156	165	Sprague,	57.9	29
94	116	Wilton,	91.3	12	161	166	Putnam,	39.2	62
44	117	Seymour,	91.3	5	*	167	Thomaston,	---	*
56	118	Southington,	90.7	20					

* The new town of Thomaston is included with Plymouth.

The order of the Towns in each County is next given.

TABLE IV—continued.

The Towns in each County arranged according to the percentage of their children who attended Public Schools during some part of the year ending August 31st, 1875.

1873-74.	1874-75.	TOWNS.	Per cent. in public schools.	Reg'd over 16.
		HARTFORD CO.		
1	1	Hartland,	117.0	22
7	2	East Granby,	105.9	11
12	3	Burlington,	102.9	16
10	4	West Hartford,	102.1	20
13	5	Bristol,	102.0	47
3	6	Simsbury,	100.8	18
4	7	Canton,	100.0	30
11	8	Plainville,	98.9	11
6	9	Rocky Hill,	98.8	9
15	10	Avon,	97.3	4
22	11	Windsor,	96.6	19
2	12	Bloomfield,	95.3	14
8	13	Suffield,	93.1	13
16	14	Marlborough,	93.0	0
19	15	Wethersfield,	92.1	10
14	16	Granby,	91.9	15
25	17	Farmington,	91.8	11
5	18	Southington,	90.7	20
17	19	East Windsor,	90.6	28
20	20	Glastonbury,	89.9	11
24	21	East Hartford,	89.3	12
26	22	Manchester,	89.0	38
23	23	Berlin,	86.9	16
18	24	Windsor Locks,	86.8	17
27	25	New Britain,	86.6	54
9	26	South Windsor,	86.5	8
21	27	Newington,	86.2	1
29	28	Hartford,	78.6	342
28	29	Enfield,	75.2	67
		NEW HAVEN CO.		
1	1	Bethany,	126.0	11
12	2	Wolcott,	118.8	3
10	3	Woodbridge,	113.5	14
2	4	Guilford,	108.3	42
6	5	Madison,	103.8	23
4	6	Oxford,	102.6	21
3	7	Prospect,	102.2	4
11	8	Wallingford,	100.7	37
16	9	North Branford,	99.1	11
7	10	Naugatuck,	97.6	36
5	11	Branford,	97.1	28
13	12	Southbury,	96.9	19
9	13	Cheshire,	92.7	18
15	14	Derby,	91.5	44
8	15	Seymour,	91.3	5
21	16	Waterbury,	90.5	24
14	17	Middlebury,	89.7	8
17	18	Beacon Falls,	87.4	4
19	19	North Haven,	87.1	2
22	20	Orange,	86.3	15
20	21	East Haven,	86.1	14
18	22	Hamden,	85.7	15
24	23	New Haven,	81.3	243
23	24	Meriden,	80.9	35
25	25	Milford,	67.2	2
		NEW LONDON CO.		
5	1	Salem,	113.6	16
1	2	North Stonington,	111.8	22
6	3	Franklin,	111.4	20
2	4	Ledyard,	111.3	47
4	5	Lebanon,	103.3	28
3	6	Montville,	102.5	32
14	7	Old Lyme,	99.4	5
19	8	Lisbon,	96.7	6
20	9	Colchester,	95.2	24
11	10	Preston,	95.0	27
7	11	Groton,	93.8	40
13	12	Waterford,	93.3	40
8	13	East Lyme,	92.4	17
12	14	Lyme,	92.3	11
10	15	Griswold,	92.0	20
9	16	Bozrah,	90.1	11
16	17	Stonington,	89.9	37
15	18	New London,	89.1	60
17	19	Norwich,	84.8	45
18	20	Sprague,	57.9	29
		FAIRFIELD CO.		
5	1	Easton,	114.1	19
1	2	New Fairfield,	111.8	11
2	3	Ridgefield,	108.6	31
6	4	Sherman,	102.9	17
7	5	Brookfield,	100.4	8
8	6	Monroe,	100.0	18
3	7	Newtown,	99.4	30
13	8	Huntington,	97.9	13
15	9	Reading,	97.6	7
4	10	Bethel,	97.4	16

1873-74.	1874-75.	TOWNS.	Per cent. in public schools.	Reg'd over 16.
14	11	Weston,	95.1	2
12	12	Stratford,	94.8	8
10	13	New Canaan,	93.5	21
9	14	Wilton,	91.3	12
19	15	Norwalk,	89.6	38
16	16	Darien,	89.3	17
11	17	Bridgeport,	86.9	46
21	18	Trumbull,	84.9	4
17	19	Danbury,	84.5	55
18	20	Fairfield,	83.6	32
22	21	Greenwich,	79.8	56
20	22	Westport,	75.6	28
23	23	Stamford,	70.2	92
		WINDHAM CO.		
5	1	Eastford,	122.4	28
1	2	Hampton,	118.2	20
3	3	Scotland,	113.3	19
8	4	Ashford,	112.3	26
2	5	Chaplin,	110.6	16
4	6	Canterbury,	108.7	29
7	7	Pomfret,	106.5	28
6	8	Windham,	106.3	93
9	9	Woodstock,	103.2	27
12	10	Sterling,	92.5	12
10	11	Killingly,	86.7	70
11	12	Voluntown,	84.2	14
13	13	Brooklyn,	74.8	41
14	14	Plainfield,	74.7	23
16	15	Thompson,	69.7	37
15	16	Putnam	39.2	62
		LITCHFIELD CO.		
3	1	Roxbury,	118.4	22
4	2	Harwinton,	113.8	26
2	3	Morris,	109.3	27
11	4	Watertown,	108.3	24
12	5	Norfolk,	106.9	29
8	6	Warren,	105.4	19
1	7	Bethlehem,	105.0	12
14	8	Colebrook,	104.4	7
16	9	Sharon,	101.5	41
6	10	Cornwall,	98.5	36
21	11	Goshen,	97.5	4
20	12	Torrington,	97.5	33
10	13	Washington,	97.1	9
13	14	Barkhamsted,	97.1	20
9	15	Kent,	97.1	10
5	16	Bridgewater,	96.7	7
7	17	Woodbury,	96.5	29
15	18	New Milford,	93.6	58
19	19	*Plymouth,	93.6	35
17	20	Canaan,	92.8	24
22	21	Salisbury,	91.9	38
18	22	Litchfield,	91.8	32
23	23	North Canaan,	83.7	7
24	24	Winchester,	80.8	47
25	25	New Hartford,	79.1	15
*	26	Thomaston,	*	
		MIDDLESEX CO.		
1	1	Clinton,	123.0	75
2	2	Killingworth,	122.2	21
8	3	Westbrook,	104.9	5
9	4	Chester,	104.4	19
5	5	Chatham,	102.2	23
4	6	East Haddam,	101.8	28
12	7	Portland,	97.7	12
3	8	Cromwell,	94.8	2
10	9	Essex,	93.8	8
13	10	Middlefield,	91.9	9
6	11	Saybrook,	91.4	7
11	12	Haddam,	89.4	14
14	13	Middletown,	89.2	139
7	14	Durham,	82.6	4
15	15	Old Saybrook,	69.5	11
		TOLLAND CO.		
7	1	Hebron,	110.0	16
11	2	Bolton,	108.5	13
5	3	Andover,	105.6	10
9	4	Tolland,	103.8	16
4	5	Willington,	102.4	4
6	6	Mansfield,	102.2	42
10	7	Ellington,	101.1	4
1	8	Coventry,	101.1	25
3	9	Columbia,	101.0	21
2	10	Union,	97.9	6
8	11	Somers,	97.1	4
12	12	Vernon,	93.8	33
13	13	Stafford,	91.4	17

THE COUNTIES.

1	1	Tolland,	97.9	211
2	2	Litchfield,	94.8	611
4	3	Middlesex,	94.6	377
3	4	New London,	89.8	537
6	5	Fairfield,	87.2	581
8	6	Hartford,	86.7	884
7	7	New Haven,	86.6	678
5	8	Windham,	83.7	545
		The State,	88.53	4424

* The new town of Thomaston is included in Plymouth.

TABLE V.

In which all the Towns in the State are arranged according to their percentage of "average attendance in winter," as compared with their number "registered in winter."

This Table shows the comparative *regularity* of attendance of children in the Public Schools in each town in the State during the winter of 1874–75. It is formed by comparing the numbers in column 9 with those in column 15, in the statistical tables of the several Counties on pages 202–217.

1873-74.	1874-75.	TOWNS.	Per cent.	1873-74.	1874-75.	TOWNS.	Per cent.
61	1	New Haven,	84.4	35	45	Derby,	74.5
5	2	Clinton,	84.1	32	46	Guilford,	74.5
2	3	Somers,	83.3	63	47	Orange,	74.5
30	4	New London,	80.8	23	48	Thompson,	74.3
45	5	Putnam,	80.8	101	49	Chatham,	74.2
3	6	Canton,	80.7	106	50	East Haven,	74.1
42	7	Suffield,	80.6	41	51	Bridgeport,	74.1
81	8	*Plymouth,	80.4	1	52	Plainville,	74.0
48	9	Marlborough,	80.3	10	53	Bloomfield,	74.0
9	10	Norwich,	80.1	120	54	Burlington,	74.0
12	11	Avon,	79.8	69	55	Franklin,	73.9
29	12	Meriden,	79.8	92	56	East Haddam,	73.9
94	13	Wolcott,	78.8	20	57	Danbury,	73.9
39	14	Winchester,	78.7	157	58	Madison,	73.8
11	15	Vernon,	78.6	88	59	Simsbury,	73.7
76	16	Hartland,	78.4	7	60	Middlebury,	73.5
21	17	Enfield,	78.3	60	61	Torrington,	73.4
31	18	Windsor Locks,	78.2	50	62	Ellington,	73.2
158	19	Morris,	78.1	46	63	Mansfield,	73.0
52	20	Bethlehem,	77.8	67	64	Preston,	72.8
40	21	South Windsor,	77.7	145	65	Goshen,	72.7
59	22	Columbia,	77.3	8	66	Canterbury,	72.5
16	23	Killingworth,	77.3	103	67	Ledyard,	72.4
34	24	Wethersfield,	77.3	70	68	Prospect,	72.4
47	25	East Hartford,	77.2	123	69	Bristol,	72.3
27	26	Ashford,	77.0	65	70	Watertown,	72.2
36	27	Hampton,	76.5	56	71	Portland,	72.2
146	28	Westbrook,	76.1	66	72	Milford,	72.1
84	29	Colchester,	76.1	127	73	Griswold,	72.0
85	30	Saybrook,	76.0	55	74	Lyme,	72.0
99	31	Windham,	76.0	114	75	Barkhamsted,	71.9
43	32	Glastonbury,	76.0	24	76	Stafford,	71.9
33	33	Scotland,	75.9	68	77	Union,	71.9
37	34	Hartford,	75.8	75	78	Farmington,	71.8
51	35	Eastford,	75.7	53	79	Newington,	71.8
82	36	Killingly,	75.4	22	80	Stonington,	71.8
80	37	Windsor,	75.4	87	81	Tolland,	71.7
102	38	Berlin,	75.3	141	82	Cromwell,	71.5
105	39	Montville,	75.1	89	83	Rocky Hill,	71.4
125	40	} Haddam,	75.0	90	84	Southington,	71.4
93	41	} Willington,	75.0	54	85	East Windsor,	71.4
28	42	Brooklyn,	74.7	25	86	East Granby,	71.3
91	43	Middletown,	74.7	161	87	Weston,	71.3
64	44	New Britain,	74.6	26	88	Chester,	71.2

1873-74.	1874-75.	TOWNS.	Per cent.
97	89	Hamden,	71.2
95	90	North Stonington,	71.0
83	91	Stratford,	70.9
19	92	Bolton,	70.8
107	93	West Hartford,	70.7
71	94	Waterbury,	70.6
38	95	Coventry,	70.5
74	96	Stamford,	70.5
136	97	Old Lyme,	70.4
109	98	Lisbon,	70.3
57	99	Lebanon,	70.2
62	100	North Haven,	70.2
121	101	Durham,	69.9
17	102	Hebron,	69.8
116	103	Groton,	69.8
72	104	Cornwall,	69.8
73	105	Seymour,	69.8
96	106	Plainfield,	69.8
113	107	Norfolk,	69.5
119	108	New Hartford,	69.5
100	109	Litchfield,	69.3
149	110	Branford,	69.1
13	111	Woodstock,	68.9
151	112	Granby,	68.6
15	113	Chaplin,	68.5
112	114	Bridgewater,	68.4
86	115	Colebrook,	68.4
108	116	East Lyme,	68.3
140	117	Cheshire,	68.3
18	118	Middlefield,	68.1
148	119	Woodbridge,	67.9
44	120	Essex,	67.9
98	121	Harwinton,	67.8
165	122	North Canaan,	67.7
4	123	Norwalk,	67.4
132	124	Washington,	67.4
147	125	Wallingford,	67.1
6	126	Pomfret,	67.0
14	127	Woodbury,	66.6
129	128	Salem,	66.1
78	129	Sterling,	65.2
110	130	Oxford,	65.0
166	131	Westport,	64.9
111	132	Canaan,	64.7
154	133	Brookfield,	64.6
58	134	Manchester,	64.5
77	135	North Branford,	63.8
138	136	Ridgefield,	62.9
117	137	Old Saybrook,	62.6
104	138	Darien,	62.6
134	139	Beacon Falls,	62.5
133	140	New Fairfield,	62.4
144	141	Newtown,	62.3
115	142	Fairfield,	62.3
128	143	Wilton,	62.2
122	144	Southbury,	62.2
153	145	Monroe,	61.9
118	146	Roxbury,	61.6
137	147	Bethel,	61.5
162	148	Salisbury,	61.5
142	149	Waterford,	61.2
124	150	Voluntown,	61.1
135	151	Bozrah,	60.8
126	152	Andover,	60.8
49	153	Naugatuck,	60.4
150	154	Reading,	60.3
79	155	Bethany,	60.2
163	156	Sharon,	60.0
155	157	Easton,	59.9
152	158	Trumbull,	59.9
143	159	Huntington,	57.9
130	160	Sherman,	57.5
131	161	New Milford,	56.5
156	162	Greenwich,	56.5
160	163	Warren,	56.4
159	164	New Canaan,	55.2
164	165	Sprague,	54.9
139	166	Kent,	53.5
*	167	Thomaston,	*

		THE COUNTIES.	1873-74.	1874-75.
5	1	New Haven,	71.8	77.0
2	2	Hartford,	73.8	75.2
1	3	Tolland,	73.8	74.4
4	4	New London,	72.5	73.8
6	5	Middlesex,	70.9	73.6
3	6	Windham,	73.5	72.4
8	7	Litchfield,	67.2	68.4
7	8	Fairfield,	70.0	67.2
		The State,	71.76	73.10

* The new town of Thomaston is included with Plymouth.

In the several Counties the Towns rank as follows:

TABLE V.—continued.

The Towns in each County arranged according to their percentage of "average attendance in winter," as compared with their number "registered in winter."

1873-74.	1874-75.	TOWNS.	Per cent.
		HARTFORD CO.	
2	1	Canton,	80.7
11	2	Suffield,	80.6
14	3	Marlborough,	80.3
4	4	Avon,	79.8
20	5	Hartland,	78.4
5	6	Enfield,	78.3
7	7	Windsor Locks,	78.2
10	8	South Windsor,	77.7
8	9	Wethersfield,	77.3
13	10	East Hartford,	77.2
12	11	Glastonbury,	76.0
9	12	Hartford,	75.8
21	13	Windsor,	75.4
25	14	Berlin,	75.3
18	15	New Britain,	74.6
1	16	Plainville,	74.0
3	17	Bloomfield,	74.0
27	18	Burlington,	74.0
22	19	Simsbury,	73.7
28	20	Bristol,	72.3
19	21	Farmington,	71.8
15	22	Newington,	71.8
23	23	Rocky Hill,	71.4
24	24	Southington,	71.4
16	25	East Windsor,	71.4
6	26	East Granby,	71.3
26	27	West Hartford,	70.7
29	28	Granby,	68.6
17	29	Manchester,	64.5
		NEW HAVEN CO.	
6	1	New Haven,	84.4
2	2	Meriden,	79.8
15	3	Wolcott,	78.8
4	4	Derby,	74.5
3	5	Guilford,	74.5
8	6	Orange,	74.5
17	7	East Haven,	74.1
25	8	Madison,	73.8
1	9	Middlebury,	73.5
10	10	Prospect,	72.4
9	11	Milford,	72.1
16	12	Hamden,	71.2
11	13	Waterbury,	70.6
7	14	North Haven,	70.2
12	15	Seymour,	69.8
24	16	Branford,	69.1
21	17	Cheshire,	68.3
23	18	Woodbridge,	67.9
22	19	Wallingford,	67.1
18	20	Oxford,	65.0
13	21	North Branford,	63.8
20	22	Beacon Falls,	62.5
19	23	Southbury,	62.2
5	24	Naugatuck,	60.4
14	25	Bethany,	60.2
		NEW LONDON CO.	
3	1	New London,	80.8
1	2	Norwich,	80.1
8	3	Colchester,	76.1
11	4	Montville,	75.1
7	5	Franklin,	73.9
6	6	Preston,	72.8
10	7	Ledyard,	72.4
15	8	Griswold,	72.0
4	9	Lyme,	72.0
2	10	Stonington,	71.8
9	11	North Stonington,	71.0
18	12	Old Lyme,	70.4
13	13	Lisbon,	70.3
5	14	Lebanon,	70.2
14	15	Groton,	69.8
12	16	East Lyme,	68.3
16	17	Salem,	66.1
19	18	Waterford,	61.2
17	19	Bozrah,	60.8
20	20	Sprague,	54.9
		FAIRFIELD CO.	
3	1	Bridgeport,	74.1
2	2	Danbury,	73.9
22	3	Weston,	71.3
5	4	Stratford,	70.9
4	5	Stamford,	70.5
1	6	Norwalk,	67.4
23	7	Westport,	64.9
18	8	Brookfield,	64.6
12	9	Ridgefield,	62.9
6	10	Darien,	62.6

1873-74.	1874-75.	TOWNS.	Per cent.
10	11	New Fairfield,	62.4
14	12	Newtown,	62.3
7	13	Fairfield,	62.3
8	14	Wilton,	62.2
17	15	Monroe,	61.9
11	16	Bethel,	61.5
15	17	Reading,	60.3
19	18	Easton,	59.9
16	19	Trumbull,	59.9
13	20	Huntington,	57.9
9	21	Sherman,	57.5
20	22	Greenwich,	56.5
21	23	New Canaan,	55.2
		WINDHAM CO.	
10	1	Putnam,	80.8
6	2	Ashford,	77.0
9	3	Hampton,	76.5
15	4	Windham,	76.0
8	5	Scotland,	75.9
11	6	Eastford,	75.7
13	7	Killingly,	75.4
7	8	Brooklyn,	74.7
5	9	Thompson,	74.3
2	10	Canterbury,	72.5
14	11	Plainfield,	69.8
3	12	Woodstock,	68.9
4	13	Chaplin,	68.5
1	14	Pomfret,	67.0
12	15	Sterling,	65.2
16	16	Voluntown,	61.1
		LITCHFIELD CO.	
7	1	*Plymouth,	80.4
2	2	Winchester,	78.7
21	3	Morris,	78.1
3	4	Bethlehem,	77.8
4	5	Torrington,	73.4
20	6	Goshen,	72.7
5	7	Watertown,	72.2
14	8	Barkhamsted,	71.9
6	9	Cornwall,	69.8
13	10	Norfolk,	69.5
16	11	New Hartford,	69.5
10	12	Litchfield,	69.3
12	13	Bridgewater,	68.4
8	14	Colebrook,	68.4
9	15	Harwinton,	67.8
25	16	North Canaan,	67.7
18	17	Washington,	67.4
1	18	Woodbury,	66.6
11	19	Canaan,	64.7
15	20	Roxbury,	61.6
23	21	Salisbury,	61.5
24	22	Sharon,	60.0
17	23	New Milford,	56.5
22	24	Warren,	56.4
19	25	Kent,	53.5
*	26	Thomaston,	*
		MIDDLESEX CO.	
1	1	Clinton,	84.1
2	2	Killingworth,	77.3
15	3	Westbrook,	76.1
7	4	Saybrook,	76.0
13	5	Haddam,	75.0
8	6	Middletown,	74.7
10	7	Chatham,	74.2
9	8	East Haddam,	73.9
6	9	Portland,	72.2
14	10	Cromwell,	71.5
4	11	Chester,	71.2
12	12	Durham,	69.9
3	13	Middlefield,	68.1
5	14	Essex,	67.9
11	15	Old Saybrook,	62.6
		TOLLAND CO.	
1	1	Somers,	83.3
2	2	Vernon,	78.6
9	3	Columbia,	77.3
12	4	Willington,	75.0
8	5	Ellington,	73.2
7	6	Mansfield,	73.0
5	7	Stafford,	71.9
10	8	Union,	71.9
11	9	Tolland,	71.7
4	10	Bolton,	70.8
6	11	Coventry,	70.5
3	12	Hebron,	69.8
13	13	Andover,	60.8

* The new town of Thomaston is included with Plymouth.

TABLE VI.

In which all the Towns in the State are arranged according to their percentage of "average attendance in winter," as compared with their number "enumerated."

This Table is designed to show what proportion of children in each town were present, on the average, in the Public Schools, during the winter of 1874–75. It is formed by comparing the numbers in column 8 with those in column 15, in the statistical tables of the several Counties, on pages 202–217.

1873-74.	1874-75.	TOWNS.	Per cent.	1873-74.	1874-75.	TOWNS.	Per cent.
1	1	Clinton,	90.2	24	46	Lebanon,	60.6
8	2	Hartland,	78.9	76	47	Willington,	60.5
5	3	Scotland,	78.1	130	48	Burlington,	60.5
2	4	Killingworth,	75.8	83	49	*Plymouth,	60.4
6	5	Hampton,	75.8	61	50	Preston,	60.4
10	6	Somers.	75.6	35	51	East Granby,	60.4
82	7	Morris,	74.7	154	52	Colchester,	60.2
3	8	Canterbury,	72.3	17	53	South Windsor,	59.9
21	9	Eastford,	71.5	81	54	New Haven,	59.3
34	10	Avon,	71.5	33	55	Prospect,	59.1
9	11	Canton,	70.9	84	56	West Hartford,	59.0
13	12	Ashford,	70.2	87	57	Norfolk,	58.9
103	13	Wolcott,	69.8	86	58	Windham,	58.9
18	14	Ledyard,	69.6	111	59	Easton,	58.7
57	15	Harwinton,	69.2	93	60	Glastonbury,	58.6
70	16	Madison,	67.9	131	61	Windsor,	58.5
14	17	Franklin,	67.6	132	62	Barkhamsted,	58.2
28	18	Woodstock,	67.6	63	63	Bolton,	58.1
25	19	North Stonington,	67.2	95	64	Wallingford,	58.1
11	20	Columbia,	67.0	26	65	Coventry,	58.0
7	21	Bloomfield,	66.8	67	66	Cromwell,	57.9
55	22	Tolland,	65.1	99	67	Windsor Locks,	57.8
106	23	Woodbridge.	65.0	54	68	Portland,	57.6
51	24	Watertown,	64.9	64	69	East Windsor,	57.5
46	25	Chatham,	64.9	41	70	Ridgefield,	57.4
16	26	Westbrook,	64.8	19	71	Woodbury,	57.2
73	27	Rocky Hill,	64.7	77	72	East Hartford,	57.0
56	28	Suffield,	64.6	102	73	Marlborough,	57.0
43	29	Hebron,	64.6	39	74	Oxford,	56.7
31	30	Salem,	64.2	157	75	Lisbon,	56.5
20	31	Mansfield,	64.0	119	76	Old Lyme,	56.4
32	32	Bethlehem,	63.6	72	77	North Branford,	56.3
30	33	Union,	63.4	40	78	Wethersfield,	56.3
22	34	Montville,	62.9	66	79	Bridgewater,	56.1
23	35	Bethany,	62.5	145	80	Branford,	56.1
48	36	East Haddam,	62.2	69	81	Vernon,	56.0
12	37	Guilford,	61.8	79	82	Derby,	55.9
50	38	Plainville,	61.6	37	83	Chester,	55.9
27	39	Simsbury,	61.6	88	84	Brookfield,	55.5
47	40	Roxbury,	61.6	52	85	Bridgeport,	55.4
15	41	Pomfret,	61.3	159	86	Weston,	55.4
75	42	Saybrook,	61.1	78	87	Haddam,	55.2
62	43	Torrington,	60.8	29	88	Middlebury,	55.1
68	44	New Fairfield,	60.8	85	89	East Lyme,	55.0
38	45	New London,	60.6	114	90	Stratford,	54.9

1873-74.	1874-75.	TOWNS.	Per cent.
71	91	Groton,	54.8
105	92	Norwich,	54.8
98	93	Bristol,	54.7
100	94	Colebrook,	54.7
80	95	Goshen,	54.7
126	96	Berlin,	54.0
58	97	Bethel,	54.0
42	98	Andover,	53.9
53	99	Stonington,	53.9
59	100	Lyme,	53.8
60	101	Seymour,	53.7
74	102	Southington,	53.5
36	103	Cornwall,	53.3
44	104	Norwalk,	53.3
91	105	Danbury,	53.2
4	106	Chaplin,	53.1
65	107	Middlefield,	53.1
89	108	Ellington,	53.0
112	109	Monroe,	52.8
133	110	New Britain,	52.8
96	111	Essex,	52.4
135	112	Farmington,	51.9
122	113	Washington,	51.7
104	114	Orange,	51.4
129	115	Litchfield,	51.3
94	116	Newtown,	51.2
125	117	Winchester,	51.0
101	118	Stafford,	50.9
141	119	Beacon Falls,	50.9
92	120	North Haven,	50.8
117	121	Cheshire,	50.8
139	122	Granby,	50.7
150	123	Reading,	50.6
137	124	East Haven,	50.6
110	125	Durham,	50.2
113	126	Hamden,	50.1
115	127	Meriden,	50.1
116	128	Killingly,	49.9
109	129	Griswold,	49.8
136	130	Manchester,	49.6
120	131	Waterford,	49.3
147	132	Sherman,	49.1
90	133	Newington,	49.0
140	134	Enfield,	48.3
158	135	Middletown,	47.9
143	136	Waterbury,	47.9
127	137	Canaan,	47.8
151	138	Hartford,	47.8
45	139	Southbury,	47.8
156	140	Sharon,	47.6
153	141	Salisbury,	47.4
108	142	Sterling,	47.3
134	143	Huntington,	47.1
162	144	North Canaan,	46.9
49	145	Naugatuck,	46.9
118	146	Wilton,	46.8
121	147	Darien,	46.2
123	148	Fairfield,	45.8
138	149	New Canaan,	45.1
128	150	Brooklyn,	44.4
97	151	New Milford,	44.3
124	152	Bozrah,	43.6
149	153	Trumbull,	43.5
107	154	Kent,	43.4
163	155	Milford,	43.0
152	156	New Hartford,	42.6
146	157	Stamford,	41.6
144	158	Voluntown,	41.6
142	159	Thompson,	41.0
160	160	Plainfield,	41.0
155	161	Warren,	40.5
165	162	Old Saybrook,	38.4
161	163	Greenwich,	37.3
164	164	Westport,	34.6
166	165	Sprague,	26.6
148	166	Putnam,	25.3
*	167	Thomaston,	*

		THE COUNTIES.	1873-74.	1874-75.
1	1	Tolland,	59.3	58.5
4	2	Middlesex,	53.9	55.6
3	3	New Haven,	54.1	55.2
2	4	New London,	55.4	54.8
8	5	Hartford,	51.1	53.3
7	6	Litchfield,	52.4	52.7
6	7	Fairfield,	53.4	50.0
5	8	Windham,	53.7	48.9
		The State,	53.50	53.29

* The new town of Thomaston is included in Plymouth.

The arrangement of the same figures by Counties appears below.

TABLE VI—continued.

The Towns in each County arranged according to their percentage of "average attendance in winter," as compared with their number "enumerated."

1873-74.	1874-75.	TOWNS.	Per cent.
		HARTFORD CO.	
2	1	Hartland,	78.9
6	2	Avon,	71.5
3	3	Canton,	70.9
1	4	Bloomfield,	66.8
12	5	Rocky Hill,	64.7
10	6	Suffield,	64.6
9	7	Plainville,	61.6
5	8	Simsbury,	61.6
22	9	Burlington,	60.5
7	10	East Granby,	60.4
4	11	South Windsor,	59.9
15	12	West Hartford,	59.0
17	13	Glastonbury,	58.6
23	14	Windsor,	58.5
19	15	Windsor Locks,	57.8
11	16	East Windsor,	57.5
14	17	East Hartford,	57.0
20	18	Marlborough,	57.0
8	19	Wethersfield,	56.3
18	20	Bristol,	54.7
21	21	Berlin,	54.0
13	22	Southington,	53.5
24	23	New Britain,	52.8
25	24	Farmington,	51.9
27	25	Granby,	50.7
26	26	Manchester,	49.6
16	27	Newington,	49.0
28	28	Enfield,	48.3
29	29	Hartford,	47.8
		NEW HAVEN CO.	
15	1	Wolcott,	69.8
9	2	Madison,	67.9
17	3	Woodbridge,	65.0
2	4	Bethany,	62 5
1	5	Guilford,	61.8
12	6	New Haven,	59.3
4	7	Prospect,	59.1
14	8	Wallingford,	58.1
5	9	Oxford,	56.7
10	10	North Branford,	56.3
24	11	Branford,	56.1
11	12	Derby,	55.9
3	13	Middlebury,	55.1
8	14	Seymour,	53.7
16	15	Orange,	51.4
22	16	Beacon Falls,	50.9
13	17	North Haven,	50.8
20	18	Cheshire,	50.8
21	19	East Haven,	50.6
18	20	Hamden,	50.1
19	21	Meriden,	50.1
23	22	Waterbury,	47.9
6	23	Southbury,	47.8
7	24	Naugatuck,	46.9
25	25	Milford,	43.0
		NEW LONDON CO.	
2	1	Ledyard,	69.6
1	2	Franklin,	67.6
5	3	North Stonington,	67.2
6	4	Salem,	64.2
3	5	Montville,	62.9
7	6	New London,	60.6
4	7	Lebanon,	60.6
10	8	Preston,	60.4
18	9	Colchester,	60.2
19	10	Lisbon,	56.5
15	11	Old Lyme,	56 4
12	12	East Lyme,	55.0
11	13	Groton,	54.8
13	14	Norwich,	54.8
8	15	Stonington,	53.9
9	16	Lyme,	53.8
14	17	Griswold,	49.8
16	18	Waterford,	49.3
17	19	Bozrah,	43.6
20	20	Sprague,	26.6
		FAIRFIELD CO.	
5	1	New Fairfield,	60.8
9	2	Easton,	58.7
1	3	Ridgefield,	57.4
6	4	Brookfield,	55.5
3	5	Bridgeport,	55.4
21	6	Weston,	55.4
11	7	Stratford,	54.9
4	8	Bethel,	54.0
2	9	Norwalk,	53.3
7	10	Danbury,	53.2

1873-74.	1874-75.	TOWNS.	Per cent.
10	11	Monroe,	52.8
8	12	Newtown,	51.2
20	13	Reading,	50.6
18	14	Sherman,	49.1
15	15	Huntington,	47.1
12	16	Wilton,	46.8
13	17	Darien,	46.2
14	18	Fairfield,	45.8
16	19	New Canaan,	45.1
19	20	Trumbull,	43.5
17	21	Stamford,	41.6
22	22	Greenwich,	37.3
23	23	Westport,	34.6
		WINDHAM CO.	
3	1	Scotland,	78.1
4	2	Hampton,	75.8
1	3	Canterbury,	72.3
7	4	Eastford,	71.5
5	5	Ashford,	70.2
8	6	Woodstock,	67.6
6	7	Pomfret,	61.3
9	8	Windham,	58.9
2	9	Chaplin,	53.1
11	10	Killingly,	49.9
10	11	Sterling,	47.3
12	12	Brooklyn,	44.4
14	13	Voluntown,	41.6
13	14	Thompson,	41.0
16	15	Plainfield,	41.0
15	16	Putnam,	25.3
		LITCHFIELD CO.	
10	1	Morris,	74.7
6	2	Harwinton,	69.2
5	3	Watertown,	64.9
2	4	Bethlehem,	63.6
4	5	Roxbury,	61.6
7	6	Torrington,	60.8
11	7	*Plymouth,	60.4
12	8	Norfolk,	58.9
20	9	Barkhamsted,	58.2
1	10	Woodbury,	57.2
8	11	Bridgewater,	56.1
14	12	Colebrook,	54.7
9	13	Goshen,	54.7
3	14	Cornwall,	53.3
16	15	Washington,	51.7
19	16	Litchfield,	51.3
17	17	Winchester,	51.0
18	18	Canaan,	47.8
24	19	Sharon,	47.6
22	20	Salisbury,	47.4
25	21	North Canaan,	46.9
13	22	New Milford,	44.3
15	23	Kent,	43.4
21	24	New Hartford,	42.6
23	25	Warren,	40.5
*	26	Thomaston,	*
		MIDDLESEX CO.	
1	1	Clinton,	90.2
2	2	Killingworth,	75.8
5	3	Chatham,	64.9
3	4	Westbrook,	64.8
6	5	East Haddam,	62.2
10	6	Saybrook,	61.1
9	7	Cromwell,	57.9
7	8	Portland,	57.6
4	9	Chester,	55.9
11	10	Haddam,	55.2
8	11	Middlefield,	53.1
12	12	Essex,	52.4
13	13	Durham,	50.2
14	14	Middletown,	47.9
15	15	Old Saybrook,	38.4
		TOLLAND CO.	
1	1	Somers,	75.0
2	2	Columbia,	67.0
8	3	Tolland,	65.1
7	4	Hebron,	64.6
3	5	Mansfield,	64.0
5	6	Union,	63.4
11	7	Willington,	60.5
9	8	Bolton,	58.1
4	9	Coventry,	58.0
10	10	Vernon,	56.0
6	11	Andover,	53.9
12	12	Ellington,	53.0
13	13	Stafford,	50.9

* The new town of Thomaston is included with Plymouth.

THE GRADED SCHOOLS IN THE STATE.

TOWNS.	2 Dep'ts.	3 "	4 "	5 "	6 "	7 "	8 "	9 "	10 "	11 "	12 "	13 "	14 "	19 "	22 "	Whole No. of Graded Schools.	Whole No. of Departments.
Hartford,	3	2	--	1	--	1	--	1	--	1	1	--	1	--	2	13	114
Berlin,	3	--	--	--	--	--	--	--	--	--	--	--	--	--	--	3	6
Bloomfield,	1	--	--	--	--	--	--	--	--	--	--	--	--	--	--	1	2
Bristol,	2	2	--	--	--	--	--	--	--	--	--	--	--	--	--	4	10
Canton,	--	--	--	1	--	--	--	--	--	--	--	--	--	--	--	1	5
East Hartford,	3	1	--	--	--	--	--	--	--	--	--	--	--	--	--	4	9
East Windsor,	--	1	--	1	--	--	--	--	--	--	--	--	--	--	--	2	8
Enfield,	2	--	--	1	--	1	--	--	--	--	--	--	--	--	--	4	16
Farmington,	1	--	1	--	--	--	--	--	--	--	--	--	--	--	--	2	6
Glastonbury,	2	--	--	--	--	--	--	--	--	--	--	--	--	--	--	2	4
Granby,	1	--	--	--	--	--	--	--	--	--	--	--	--	--	--	1	2
Manchester,	2	--	1	1	--	--	--	--	--	--	--	--	--	--	--	4	13
New Britain,	--	1	1	--	1	--	--	--	--	1	--	--	--	--	--	4	24
Plainville,	--	--	--	1	--	--	--	--	--	--	--	--	--	--	--	1	5
Simsbury,	--	1	--	--	--	--	--	--	--	--	--	--	--	--	--	1	3
Southington,	--	1	2	--	--	--	--	--	--	--	--	--	--	--	--	3	11
Suffield,	3	--	--	--	--	--	--	--	--	--	--	--	--	--	--	3	6
Windsor,	2	1	--	--	--	--	--	--	--	--	--	--	--	--	--	3	7
Windsor Locks,	--	--	--	--	--	1	--	--	--	--	--	--	--	--	--	1	7
Totals, 19 Towns,	25	10	5	6	1	3	--	1	--	2	1	--	1	--	2	57	258
New Haven,	3	--	6	2	1	2	1	--	--	--	7	1	--	--	--	23	165
Beacon Falls,	1	--	--	--	--	--	--	--	--	--	--	--	--	--	--	1	2
Branford,	--	--	1	--	--	--	--	--	--	--	--	--	--	--	--	1	4
Cheshire,	1	--	--	--	--	--	--	--	--	--	--	--	--	--	--	1	2
Derby,	--	1	3	1	--	--	--	--	1	--	--	--	--	--	--	6	30
East Haven,	1	1	--	--	--	--	--	--	--	--	--	--	--	--	--	2	5
Guilford,	1	--	--	--	--	--	--	--	--	--	--	--	--	--	--	1	2
Hamden,	1	--	--	--	--	--	--	--	--	--	--	--	--	--	--	1	2
Meriden,	1	2	2	--	1	--	--	--	--	1	--	--	--	--	--	7	33
Naugatuck,	--	1	--	1	--	--	--	--	--	--	--	--	--	--	--	2	8
North Haven,	1	--	--	--	--	--	--	--	--	--	--	--	--	--	--	1	2
Orange,	1	1	--	--	--	--	--	--	--	--	--	--	--	--	--	2	5
Wallingford,	1	1	1	--	--	--	--	--	--	--	--	--	--	--	--	3	9
Waterbury,	5	--	4	--	--	--	1	--	--	--	--	--	--	--	--	10	34
Totals, 14 Towns,	17	7	17	4	2	2	2	--	1	1	7	1	--	--	--	61	303
New London,	--	1	2	1	1	--	--	--	--	--	--	--	--	--	--	5	22
Norwich,	3	1	6	3	1	--	--	1	--	--	--	--	--	--	--	15	63
Colchester,	1	--	1	--	--	--	--	--	--	--	--	--	--	--	--	2	6
Griswold,	--	--	1	--	--	--	--	--	--	--	--	--	--	--	--	1	4
Groton,	4	--	1	--	--	--	--	--	--	--	--	--	--	--	--	5	12
Montville,	2	--	--	--	--	--	--	--	--	--	--	--	--	--	--	2	4
Preston,	1	1	--	--	--	--	--	--	--	--	--	--	--	--	--	2	5
Sprague,	1	2	--	--	--	--	--	--	--	--	--	--	--	--	--	3	8
Stonington,	1	2	1	1	--	--	--	--	--	--	--	--	--	--	--	5	17
Totals, 9 Towns,	13	7	12	5	2	--	--	1	--	--	--	--	--	--	--	40	141
Bridgeport,	5	1	--	1	1	--	--	1	--	1	--	--	--	1	--	11	63
Danbury,	2	1	--	--	--	--	1	--	--	--	--	1	--	--	--	5	28
Bethel,	--	2	--	--	--	--	--	--	--	--	--	--	--	--	--	2	6
Darien,	2	--	--	--	--	--	--	--	--	--	--	--	--	--	--	2	4
Fairfield,	1	1	--	--	--	--	--	--	--	--	--	--	--	--	--	2	5
Greenwich,	3	--	1	--	--	--	--	--	--	--	--	--	--	--	--	4	10
Huntington,	--	1	--	--	--	--	--	--	--	--	--	--	--	--	--	1	3
New Canaan,	--	--	1	--	--	--	--	--	--	--	--	--	--	--	--	1	4
Norwalk,	2	1	1	--	--	2	--	--	--	--	--	1	--	--	--	7	38
Stamford,	1	--	2	--	--	1	--	--	--	--	--	--	--	--	--	4	17
Stratford,	1	1	1	--	--	--	--	--	--	--	--	--	--	--	--	3	9
Totals, 11 Towns,	17	8	6	1	1	3	1	1	--	1	--	2	--	1	--	42	187

TOWNS.	2 Dep'ts.	3 "	4 "	5 "	6 "	7 "	8 "	12 "	13 "	Whole No. of Graded Schools.	Whole No. of Departments.
Brooklyn,	--	2	--	--	--	--	--	--	--	2	6
Killingly,	3	--	--	--	--	1	--	--	--	4	13
Plainfield,	2	1	--	--	--	--	--	--	--	3	7
Putnam,	--	1	--	1	--	--	--	--	--	2	8
Thompson,	1	1	--	--	--	--	--	--	--	2	5
Windham,	1	--	--	1	--	--	1	--	--	3	15
Totals, 6 Towns,	7	5	--	2	--	1	1	--	--	16	54
Barkhamsted,	1	--	--	--	--	--	--	--	--	1	2
Bridgewater,	1	--	--	--	--	--	--	--	--	1	2
New Hartford,	3	--	--	--	--	--	--	--	--	3	6
New Milford,	--	1	--	--	--	--	--	--	--	1	3
Norfolk,	1	--	--	--	--	--	--	--	--	1	2
North Canaan,	2	--	--	--	--	--	--	--	--	2	4
Plymouth,	2	--	1	--	1	--	--	--	--	4	14
Salisbury,	3	--	--	--	--	--	--	--	--	3	6
Torrington,	--	--	--	--	1	--	--	--	--	1	6
Watertown,	1	--	--	--	--	--	--	--	--	1	2
Winchester,	--	1	--	--	1	--	--	--	--	2	9
Totals, 11 Towns,	14	2	1	--	3	--	--	--	--	20	56
Middletown,	3	--	--	1	--	--	--	--	1	5	24
Haddam,	1	--	--	--	--	--	--	--	--	1	2
Chatham,	2	--	--	--	--	--	--	--	--	2	4
Chester,	1	--	--	--	--	--	--	--	--	1	2
Clinton,	--	--	--	--	1	--	--	--	--	1	6
Cromwell,	3	--	--	--	--	--	--	--	--	3	6
East Haddam,	2	--	--	--	--	--	--	--	--	2	4
Middlefield,	1	--	--	--	--	--	--	--	--	1	2
Portland,	2	--	--	--	--	--	--	--	--	3	12
Totals, 9 Towns,	15	--	--	1	1	--	1	--	1	19	62
Tolland,	1	--	--	--	--	--	--	--	--	1	2
Coventry,	--	1	--	--	--	--	--	--	--	1	3
Somers,	1	--	--	--	--	--	--	--	--	1	2
Stafford,	4	--	--	--	--	--	--	--	--	4	8
Vernon,	--	--	--	1	--	--	--	1	--	2	17
Totals, 5 Towns,	6	1	--	1	--	--	--	1	--	9	32

COUNTIES.	Number of Towns.	2 Dep'ts.	3 "	4 "	5 "	6 "	7 "	8 "	9 "	10 "	11 "	12 "	13 "	14 "	19 "	22 "	Whole No. of Graded Schools.	Whole No. of Departments.
Hartford,	19	25	10	5	6	1	3	--	1	--	2	1	--	1	--	2	57	258
New Haven,	14	17	7	17	4	2	2	2	--	1	1	7	1	--	--	--	61	303
New London,	9	13	7	12	5	2	--	--	1	--	--	--	--	--	--	--	40	141
Fairfield,	11	17	8	6	1	1	3	1	1	--	1	--	2	--	1	--	42	187
Windham,	6	7	5	--	2	--	1	1	--	--	--	--	--	--	--	--	16	54
Litchfield,	11	14	2	1	--	3	--	--	--	--	--	--	--	--	--	--	20	56
Middlesex,	9	15	--	--	1	1	--	1	--	--	--	--	1	--	--	--	19	62
Tolland,	5	6	1	--	1	--	--	--	--	--	--	1	--	--	--	--	9	32
Totals,	84	114	40	41	20	10	9	5	3	1	4	9	4	1	1	2	264	1093

TOWNS.	Population 1830.	Date of Formation.	Town Deposit Fund Jan., 1847.
HARTFORD COUNTY.			
Hartford,	9,789		$25,141.43
W. Hartford,		1854	
Avon,	1,025		2,632.54
Berlin,	3,037		7,800.04
New Britain,		1850	
Bristol,	1,707		4,384.16
Burlington,	1,301		3,341.41
Canton,	1,437		3,690.71
East Hartford,	2,237		5,745.48
E. Windsor,	3,536		9,081.64
S. Windsor,		1845	
Enfield,	2,129		5,467.99
Farmington,	1,901		4,882.41
Plainville,		1869	
Glastonbury,	2,980		7,653.63
Granby,	2,733		7,019.26
East Granby,		1858	
Hartland,	1,221		3,135.94
Manchester,	1,576		4,047.70
Marlborough,	704		1,808.12
Simsbury,	2,221		5,704.27
Southington,	1,844		3,736.02
Suffield,	2,690		6,908.82
Wethersfield	3,853		6,792.59
Rocky Hill,		1843	2,953.20
Newington,		1871	
Windsor,	3,220		5,231.71
Bloomfield,		1835	3,038.34
Windsor L'ks		1854	
Totals,	51,141		$130,197.41
NEW LONDON COUNTY.			
New London,	4,356		$11,187.67
Norwich,	5,179		13,301.41
Bozrah,	1,079		2,771.87
Colchester,	2,073		5,324.16
Franklin,	1,194		3,066.60
Sprague,		1861	
Griswold,	2,212		5,681.17
Groton,	4,805		6,839.48
Ledyard,		1836	5,501.37
Lebanon,	2,555		6,562.09
Lisbon,	1,166		2,994.68
Lyme,	4,092		7,636.69
East Lyme,		1839	3,451.29
Old Lyme,		1855	
Montville,	1,972		5,064.77
No. Stonington,	2,840		7,294.07
Preston,	1,935		4,969.72
Salem,	959		2,463.04
Stonington,	3,401		8,734.96
Waterford,	2,477		5,783.44
Totals,	42,295		$108,628.48
NEW HAVEN COUNTY.			
New Haven,	10,678		$27,424.67
Branford,	2,332		3,184.73
No. Branford		1831	2,804.64
Cheshire,	1,780		4,571.63
Derby,	2,253		5,806.46
Seymour,		1850	
East Haven,	1,229		3,156.49
Guilford,	2,344		6,020.19
Hamden,	1,666		4,278.85
Madison,	1,809		4,646.13
Meriden,	1,708		4,386.72
Middlebury,	816		2,095.77
Milford,	2,256		5,794.17
North Haven,	1,284		3,292.62
Orange,	1,341		4,592.92
Oxford,	1,763		4,527.98
Prospect,	651		1,671.99
Southbury,	1,557		3,998.91
Wallingford,	2,418		6,210.23
Waterbury,	3,070		7,884.78
Naugatuck,		1844	
Wolcott,	843		2,165.11
Woodbridge,	2.052		2,493.86
Bethany,		1832	2,876.38
Beacon Falls,		1871	
Totals,	43,850		$113,885.23
FAIRFIELD COUNTY.			
Bridgeport,	2,800		$7,191.33
Danbury,	4,311		11,072.09
Bethel,		1855	
Brookfield,	1,255		3,223.26
Darien,	1,212		3,112.84
Fairfield,	4,226		7,697.32
Westport,		1835	5,609.22
Greenwich,	3,801		9,762.24
Huntington,	1,371		3,521.19
Monroe,	1,522		3,909.02
New Canaan,	1,830		4,690.05
New Fairfield,	939		2,411.68
Newtown,	3,096		7,951.57
Norwalk,	3,792		7,877.09
Reading,	1,686		4,330.20
Ridgefield,	2,305		5,920.01
Sherman,	947		2,432.23
Stamford,	3,707		9,520.83
Stratford,	1,814		4,658.97
Trumbull,	1,242		3,199.88
Weston,	2,997		7,106.59
Easton,		1845	
Wilton,	2,097		5,385.81
Totals,	46,950		$120,583.42

WINDHAM COUNTY.

TOWNS.	Population 1830.	Date of Formation.	Town Deposit Fund Jan., 1847.
Brooklyn,	1,451	----	$3,726.66
Ashford,	2,661	----	6,834.34
Eastford,	----	1847	----
Canterbury,	1,880	----	4,828.87
Chaplin,	807	----	2,072.66
Hampton,	1,101	----	2,827.74
Killingly,	3,257	----	8,365.08
Putnam,	----	1855	----
Plainfield,	2,289	----	5,878.93
Pomfret,	1,978	----	5,380.17
Sterling,	1,240	----	3,184.73
Thompson,	3,380	----	8,680.97
Voluntown,	1,304	----	3,349.12
Windham,	2,812	----	7,222.86
Scotland,	----	1857	----
Woodstock,	2,917	----	7,491.84
Totals,	27,077		$69,843.97

LITCHFIELD COUNTY.

TOWNS.	Population 1830.	Date of Formation.	Town Deposit Fund Jan., 1847.
Litchfield,	4,456	----	$11,444.70
Morris,	----	1859	----
Barkhamsted,	1,715	----	4,404.69
Bethlehem,	906	----	2,326.92
Canaan,	2,301	----	5,909.74
No. Canaan,	----	1858	----
Colebrook,	1,332	----	3,421.04
Cornwall,	1,714	----	4,402.14
Goshen,	1,734	----	4,453.50
Harwinton,	1,516	----	3,893.60
Kent,	2,001	----	5,139.24
New Hartford,	1,766	----	4,535.68
New Milford,	3,979	----	10,219.41
Bridgewater,	----	1856	----
Norfolk,	1,485	----	3,813.98
Plymouth,	2,064	----	5,301.05
Thomaston,	----	1875	----
Roxbury,	1,122	----	2,881.69
Salisbury,	2,580	----	6,626.22
Sharon,	2,615	----	6,716.19
Torrington,	1,651	----	4,240.33
Warren	986	----	2,532.38
Washington,	1,621	----	4,163.28
Watertown,	1,500	----	3,852.50
Winchester,	1,766	----	4,575.68
Woodbury,	2,045	----	5,252.24
Totals,	42,855		$110,106.20

MIDDLESEX COUNTY.

TOWNS.	Population 1830.	Date of Formation.	Town Deposit Fund Jan., 1847.
Middletown,	6,892	----	$17,700.97
Cromwell,	----	1851	----
Middlefield,	----	1866	----
Haddam,	3,025	----	7,769.21
Chatham,	3,646	----	4,606.31
Portland,	----	1841	4,606.31
Durham,	1,116	----	2,866.27
East Haddam,	2,664	----	6,993.58
Killingworth	2,484	----	6,376.75
Clinton,	----	1838	----
Saybrook,	5,018	----	7,617.32
Chester,	----	1836	2,224.18
Westbrook,	----	1840	3,046.40
Old Sayb'k	----	1852	----
Essex,	----	1854	----
Totals,	24,845		$63,807.30

TOLLAND COUNTY.

TOWNS.	Population 1830.	Date of Formation.	Town Deposit Fund Jan., 1847.
Tolland,	1,698	----	$4,361.04
Bolton,	744	----	1,910.85
Columbia,	962	----	2,470.75
Coventry,	2,119	----	5,442.31
Ellington,	1,455	----	3,736.93
Hebron,	1,937	----	4,974.88
Andover,	----	1848	----
Mansfield,	2,661	----	6,734.34
Somers,	1,429	----	3,670.16
Stafford,	2,515	----	6,459.36
Union,	711	----	1,826.10
Vernon,	1,164	----	2,989.56
Willington,	1,305	----	3,351.67
Totals,	18,700		$47,927.95

THE COUNTIES.

	Popula'n 1830.	Town Deposit Fund Jan.'47.
Hartford,	51,141	$130,197.41
New Haven,	43,850	113,885.23
New London,	42,295	108.628.48
Fairfield,	46,950	120,583.42
Windham,	27,077	69,843.97
Litchfield,	42,855	110,106.20
Middlesex,	24,845	63,807.30
Tolland,	18,700	47,927.95
The State,	297,713	$764,979.96
Amount deposited,		$763,661.83

TABLE I.—DISTRIBUTION OF CHILDREN IN SCHOOL SOCIETIES AND SCHOOL DISTRICTS.

HARTFORD COUNTY. *School Societies.*	Children over 4 & und'r 16 years	School Districts,	" Districts hav'g " 1500 & un. 2000	" 1000 " 1500	" 900 " 1000	" 600 " 700	" 500 " 600	" 400 " 500	" 300 " 400	" 200 " 300	" 100 " 200	" 90 " 100	" 80 " 90	" 70 " 80	" 60 " 70	" 50 " 60	" 40 " 50	" 30 " 40	" 20 " 30	" 12 " 20	" " 12
Hartford,	4390	10	.. 1	1	0	1	0	0	0	2	1	0	0	0	0	0	1	3	0	0	
Avon,	231	6	....												1	1	1		2	1	
Berlin 1st,	178	4	....											1		1		1	1		
" 2d, Worth'n,	282	5	....									1		1		1	1		1		
Bloomfield,	308	9	....													1	3	1	4		
Bristol,	929	12	....	..	..	..	..	..	..	1	2	1	..	2	..	..	2	2	2		
Burlington,	282	9	....														1	5	1	2	
Canton,	532	8	....							1				1		1	1	3	1		
East Hartford,	639	9	....								1	1	1		3		2	1			
East Windsor,	634	12	....								1		1			2	2	2	3	1	
Enfield,	1298	14	....	..	..	..	1	..	..	..	..	2	1	..	2	2	1	2	2	1	
Farmington,	774	12	....								3	1		1	1	1	1		1	1	2
Glastenbury,	314	5	....										1	1	1	..	2				
" Eastbury,	247	7	....													1	1	3	2		
" South,	289	6	....										1		1	1	1		1	1	
Granby 1st,	413	11	....	..	..	..	..	..	..	..	..	1	..	1	..	1	..	3	3		2
" 2d,	200	6	....													2	1		1	1	1
Hartland 1st,	107	5	....																3	2	
" 2d,	81	5	....															1		3	1
Manchester,	691	9	....								1			3		2		2			
Marlborough,	191	4	....									1					1		1	1	
New Britain,	937	6	....	..	..	1	..	..	..	..	1	..	..	2	..	..	..	1	..	1	
Rocky Hill,	272	4	....										1	1	1		1				
Simsbury,	443	13	....										1	1			1	3	5	1	1
Southington,	668	11	....								1		1		4	1	4				
South Windsor	284	7	....	..	..	..	..	..	..	..	..	..	..	1	1	..	2	1	1	..	1
" Wapping,	136	4	....														2	1			1
Suffield 1st,	526	7	....								2			1		3		1			
" 2d,	209	4	....											1	1	1			1		
West Hartford,	321	8	....													3	1	3		1	
Wethersfield,	402	6	....									1		2	1	1	1				
" Newington,	141	4	....	..	..	..	..	..	..	..	..	..	..	..	..	1	..	2	1		
Windsor 1st,	580	8	....								2					2	1	3			
" 2d,	244	4	....								1				1	1		1			

TOLLAND COUNTY.																					
Tolland,	368	12	....											1			1	3	4	3	
Andover,	124	4	....														1	2		1	
Bolton,	197	5	....	..	..	..	..	..	..	..	..	..	..	..	..	1	2	1	1		
Columbia,	212	7	....															4	3		
Coventry 1st,	303	5	....										1	1	1			2			
" 2d,	182	5	....														3	1		1	
Ellington,	334	9	....	..	..	..	..	..	..	..	..	..	..	..	1	..	1	5	2		
Hebron 1st,	232	7	....												1		1	1	2	2	
" Gilead,	116	4	....														1	1	1		1
Mansfield 1st,	246	9	...	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	1	3	2	1
" 2d,	239	7	....														1	1	2	3	
Somers,	358	10	....											1		2		2	3	2	
Stafford 1st,	616	11	....	..	..	..	..	..	..	..	3	1	..	..	..	..	1	3	2	1	
" 2d,	193	7	....												1				5	1	
Union,	188	6	....													1	1	1	2	1	
Vernon 1st,	342	6	....								1			1		2			1	1	
" Rockville,	379	2	....	..	..	..	..	..	..	1	1										
Willington,	363	10	....													2	1	6		1	

TABLE I.—DISTRIBUTION OF CHILDREN IN SCHOOL SOCIETIES AND SCHOOL DISTRICTS.

WINDHAM COUNTY. *School Societies.*	Children over 4 & und'r 16 years	School Districts,	" Districts hav'g " 1500& un.2000	" 1000 " 1500	" 900 " 1000	" 600 " 700	" 500 " 60	" 400 " 500	" 300 " 400	" 200 " 300	" 100 " 200	" 90 " 100	" 80 " 90	" 70 " 80	" 60 " 70	" 50 " 60	" 40 " 50	" 30 " 40	" 20 " 30	" 12 " 20	" " 12
Brooklyn,	465	10	....	..	..	..	..	..	..	..	1	..	..	..	1	1	2	..	3	2	
Ashford 1st,	188	6	....														2	1	3		
" Westford,	111		....															3		1	
Canterbury 1st,	209	5	....											1		1		2		1	
" Westminster,	237	7	....													1	3		2		1
Eastford,	304	8	....	..	..	..	..	..	..	..	..	1	..	..	.	.1	..	.1	4	1	
Chaplin,	191	7	....														1	2	4		
Hampton,	214	7	....															4	3		
Killingly, N'th,	345	8	....												.3		1	2	2		
" Middle,	341	3	....								2								1		
" South,	.94	3	....	..	..	..	..	..	..	..	..	..	..	..	..	..	.1	..	2		
" Westfield,	598	6	....								2	1				1		1		1	
Plainfield 1st,	172	5	....										1						3		1
" North,	666	9	....								3	1		1			1		3		
Pomfret 1st,	237	6	....													1	3	1	1		
" Abington,	167	5	....	..	..	..	..	..	..	..	..	..	..	..	..	.1	..	2	1	1	
Sterling,	141	4	....											1				1	1	1	
Thompson,	1348	15	....						1		5		1		2		2	2	1	1	
Voluntown 1st,	252	8	....											1			1		5	1	
" Nazareth,	196	6	....								1								2	3	
Windham 1st,	403	10	....	..	..	..	..	..	..	..	..	..	1	..	..	3	1	2	..	2	1
" Scotland,	155	5	....												1			1	2	1	
" Willimantic,	618	3	....						1	1										1	
Woodstock 1st,	295	7	....										1		1	1	1		1	1	1
" 2d,	297	7	....										1		1		1	2	1	1	
" 3d,	304	5	....									2				1		1	1		

NEW LONDON COUNTY.																					
New London,	2765	16	....	..	..	1	..	3	..	..	1	..	1	2	2	4	..	1	1		
Bozrah,	295	7	....								1						2	1	2	1	
Chesterfield,	196	6	....													1	1	1	2	1	
Colchester 1st,	610	9	....	..	..	..	..	..	..	.1	..	..	.1	..	..	..	2	2	1	1	1
" 2d,	136	5	....													1		1	1	2	
East Lyme,	292	6	....									1		1				2	2		
Franklin 1st,	128	6	....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	4	2	
" 2d,	80	4	....															1	1		2
Groton,	1034	11	....							1	2	1		1	2	2		1		1	
Griswold,	565	14	....								1			1				5	2	5	
Hanover,	107	4	....	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	..	..	2
Lebanon 1st,	153	6	....															1	3	2	
" 2d,	124	4	....															3		1	
" 3d,	83	3	....															2		1	
" 4th,	82	3	....	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1		1
Ledyard,	468	14	....													2	1	6	4	1	
Lyme 1st,	340	8	....												1		4	1	2		
" 2d,	270	6	....												2	1	1		1	1	
Montville,	414	11	....	..	..	..	..	..	..	..	.1	..	.1	..	..	..	..	4	1	3	1
New Salem,	194	7	....														2	1	1	3	
Lisbon,	165	6	....													1		1	3	1	
N. Stonington,	455	14	....											1		2	1	1	7	2	
Norwich 1st,	557	10	....								1		2	1	1		1	1	1	2	
" 2d,	2213	5	....	..	.1	..	.1	.1	..	..	.1	..	..	.1							
Preston 1st,	205	9	....															2	5	1	1
" 2d,	1448	18	....				1			1	2	1			1		2	3	4	2	
Stonington,	336	6	....								1						1		2	2	

TABLE I.—DISTRIBUTION OF CHILDREN IN SCHOOL SOCIETIES AND SCHOOL DISTRICTS.

MIDDLESEX COUNTY. *School Societies.*	Children over 4 & und'r 16 years	School Districts,	" Districts hav'g " 1500 & un. 2000	" 1000 " 1500	" 900 " 1000	" 600 " 700	" 500 " 600	" 400 " 500	" 300 " 400	" 200 " 300	" 100 " 200	" 90 " 100	" 80 " 90	" 70 " 80	" 60 " 70	" 50 " 60	" 40 " 50	" 30 " 40	" 20 " 30	" 12 " 20	" 12
Middletown,	1135	4	....					1	1	1	1										
" 1st,	534	12	....	..	..	..	..	..	..	..	1	..	..	..	..	3	2	3	1	2	..
" Middlefield,	195	4	....												1		2	1			
" Westfield,	146	4	....														1	2	1		
Chester,	253	4	....										1			3					
Clinton,	342	6	....	..	..	..	..	..	..	..	1	..	1	..	..	1	..	2	1	..	..
Cromwell,	351	5	....								1		1		1	2					
Durham,	318	6	....								1					2	1	1	1		
Chatham,	261	7	....												1	1	1	1	2	1	
Mid. Haddam,	279	6	....	..	..	..	..	..	..	..	1	..	1	..	..	..	..	1	2		1
East Haddam,	465	9	....								1	1			1		1	1	3	1	
" Millington,	172	7	....														1		4	2	
" Hadlyme,	114	2	....												1	1					
Essex,	383	4	....	..	..	..	..	..	..	..	2	..	1	..	1	..	..	..	..	..	..
Haddam,	478	13	....										1		1	1	1		2	3	
Killingworth,	292	8	....												1		2	2	2	1	
Portland,	809	7	....						1		2					2		2			
Saybrook,	447	4	....	..	..	..	..	..	..	..	..	..	..	..	2	2	..	..	..	..	..
" 2d	240	6	....									2	1	1		1	1				
Westbrook,	296	7	....										1			1	1	2	2		

NEW HAVEN COUNTY.																					
N. Haven 1st,	5932	0	....																		
" Westville,	238	3	....	..	..	..	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..
" F. Haven,	596	1	....											2							
Bethany,	242	7	....												1		1	3		2	
Branford,	407	8	....								1					2	1	3	1		
Cheshire,	415	12	....									1						5	3	3	
Derby,	1215	6	....	..	..	..	..	2	1	1	..	..	..	..	1	..	1	..	..	..	..
East Haven,	484	8	....								2					1	3	1	1		
Guilford 1st,	522	11	....								1	1			1	1	1	2	2	1	1
" 2d,	123	4	....															3		1	
Hamden,	305	7	....												1	2	1	3	1		
" East Plains,	239	6	....	..	..	..	..	..	..	..	..	..	..	..	1	..	1	3	1	..	..
Madison 1st,	346	9	....													3	1	2	3		
" 2d,	119	4	....										1					2	1	1	
Meriden,	1033	13	....						1	1	1			1	2		2	3		1	
Middlebury,	181	6	....										1			1		2	2	1	1
Milford,	685	12	....	..	..	..	..	..	..	..	1	1	..	..	..	4	3	1	..	..	..
Naugatuck,	462	6	....							1		1				1	1	1	1		
N. Branf'd 1st,	115	3	....													1		1	1		
" Northford,	118	5	....															1	2	2	
North Haven,	364	8	....												1	2	3	1		1	
Orange,	169	4	....	..	..	..	..	..	..	..	..	..	..	..	..	1	2	..	..	1	..
Oxford,	360	13	....											1				4	4	3	1
Prospect,	125	4	....														1	1	2		
Seymour,	457	7	....								1	1	1	1		1		1			
Southbury 1st,	159	6	....												1			2		1	2
" 2d,	162	5	....	..	..	..	..	..	..	1	..	..	..	..	..	1	1	..	1	2	..
Wallingford,	633	10	....								1		1				2	2	3		1
Waterbury,	1969	11	...1								1					1	1	4		2	
West Haven,	242	4	....									1				1	2				
Woodbridge,	207	6	....													1	1	2	1	1	
Wolcott,	179	6	....	..	..	..	..	..	..	..	..	..	..	..	..	1	..	3	..	2	..

TABLE I.—DISTRIBUTION OF CHILDREN IN SCHOOL SOCIETIES AND SCHOOL DISTRICTS.

LITCHFIELD COUNTY. *School Societies.*	Children over 4 & und'r 16 years	School Districts,	Districts hav'g " 1500 & un. 2000	" 1000 " 1500	" 900 " 1000	" 600 " 700	" 500 " 600	" 400 " 500	" 300 " 400	" 200 " 300	" 100 " 200	" 90 " 100	" 80 " 90	" 70 " 80	" 60 " 70	" 50 " 60	" 40 " 50	" 30 " 40	" 20 " 30	" 12 " 20	" 12
Litchfield 1st,	482	15	....	..	..	..	..	..	..	..	1	..	..	..	..	1	..	4	5	2	1
" Northfield,	148	6	....														1		3	1	1
" Milton,	196	8	....													1		1	2	4	
" So. Farms,	224	6	....												1		1	2	2		
Barkhamstead,	311	9	....												2		1		4	2	
Bethlem,	176	8	....	..	..	..	..	..	..	..	..	..	..	..	..	1	..	..	3	4	
Canaan 1st,	410	10	....												2	2	1	1	3	1	
" 2d,	336	5	....								1			2				2			
Colebrook,	368	11	....									1				1	1	2	2	4	1
Cornwall,	494	15	....												1	1	2	3	5	3	
Goshen,	335	13	....	..	..	..	..	..	..	..	..	..	..	1	..	..	..	2	5	4	1
Harwinton,	327	12	....														4	1	2	4	1
Kent,	402	11	....											1	1	1	2	2	1	2	1
New Hartford,	708	11	....							1	1		1			1	1	4	1		1
New Milford,	742	16	....								1			1	1	3	1	4	3	2	
" Bridgewater,	278	5	....	..	..	..	..	..	..	..	1	..	..	..	..	1	2	..	1		
Norfolk,	449	12	....	1												2	2	1	1	3	2
Plymouth,	702	12	....								3	1					1	3	2	2	
Roxbury,	250	7	....												1		2	1	2	1	
Salisbury,	895	14	....								3	2	1	1			1	3	1	2	
Sharon 1st,	510	12	....	..	..	..	..	..	..	..	1	..	..	1	..	2	1	4	1	1	1
" Ellsworth,	209	7	....														2	2	2		1
Torrington 1st,	177	5	....												1	1		1	1		1
" Torringford,	128	3	....														3				
Warren,	188	8	....														1		5	2	
Washington,	206	7	....	..	..	..	..	..	..	..	..	..	..	..	..	1	1	2	1	2	
"New Preston,	407	10	....									1					2	5	2		
Watertown,	361	9	....								1							5	2	1	
Winchester,	129	5	....														1	1		3	
" Winsted,	654	9	....						1		2						1		1	1	1
Woodbury,	482	14	....	..	..	..	..	..	..	..	..	..	..	2	1	1	1	1	4	3	1
Wolcottville,	325	2	....							1									1		

FAIRFIELD COUNTY.																					
Fairfield 1st,	655	6	....	..	..	..	..	..	..	1	2	1	..	..	..	..	1	1	..	..	..
" 2d,	221	7	....														2	3	2		
Brookfield,	324	8	....											1		2	2		1	1	1
Danbury 1st,	1090	12	....					1	1	1						2	2	1	4		
" 2d,	481	6	....							1	2				1				2		
Darien,	371	4	....	..	..	..	..	..	..	..	1	1	1	1	..	..	..	..	..	..	..
Easton,	408	9	....												1	3	1	2	2		
East Bridgeport,	703	5	....							1	2		1		1						
Greenwich 1st,	142	3	....												1		1	1			
" 2d,	1159	15	....						1		2	1			1	4	3	3			
" Stanwich,	224	3	....	..	..	..	..	..	..	..	1	..	..	1	..	1	..	..	..	..	..
Greens Farms,	156	4	....												1		1		2		
Huntington,	297	12	....														1	4	2	5	
Monroe,	381	7	....											2	1	2	1		1		
New Fairfield,	237	7	....													1	2	1	2	1	
New Canaan,	815	11	....	..	..	..	..	..	1	..	..	1	..	..	1	1	5	1	1	..	..
Newtown,	834	20	....								1		1		2	1	4	2	8	1	
Norwalk,	1542	9	....			1		1			1		1	1		2	2				
Redding,	416	10	....											1		2	3	2	1	1	
Ridgefield 1st,	511	13	....												1	2	2	3	5		
" 2d,	113	3	....	..	..	..	..	..	..	..	..	..	..	..	1	..	..	1	1	..	..
Sherman,	274	6	....									1			1			1	3		
Stamford 1st,	1088	8	....				1				1			1		1	1		1		
" 2d,	347	8	....											1	1	1	2	1	1	1	
Stratford,	448	8	....								1	1		1		1	1	2	1		
Stratfield,	2085	10	....	..	1	..	..	..	1	1	2	1	1	1	..	..	1	1	..	..	..
Trumbull,	315	6	....											1	2	1		1		1	
Weston,	245	6	....													2		4			
Westport,	640	7	....								2	1	1			1	1				
Wilton,	559	10	....								1	1		1		1	3	2		1	

TABLE II.—SUMMARY OF TOWNS, CITIES, BOROUGHS, SOCIETIES AND DISTRICTS WITH THE DISTRIBUTION OF CHILDREN.

NUMBER OF			Hartford County.	New Haven County.	New London County.	Fairfield County.	Litchfield County.	Windham County.	Middlesex County.	Tolland County.	Total.
Towns,			...25	...24	...18	...22	...14	...22	...14	.. 13	...152
Incorporated Cities,			1	2	2	1	....	....	1	....	 7
" Boroughs,			1	2	2	5	1	2	1	1	15
School Societies,			.. 34	.. 32	.. 27	.. 30	32	26	19	18	...218
" " co-terminous with town,			...15	...18	5	9	...10	3	6	5	66
" " composed of part of 1 t.			...17	...11	...15	...15	...14	...16	7	...10	...105
" " composed of part of 2 t.			2	2	4	4	4	4	3	2	25
" " composed of part of 3 t.			1	1	3	2	4	3	3	1	18
School Districts,			..254	..214	..219	..238	..295	..169	..125	..126	..1640
" " with 2000 children between 4 & 16 years,											
" "	With 1500	and Under 2000	1	1	....	....	....	....	....	....	2
" "	1000	1500	1	....	....	....	1	....	....	....	2
" "	900	1000	.....	....	1	1	....	....	....	....	2
" "	800	900									
" "	700	800									
" "	600	700	2	....	1	1	....	....	....	....	4
" "	500	600	1	....	2	....	....	....	....	....	3
" "	400	500	.....	2	4	2	....	....	1	....	9
" "	300	400	.....	1	....	4	1	2	2	....	10
" "	200	300	4	4	3	4	2	1	1	1	20
" "	100	200	...16	9	...11	...19	...15	...14	...11	5	...100
" "	90	100	...10	8	3	...11	5	5	3	1	46
" "	80	90	8	4	5	...6	2	5	8	1	39
" "	70	80	...20	5	8	.. 13	9	4	1	4	64
" "	60	70	...18	9	9	...16	...11	9	...10	4	86
" "	50	60	...30	...25	...15	...31	...20	...12	...20	...10	...163
" "	40	50	...35	...29	...19	...42	...36	...20	...14	...15	...210
" "	30	40	...45	...56	...42	...37	...57	...28	...22	...35	...322
" "	20	30	...37	...30	...51	...40	...68	...46	...21	...32	...325
" "	12	20	...17	...25	...35	...12	...54	...19	...10	...16	...188
" "	11	only	1	....	1	1	....	1	....	....	4
" "	10	"	1	3	4	....	2	....	....	....	10
" "	9	"	1	1	2	....	2	....	....	1	7
" "	8	"	3	....	1	....	3	....	1	....	8
" "	7	"	2	....	....	....	....	1	....	....	3
" "	6	"	.....	1	....	....	1	....	....	....	2
" "	5	"	.....	1	....	....	1	1	....	1	4
" "	4	"	1	....	....	....	3	....	....	....	4
" "	3	"	....	....	....	....	1	1	....	....	2
" "	2	"									
" "	1	"	....	....	....	....	1	....	....	....	1
No. of districts receiving $35,			...46	...50	...75	...36	..106	...55	...27	...38	...433
Whole No. of children between 4 and 16 years,			18183	18803	13715	17079	12099	8548	7510	4987	100924

STATEMENT OF AMOUNT OF REVENUE OF SCHOOL FUND,

RECEIVED AT THE TREASURY FROM ALL SOURCES—THE DISBURSEMENTS FOR DIVIDENDS TO SCHOOLS, SALARIES, EXPENSE ACCOUNTS, &C., AND THE AMOUNT OF SURPLUS REMAINING AT THE CLOSE OF THE FISCAL YEAR—THE NUMBER OF CHILDREN RETURNED, THE RATE OF DIVIDEND PER CAPITA, THE AMOUNT OF DIVIDEND AND THE INCREASE AND DECREASE OF CHILDREN, FOR EACH YEAR FROM 1825 TO 1856, INCLUSIVE.

	Receipts.	Disbursements.	Balance on hand, incl'ing rev'e not called in each y'r.	No. of children returned each year.	Rate of dividend per capita.	Amount of dividend in each year.	Increase of children in each year.	Decrease of children in each year.
For the year ending March 31, 1825,	$74,051.21	$75,623.96	$8,141.20	84,976	$0.85	$72,229.60		
do. do. do. 1826,	66,814.83	74,956.03	none.	84,851	.85	72,123.35		125
do. do. do. 1827,	94,110.13	81,257.09	12,853.04	84,876	.85	72,144.60	25	
do. do. do. 1828,	79,568.57	73,838.88	18,582.73	85,147	.85	72,374.95	271	
do. do. do. 1829,	80,243.29	79,569.28	19,256.44	84,899	.85	72,164.15		248
do. do. do. 1830,	76,415.36	80,458.18	15,213.62	85,006	.90	76,505 40	107	
do. do. do. 1831,	78,095.08	80,774.62	12,534.08	85,090	.90	76,581.00	84	
do. do. do. 1832,	96,712.86	89,631.82	19,615.12	85,095	.90	76,585.50	5	
do. do. do. 1833,	83,487.42	85,118.20	17,984.34	85,172	.95	80,913.40	77	
do. do. do. 1834,	98,208.45	84,706.44	31,486.35	83,644	.95	79,461.80		1,528
do. do. do. 1835,	97,952.20	84,986.51	44,452.04	83,799	1.00	83,799.01	155	
do. do. do. 1836,	84,210.41	93,198.78	35,463.67	83,566	1.05	87,733.80		243
do. do. do. 1837,	126,479.36	101,515.48	58,460.55	83,359	1.15	95,862.85		197
do. do. do. 1838,	100,591.97	103,344.89	55,707.63	83,122	1.20	99,746.40		237
do. do. do. 1839,	99,210.52	110,811.54	44,106.61	83,925	1.25	104,906.25	803	
do. do. do. 1840,	108,155.12	106,273.38	45,988.35	82,676	1.25	103,345.00		1,249
do. do. do. 1841,	118,562.75	120,665.37	43,885.73	84,148	1.35	113,599.80	1,472	
do. do. do. 1842,	105,210.87	123,835.54	25,261.06	83,618	1.40	117,065.20		530
do. do. do. 1843,	124,690.50	120,401.28	29,750.28	84,640	1.40	118,496.00	1,022	
do. do. do. 1844,	117,740.19	121,525.90	25,964.57	84,084	1.40	117,717.60		556
do. do. do. 1845,	123,003.49	126,132.09	22,835.97	84,093	1.40	117,730.20	9	
do. do. do. 1846,	124,968.00	122,374.92	25,429.05	85,275	1.40	119,385.00	1,182	
do. do. do. 1847,	126,000.32	132,412.52	18,242.83	86,697	1.45	125,710.65	1,422	
do. do. do. 1848,	133,582.13	132,780.15	22,398.06	86,984	1.45	126,126.80	287	
do. do. do. 1849,	126,924.85	136,360.33	12,962.58	88,911	1.50	133,366.50	1,927	
do. do. do. 1850,	133,907.22	137,449.51	9,420.29	90,700	1.50	136,050.00	1,789	
do. do. do. 1851,	138,060.63	135,585.27	11,895.65	92,220	1.40	129,108.00	1,520	
do. do. do. 1852,	138,184.15	139,935.96	10,143.84	94,852	1.40	132,792.80	2,632	
do. do. do. 1853,	143,693 69	138,906.98	14,930.55	96,382	1.35	133,280.90	1,529	
do. do. do. 1854,	145,595.85	148,415.47	12,110.91	98,980	1.40	141,295.00	2,598	
do. do. do. 1855,	136,567.23	144,137.78	19,681.46	100,294	1.25	129,038.75	1,314	
do. do. do. 1856,	147,215.02	135,191.42	31,705.06	100,820	1.30	131 066.00	526	

Number and Residence of the Students in the Colleges and Professional Schools of Connecticut.

STATES.	1. Yale.	2. Trinity.	3. Wesleyan University.	4. Total.	5 Yale Theological.	6. Sheffield.	7. Other Students.	8. Yale Total.	9. Total in all Colleges.
Alabama,	1	----	----	1	----	----	----	1	1
Arkansas,	----	----	----	---	----	1	----	1	1
California,	7	----	----	7	----	5	----	12	12
Connecticut,	162	13	33	208	16	80	116	374	420
Delaware,	----	----	1	1	----	----	1	1	2
Georgia,	----	3	1	4	----	----	----	------	4
Illinois,	31	----	----	31	7	15	3	56	56
Indiana,	7	----	1	8	1	1	1	10	11
Iowa,	3	2	----	5	2	----	2	7	9
Kansas,	----	----	----	----	----	----	1	1	1
Kentucky,	6	----	1	7	1	1	----	8	9
Louisiana,	6	----	----	6	----	3	1	10	10
Maine,	10	3	14	27	4	2	2	18	35
Maryland,	2	2	4	8	----	----	1	3	9
Massachusetts,	42	8	28	78	12	5	6	65	101
Michigan,	3	----	1	4	4	----	1	8	9
Minnesota,	3	1	----	4	----	----	----	3	4
Mississippi,	----	----	----	----	1	----	----	1	1
Missouri,	7	----	----	7	----	2	1	10	10
Nebraska,	----	----	----	----	1	1	----	2	2
Nevada,	1	----	----	1	----	----	----	1	1
New Hampshire,	9	----	2	11	4	----	3	16	18
New Jersey,	27	6	18	51	2	8	----	37	61
New York,	173	16	45	234	8	47	14	242	303
North Carolina,	----	4	----	4	----	----	----	------	4
Ohio,	19	1	----	20	9	9	5	42	43
Oregon,	2	----	----	2	----	----	----	2	2
Pennsylvania,	33	15	15	63	9	5	5	52	82
Rhode Island,	2	3	----	5	----	2	1	5	8
South Carolina,	1	1	----	2	----	----	----	1	2
Tennessee,	----	2	1	3	----	1	3	4	7
Texas,	----	----	1	1	----	----	----	------	1
Vermont,	7	1	9	17	8	1	----	16	26
Virginia,	----	----	----	----	----	----	1	1	1
West Virginia,	----	----	----	----	1	----	1	2	2
Wisconsin,	6	----	----	6	3	1	----	10	10
District of Columbia,	5	----	----	5	1	2	----	8	8
OTHER COUNTRIES.									
Austria,	----	----	----	----	----	----	1	1	1
Chili,	2	----	----	2	----	----	----	2	2
China,	2	----	----	2	----	1	----	3	3
England,	----	----	----	----	----	1	----	1	1
Japan,	1	1	----	2	----	----	1	2	3
Mexico,	----	----	----	----	----	1	----	1	1
Norway,	----	----	----	----	1	----	----	1	1
Ontario,	----	----	----	----	1	----	----	1	1
Peru,	----	----	----	----	----	2	----	2	2
Quebec,	----	----	1	1	----	----	----	------	1
Sandwich Islands,	----	----	----	----	----	----	2	2	2
South Africa,	1	----	----	1	----	----	----	1	1
Syria,	1	----	----	1	1	----	----	2	2
Turkey,	----	----	----	----	2	----	----	2	2
Total,	582	82	176	840	99	197	*a*203	*a*1,081	*a*1,339

a Including thirty pupils in the Yale School of the Fine Arts, whose residence is not given.

THE FREE KINDERGARTEN IN CHURCH WORK.

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CHURCH WORK—EDUCATION.

Church work is slowly coming to be read, I think, in the light of those great words of the Church's Head, which illumine his personal mission. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written—The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "Now when John had heard in the prison the works of Christ, he sent two of his disciples and said unto him—Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached unto them."

The Master's mission was to heal the sickness and sorrow and suffering and sin of earth, in the power of that Holy Spirit which was to continue his work, slowly developing "the regeneration" of all things, in a new heavens and a new earth. His credentials were the signs of his power to effect this herculean labor. The Church's work must then be the carrying on of his task of social regeneration; a labor of practical philanthropy led up into the heights of spiritual re-formation; and the "notes" of a true church will lie in its possession of the Master's power to further the slow evolution of the better order. If only to make earth the nursery for the heavens it must be put into order, the frightful ills of civilization be healed, the dreadful disorders of society be righted, and man be breathed out into the son of God. The magnificent aspiration of St. Paul is the ideal unto which all church work yearns—"Till we all come, (beggarly, diseased, vicious, malformed runts of humanity) in the unity of the faith, and of the knowledge of the son of God, unto a perfect man (manhood); to the measure of the stature of the fullness of Christ."

Such a church work must plainly be a task of education. And unto this form of philanthropy every labor of love for suffering humanity is coming round. The experience of all who grapple with the legion forms of social ill results in one conclusion. Prevention is better than

cure; and prevention is—education. Sanitarians, prison reformers, temperance advocates, charity administrators, pastors, all alike are joining in one cry—educate. We grow hopeless of making over again the wrongly made up, misshapen monstrosities charitably called men and women, and feel that the one hopeful work is in seeing that the unspoiled raw material, ever coming on, is better made up in the start. Given a true education and we may hope for a true manhood and womanhood, a true society growing steadily towards St. Paul's far off ideal. The Church's work would then seem to be that which the Master outlined in his parting word—"Go ye, disciple all nations;" teach men in the life of the perfect man, train them towards the ideal manhood;—a charge of education.

1. *Defects of the People's Schools.*

Education of one sort and another we have no lack of, but thoughtful people are coming to see, that which the wisest educators have known for no little time, that it is mostly very crude and raw. Along with the conviction that education is the solvent of the social problems, there is spreading fast and far the conviction that we have not yet educated the true education; that our present systems are viciously unsound and so are building up the old diseased body social instead of the new and healthy organism of the Coming Man. With all that is good in our People's Schools they seem lacking in certain vital elements. They fail to provide for a true physical culture, which, since health is the capital of life, is the prime endowment for every human being. They fail also to provide for any industrial training. Nearly all men and a large minority of women must earn their daily bread, and the majority of women must care for the bread their husbands earn. The great mass of men and women must be chiefly busied with manual work in the field, the factory or the house. To prepare this mass of men and women to do this necessary work successfully and happily, finding their bread in it honorably, and that bread of thought and sentiment on which the finer part of their beings live in the interest it calls forth—this would seem to be an essential part of a rational education for the common necessities of the common people; all the more imperative since the old time apprenticeships have disappeared. In the absence of this practical training all ranks of labor are crowded with incompetent "hands," and domestic economy is caricatured in most homes; a restless discontent with manual employments is pushing a superficially educated mass of men and women into the over full vocations supposed to be genteel, and storing up slumberous forces of anarchy among the workingmen; thus sapping health and wealth in the homes of the poor who must need both.

Then, to pass by other grave defects best behooving professional educators to speak of, there is a still more serious lack in our Common School system which the churches are naturally quick to feel. The

greatest minds have always united in the view so tersely expressed in Matthew Arnold's familiar phrase, "Conduct is three fourths of life." The end of all culture must be character, and its outcome in conduct. The State's concern in education is to rear virtuous, law-abiding, self-governing citizens. The Church's concern is not something different from the State's; it is the same plus something more. She too seeks to grow good subjects, only running their relation to Law up and on; men whose citizenship is in heaven. State and Church alike would nurture good men, for this world or the next. To this the Church believes with the State that moral culture is needful, but she believes also that religious culture is none the less needful. The churches feel the need of supplementing the education of the common schools with some ampler provision for moral and religious training. If the homes of the land were what they ought to be they would supply this lack. But because of the utter imperfection of education in the past, they are unfortunately far from being seminaries of character. Some other provision must be made.

2. *Inadequacy of Sunday Schools and Parish Schools.*

The churches have utilized a simple mechanism for moral and religious education in the Sunday-school. No word from one who owes so much to this institution can ever detract from its just honor. It has been and still is an indispensable provision for our present stage of development. It is doing a noble work which else were left largely undone. But its best friends are not blind to its limitations. The clergy generally are painfully aware of its utter inadequacy to the great task it has assumed. Superintendents and teachers feel that they are asked to make brick without being supplied with straw. For an hour or an hour and a half, sometimes two or three hours, on one day of the week, a crowd of children, often reaching into the hundreds, are gathered into one room, placed in the hands of a changing corps of volunteer teachers, mostly very young, animated generally with laudable motives, but too often painfully unconscious of the momentousness of the task they have lightly undertaken, and all untrained for the delicate work of soul fashioning. As a system of education in Christian character, such an institution is grotesquely inadequate. For that education must be chiefly a nurture, a tenderly cherished growth under the right conditions duly supplied; a training rather than an instruction, a daily not a weekly work. The ideal of such an education of course will be the story of the Perfect Man; a growth, gently nurtured, in a pious home, at the knee of a holy mother, through patient years; hastened to the flower, under the soft springtide of the soul, within the warmer atmosphere of the Temple, in the opening consciousness "Wist ye not that I must be in my Father's?" But again I say we are concerned with the unideal state of earth to-day, whereon homes are not like the Nazarite cottage and mothers are far below the stature of the great souled Mary.

What is to be done now? *Something*, plainly, the churches feel, and are sore perplexed as to what that something is to be. A portion of the churches seem inclined to try in some way to make the Common Schools attend more carefully to moral and religious education. But how to do it does not yet appear. The religious phase of this problem is beset with baffling perplexities. Others of the churches are tending in the direction of Parish Schools. But these cannot hope to compete with the State Schools in mental culture, and so must offer to the parents of the land the choice between a good general education with a defective moral and religious training, and a good moral and religious training (possibly) with a narrower and feebler general education. The average American will not long hesitate in that alternative, when he can relieve his conscience by falling back upon the Sunday-school. Our people are thoroughly committed to the system of State schools, and will not favorably view any apparent sectarian opposition to them. We need, not a system substituted for the State schools and benefiting only a small portion of the people, but, one supplementing the State schools and benefiting the whole people. Is such a system discoverable? And can such a system for moral and religious nurture be made to supplement the Common Schools also in the other defects alluded to, the lack of physical training and industrial education?

3. *Importance of Infancy.*

The most valuable period of childhood for formative purposes is unclaimed by the State. The richest soil lies virgin, un-preëmpted, free for the Church to settle upon and claim for the highest culture. It is no new secret that the most plastic period lies below childhood, in infancy proper. Thoughtful people have long ago perceived that the chief part of all human learning is wrought in these seven years; the greatest progress made, the largest acquisitions won, the toughest difficulties overcome. No pretentious culture won in later years is really half so wonderful as the almost unconscious education carried on in the period of infancy. Dame Nature is busy with her babes and has them at incessant schooling. From the first dawn of intelligence they are under an unceasing series of lessons, in form and color, in weight and resistance, in numbers and relations, in sound and speech. Every sense is being called into exercise, cultivated, refined. The perceptions are ever at work observing, comparing, contrasting. Mastery is being won over every physical power; the eye, the ear, the hand, the feet being trained into supple, subtle skill. The bewildering fingering of Rubenstein or Von Bulow is not a finer discipline than the games of the active boy.

The sentiments, the imagination, the reason, the conscience are undergoing a corresponding development in this period we think of as all idleness. Here and there we get hints of the reach of infant mind in its beautiful thoughts, its fine feelings, its ethical distinctions, its

religious musings. The vail lifts from the greatest of wonder lands, in which we all lived once and out from which we have passed through the waters of the river Lethe. We think lightly of the inner life of infancy because we know so little of it. We fancy that we are to teach our little ones religion. At the best we can only formulate the mystery which lies all round them, vague and nebulous but profoundly real. Below the best we succeed in botching and marring the divine growth going on within their souls, unseen by our dim eyes; in imposing our adult conceptions injuriously on souls unprepared for them; and so make the windows through which our sin-seared souls see light, the shutters closing the light off from those holy innocents whose inner beings, angel-wise, do always behold the face of their Father in heaven. Wordsworth's ode is the very truth of the spirit world. The garden of the Lord, where God himself walks amid the trees in the cool of the day, is behind us all; and our best hope is to climb round to it in the "lang last," as the seer visions in the far future of the race and of the individual; when having been converted and become as little children we enter once more the kingdom of heaven. For, as these words remind us, it is no less an authority than that of the Lord Christ that teaches us to view in childhood the spiritual ideal.

Infancy then, (the first seven years), is the most vital period for the formative work of a true education, whether we have regard to physical, mental or moral and spiritual development. Plato saw this long centuries ago. "The most important part of education is right training in the nursery." [Laws 1 : 643.]

As late as our greatest American theologian—the noblest of English theologians himself being the judge—this view reiterates itself with especial reference to the task of moral and religious culture the churches have in hand. Dr. Bushnell's "Christian Nurture" insists upon the prime importance of infancy.

4. *Educative Function of Play.*

If then the only period of childhood not foreclosed by the State be precisely that which is most hopeful for the true education, the education which aims for something like an integral culture, a fashioning of the whole manhood into health, intelligence and virtue buoyant with the love of God, the question becomes one of technique. How are we to utilize this most plastic but most delicate of periods? How teach and train the tender lives which seem unready for anything but play? All high and serious labor upon this period seems ruled out by the fractible nature of the material upon which we are to work. These fragile bodies can bear little fatigue, these tender minds can bear little strain, these delicate souls can bear little public handling without spoiling. "O, slow of heart to believe all that the prophets have written!"—must we not hear the Spirit of Truth still sadly whispering? Centuries since did not the teacher sent from God to the Greeks,

the wisest mind of the wisest people of antiquity, tell the world—if, having ears to hear, they would hear—the riddle of this Sphinx?

"Our youth should be educated in a stricter rule from the first, for if education becomes lawless and the youths themselves become lawless, they can never grow up into well conducted and meritorious citizens. *And the education must begin with their plays.* The spirit of law must be imparted to them in music, and the spirit of order attending them in all their actions will make them grow; and if there be any part of the state which has fallen down will raise it up again." [Republic 4 : 425.]

"According to my view, he who would be good at any thing must practice that thing from his youth upwards, both *in sport* and earnest, in the particular manner which the work requires; for example, he who is to be a good builder, should play at building children's houses; and he who is to be a good husbandman, at tilling the ground; those who have the care of their education should provide them when young with mimic tools. And they should learn beforehand the knowledge which they will afterwards require for their art. For example, the future carpenter should learn to measure or apply the line in play; and the future warrior should learn riding, or some other exercise for amusement, and the teacher should endeavor to direct the children's inclinations and pleasures by the help of amusements, to their final aim in life. . . . The soul of the child *in his play* should be trained to that sort of excellence in which when he grows up to manhood he will have to be perfected." [Laws 1 : 643].

Plainly the natural activity of infancy is play, and as plainly the only possible education in this period must be through play. This is precisely the method of Mother Nature. She teaches her little ones all the marvellous knowledge they master in infancy through pure play of body and of mind.

So far from play being at all inconsistent with learning, the best work in education does in fact take on the character of play. A critic as unsentimental as Mr. Herbert Spencer lays down the law that all education, in so far as it is true, tends to become play. He tests all methods by this criterion—is it task work or is it to the child as good as play? It is our ignorance of child nature, our poverty of invention, our mechanicalness of method which leave learning mere work. All learning ought to be spontaneous, joyous. Calisthenics is turning into a semi-dancing, to the music of the piano; natural sciences are coming to be taught through excursions in the field and wood, and by experiments in the laboratory; the dry drill of languages is brightening into the cheery conversation class; the catechism in the Sunday school is yielding room for the music of hymns and carols. There is nothing incompatible between the merry play of the nursery and the school into which we would turn it, if only we can be cunning enough to devise a subtle illusion wherein as the children think they are only playing we shall see that they are also learning. Leaving them their free, sponta-

neous, natural impulses of playfulness, we may then lead these impulses up into a system which shall, with benign subtility, unwittingly to the children, school them in the most important of knowledges, train them in the most valuable of powers, fashion them into the most precious of habits, open within them the deepest springs of eternal life. Only for this finest and divinest of pedagogies we must, as the greatest of teachers has taught us, get low down to the plane of the little ones, and ourselves become as children, that we may enter the kingdom of heaven. For as Sir William Hamilton, and long before him Lord Bacon, pointed out, childlike docility of soul is the condition of entering into that province of the kingdom of heaven which is truth, as well as into that which is goodness. the secret of philosophies and sciences as of theologies and life. To construct the true system of child-schooling we must be humble enough and wise enough to go to Mother Nature's Dame Schools and learn her science and art of infantile pedagogy. If some genius, child-hearted, should seriously set himself to study sly old Mother Nature in her most trivial actions, patiently watching her most cunningly concealed processes, he might steal upon her thus and catch the secret of the Sphinx's nurturing by play, and might open for us the ideal education for the early years of childhood. And this is just what Fröbel did. With unwearied patience and in the very spirit of this childlike teachableness he studied the plays and songs of mothers and nurses and children left to their own sweet will, till divining at last the principles underlying these natural methods he slowly perfected the kindergarten; verifying it by faithful personal experiment and bequeathing to the generations that should come after, the child-garden, the sunny shelter wherein in happy play the bodies, minds and souls of the little ones should beautifully grow out into health, intelligence and goodness.

5. *Purifying Influences of Happy Play.*

Visitors in a kindergarten watch its occupations and leave it with the somewhat contemptuous criticism—oh! its all very nice and pleasant, a very pretty play.

Were this all, the Kindergarten might enter a strong plea on its own behalf. In the foul tenements and the dirty streets and alleys of our great cities the tainted air is sapping the vitality of the children, poisoning their blood, sowing their bodies with the seeds of disease, and educating the helpless hosts who crowd every market place of labor, unfit physically to contend in the struggle for existence. In these dull and depressing surroundings a gradual stupefaction is stealing over their minds, preparing that unintelligent action wherein those whom Carlyle called "The Drudges" are taking their place in society as the human tenders of our super-human machines. In the sad and somber atmosphere of these homes, whose joylessness they feel unconsciously, as the cellar plant misses the light and shrivels and pales, the inner spring of energy and its strength of character, the *virtus* or virtue of the

human being relaxes, and their souls become flabby and feeble. Lacking the sunny warmth of happiness in childhood they lack through life the stored up latencies of spiritual heat which feed the noblest forces of the being. "We live by admiration, *joy* and love," Wordsworth says; which implies that we may die by joylessness.

True, the child nature will not wholly be crushed out, and in the most squalid so-called "homes" in the saddest streets it will play in some-wise, though it is literally true that not a few have their playfulness smothered within them. But what play! How dull and dreary, how coarse and low,—imitation, as the great Greek said of many of the stage-plays of children of a larger growth, "of the evil rather than of the good that is in them." A veritable mis-education in play, as all who are familiar with the street plays of our poor quarters too sadly know, copying the vile words and brutal manners which are the fashion of these sections, feeding the prurient fancies which Mr. Ruskin says are the mental putresence gendered of physical filth in the over-crowding together of human beings. The play not as of the children of the Father in Heaven but as of the abducted little ones of the Heavenly Father, reared in the purlieus of their false father the Devil. So that there is a vast deal of philosophy in the remark contained in a Report of a certain Children's Asylum in London, to the effect that the first thing the matron found it necessary to do with many of the waifs brought into the Home was to teach them to play!

If only the little ones in their most susceptive years are gathered in from harmful surroundings, are shielded from scorching heats and chilling winds, are warded from the wild beasts that lurk around the valleys where the tender lambs lie, though in pastures dry and by turbid waters; if only, fenced in thus from the hearing of harsh, foul words, and from the seeing of brutalizing and polluting actions, they are left for the best hours of each day to disport themselves in innocent and uncontaminating happiness amid these "pretty plays," it would be an inestimable gain for humanity. For thus, in its native surroundings, the better nature of each child would have a chance to grow, and the angel be beforehand with the beast, when, not for an hour on Sundays, but *always*, their angels do behold the face of the Father in Heaven.

The Lord God made a garden, and there he placed the man. So the sacred story runs, deep-weighted with its parable of life. A garden for the soul, bright and warm in soft, rich happiness, sunning the young life with "the vital feelings of delight"—this is the ideal state, or as we now phrase it the normal environment, for child growth. As much of the conditions of such a child-garden as can be secured in "this naughty world" is the first desideratum for that education which looks on towards the second Adam, the perfect manhood, the measure of the stature of the fullness of Christ. To open such Child Gardens and to place therein loving, sympathetic women to mother their plays and keep them sweet

and clean and gentle, this were to do for the growth of the Christ Child a work worthy of the Christian churches.

But this is far from all the good of the Child Garden. It is indeed only its outer and superficial aspect, in which, even before its most carping critics, who know not what they say and so are forgiven, Wisdom is justified of her children. Underneath these "pretty plays" there is a masterly guidance of the play instinct in the direction of the wisest and noblest culture. They are faithful reproductions of Mother Nature's schooling in play, and every part of the carefully elaborated system has a direct educative value in one of the three lines in which, as already indicated, our State system seems most defective; all three of which, in differing degrees bear upon that culture of character with which the Church has need to busy herself, in disciplining men into the perfect manhood of Christ.

6. *Physical Training of the Kindergarten and its Bearing on Character.*

The kindergarten plays form a beautiful system of calisthenics, adapted for tender years, and filled out with the buoyancy of pure sportiveness. The marching, the light gymnastic exercises, the imitative games, with the vocal music accompanying them, occupy a considerable portion of the daily session in an admirable physical culture. If ordinary attention is paid to ventilation, and the room be, as it ought to be, a sunny room, guarded against sewer gas and other "modern conveniences," this physical culture ought to have a most positive and beneficent influence on the health of the children. If a good substantial dinner is provided for them, one "square meal" a day added to the pure air and judicious exercise ought to lay well the first foundation, not alone of material, but of moral success in life. Health is the basis of character as of fortune. There is a physiology of morality. Some of the grossest vices are largely fed from an impure, diseased and enfeebled physique. Drunkenness, especially among the poor, is to a large extent the craving for stimulation that grows out of their ill-fed, ill-housed, ill-clothed, over-worked, unsunned, sewer-poisoned condition. Lust is intensified and inflamed by the tainted blood and the over-tasked nervous system. Purity of mind grows naturally out of purity of body. Physiologists understand these facts far better than ethicists. Then, too, lesser vices are in their measure, equally grounded in abnormal physical conditions. Faults of temper, irritability, sullenness and anger are intimately connected with low health, the under vitalized state which characterizes the city poor.

Perfection of character implies a happy physical organization, or that masterfulness of soul which is the rarest of gifts. Moderate appetites, a serene disposition, generous feelings, with their fellow excellences, may be the victory of the exceptional saints; but they may also be the natural endowment of the healthy common people. A harmonious body will sublimate the finer qualities of the soul. In man, as

in the animals, when we see such physical organizations we look to find such moral natures. Axiomatic as this is, it none the less needs to be reiterated in the ears of moral and religious teachers. To claim this is to raise no question concerning the relative priority, in genesis or in importance, of body or mind. Even if the body be, as I certainly hold, the material envelope drawn around the spirit, molded and fashioned by the quality of the soul; and the prime concern be therefore with the vital energy and purity of the spirit; still according to the materials supplied in food and air, will the body thus organized be determined, and its reflex influence tell imperiously upon the inner being. In striving to grow healthful souls we must, to this very end, grow healthful bodies. While feeding assiduously the forces of conscience and affection and will, we must largely feed them indirectly, by filling the physical reservoirs on which these virtues need must draw with sweet, clean, pure, full tides of life. The Church must learn a lesson from its Master, and be at once Good Physician and Merciful Savior; restoring health as well as remitting sin. And the beginning of this dual work seems to me to lie in some such system of infantile physical nurture, carried on under the name and in the spirit of the Lord Jesus Christ. Our churches are all more or less busied with feeding the hungry, and otherwise caring for the bodies of the poor. Will it not tell more on the work of saving men out of sin to put the money spent in alms to adults—largely misapplied and nearly always harmful to the moral fiber—into a culture of health for the children?

7. *Industrial Training of the Kindergarten and its Bearing on Character.*

The kindergarten plays form a most wise system for culturing the powers and dispositions which lay the foundation for successful industrial skill; and this also bears directly upon the supreme end of the Church's work—the turning out of good men and women.

The fundamental position of the kindergarten in a system of industrial education is recognized in Germany, and must soon be perceived here. The natural instinct of childhood to busy itself with doing something, its spontaneous impulse to be making something, is in the kindergarten discerned as the striving of that creative power which is mediately in man as the child of God. It is utilized for the purposes of education. Pricking forms of geometrical figures and of familiar objects on paper, weaving wooden strips into varied designs, folding paper into pretty toys and ornaments, plaiting variegated strips of paper into ingenious and attractive shapes, modeling in clay—these, with other kindred exercises, "pretty play" as it all seems, constitute a most real education by and for work. By means of these occupations the eye is trained to quickness of perception and accuracy of observation, the hand to deftness of touch and skill of workmanship, such as a child may win, the sense of the beautiful is roused and cultivated, the fancy fed and the imagination inspired, the judgment exercised and strengthened, original-

ity stimulated by often leaving the children to fashion their own designs, while habits of industry are inwrought upon the most plastic period of life, and the child accustomed to find his interest and delight in work, and to feel its dignity and nobleness. How directly all this bears upon the Labor Problem, the vexed question of philanthropy, is patent to all thoughtful persons. Every market place is crowded with the hungry host bitterly crying "no man hath hired us," utterly unconscious that no man *can* hire them save as a charity. For skilled workmen and work-women there is always room in every line. Employers are importing trained work people in most industries, while all around lies this vast mass of people who never were taught to find the pride and pleasure of life in doing thoroughly their bit of daily work.

Simply as a question of the prevention of suffering, the immediate step to be taken by those who would wisely help their poorer brothers is the provision of schools for technical training in the handicrafts, such as exist notably in Paris and in parts of Germany. And as the place to begin is at the beginning, any attempt to construct such a system of industrial education should start with the training of early childhood in the powers, the habits and the love of work, as in the Kindergarten. Miss Peabody's open letter to Mrs. Elizabeth Thompson arguing for the Kindergarten as a potent factor in the solution of the Labor Problem was thoroughly wise. In so far as education solves the problem, the Kindergarten is the first word of the answer yet spelled out.

But the Labor Problem is not only the dark puzzle of want, it is, in large measure also, the darker puzzle of wickedness. Want leads to very much of the wickedness with which our courts deal. The prevention of suffering will be found to be the prevention of a great deal of sinning. How much of the vice of our great cities grows directly out of poverty, and the lot poverty finds for itself. Drunkenness among the poor is fed not only from the physical conditions above referred to, but from the craving for social cheer left unsupplied in the round of long, hard work by day, and dull, depressing surroundings by evening. Who that knows anything of the most pitiable class our communities show does not know whence and how their ranks are chiefly recruited. Of old the fabled city, to save its homes from being devoured, chose its fairest, noblest and best to offer up in propitiatory sacrifice, and bound Andromeda to the rocks a victim for the monster of the sea. Our cities send press-gangs through the humbler quarters, entrap their hungry daughters with baits of food, their struggling work girls, mis-educated to the ambition of becoming ladies, with seductive snares of ease and luxury and gentility, and bind their poor maidens to the rocks of pitiless publicity with chains forged from poverty, welded in famine, and riveted with sham pride; and thus, so say our wise men, preserve our homes intact. To eke out the insufficient wages of unskilled work there is one resource for working girls. To realize the day-dream of the fine lady there is the whispered temptation of the

Spirit of Evil. If the church would preserve the virtue so earnestly inculcated upon its Sunday-school children, it must not rest with inspiring the right spirit, it must impart the power to fashion the right conditions for virtuous life. It must not only teach the children to pray "Lead us not into temptation;" it must train them so as to lead them out of temptation.

Nor is it only a negative good thus won for character in laying the foundations of industrial education. The more manly a boy is made, the stronger he becomes for all good aims, the larger the store of reserved forces on which he can draw if he really seeks to win a noble character. The more of "faculty," as our New England mothers called efficiency, a girl is endowed with, the robuster is her strengthfulness of soul; every added power of being garrisoning her spirit with a larger force for the resistance of evil. The mastery of the body, the culture of mental and moral qualities carried on in the process of developing a skilled worker, finding delight and pride in doing the daily work well, help mightily towards the supreme end of life. Patience, perseverance, strength of will, sound judgment, the habit of going through with a thing—these all tell on the great job the soul takes in hand. A number of years since Cardinal Wiseman's lecture on The Artist and The Artisan called the attention of the public to the necessity, not only on economic but on ethical grounds, of investing labor with dignity and clothing it with delight; of filling out the common tasks of the artisan with the spirit of the artist, and thus transfiguring manual labor into a spiritual education. Mr. Ruskin has been for years preaching sternly this new gospel. He finds in it a clue to the discontent and consequent demoralization of the mass of our unintelligent and thus uninterested labor, which turns from its ordained springs of daily joy, finding them empty, to drink of the turbid streams which flow too near to every man.

Again the ancient parable speaks unto us. In the garden the Lord God placed the man *to dress it and to keep it.* The divine education of man is through some true work given him to do. While he does that well, finding his delight in it, all goes well. Sin enters when, discontented with the fruit that springs up beneath his toil, he covets that which grows without his toil. The use of the world as abusing it, in drunkenness and lust and every prostitution of natural appetite, is found in the classes whose joy is not in their work, either as having no work to do, or as despising that which is necessarily done.

One of the finest and healthiest creations of the lamented George Eliot was Adam Bede, the carpenter whose work-bench was his lesson-book, whose daily tasks were his culture of character, and whose common labor of the saw and chisel fashioned thus a noble manhood. Is not this the inner meaning of the fact that the world's Savior came not as the princely heir of the throne of the Sakya-Munis, in the splendid palace of the royal city of Kapilavastu, but as the carpenter's son in

the cottage of Nazareth? So that again we see the need that the churches should make a Child Garden, and place the infant Adams therein to dress it and to keep it.

8. *Moral Culture through the Social Laws of the Kindergarten.*

And thus we come at last to the *crux* of the case. The Kindergarten is a system of child occupation, a curriculum of play, looking straight on to the supreme end of all culture—character; a child-garden whose fruitage is in the spirit-flowering induced therein, beautiful with the warm, rich colors of morality, fragrant with the aromatic incense of religion. It is essentially a soul-school, reproducing on a smaller scale God's plans of education drawn large in human society.

The little ones just out of their mother's arms are gathered into a miniature society, with the proper occupations for such tender years, but with the same drawing out of affection, the same awakening of kindly feeling, the same exercise of conscience in ethical discriminations, the same development of will, the same formation of habits, the same calling away from self into others, into the larger life of the community, which, in so far as civilization presents a true society, constitutes the education of morality in 'Man writ large.' Morality is essentially, what Maurice called it in his Cambridge Lectures, "Social Morality."

An order is established round about the little ones, environing them with its ubiquitous presence, constraining their daily habits, impressing itself upon their natures and moulding them while plastic into orderliness. Certain laws are at once recognized. They are expected to be punctual to the hour, regular in coming day by day, to come with washed hands and faces and brushed hair, to be obedient to the Kindergartner etc. A sense of law thus arises within their minds. It steals upon them through the apparent desultoriness of the occupations, and envelopes their imaginations in that mystery of order wherein, either in nature or in man, is the world-wide, world-old beginning of religion; while moulding their emotions and impulses into the habitudes of law wherein is the universal beginning of morality.

All of the special habitudes thus induced tell directly and weightily upon the formation of character; so much so that it is unnecessary to emphasize the fact, except perhaps in the case of the habit of cleanliness and the care of the person in general. "Cleanliness is next to godliness" ran the old saw, with a wisdom beyond the thought of most of those who glibly quote it in their missions of charity to the homes (?) of poverty, wherein to bring any true cleanliness needs nothing less than a new education. Cleanliness is essential to health, the lack of which saw, as already hinted, has so much to do with the temptations of the poor. It is equally essential to that self respect wherein ambition and enterprise root, and out of which is fed that sense of honor which so mightily supports conscience in the cultured classes. It is also, under the all-pervading law of correspondences which Swedenborg has

done most to open, inseparably inter-linked with purity, the cleanliness of the soul. Physiology and psychology run into each other undistinguishably in a being at once body and spirit, so that the state of the soul is expressed in the condition of the body, and is in turn largely determined by it. To care for the purity and decency of the temple used to be priestly service. To care for the temple of the Holy Ghost still should be viewed not only as the task of the sanitarian sexton but as the charge of the spiritual priesthood; not a policing of the building but a religious service in the building, an instruction in purity, a worship of the Lord and Giver of Life.

9. *Moral Culture through the Social Manners of the Kindergarten.*

In this miniature society there is a school of manners. One smiles in reading the account of the back-woods log school-house where the gawky lad Abraham Lincoln was taught manners. But indeed is not this bound up with any good training of character? The noblest schools of manhood have always laid great stress upon manners; whether it has been the Spartan discipline of youth in respect to their elders, through every attitude, as the expression of that reverence which they felt to be the bond of society; or the training of noble lads in the days of Chivalry to all high bred courtesy and gentle-manliness, as the soul of the true knight whose motto should be *noblesse oblige.* Goethe in his dream of the ideal education, in 'Wilhelm Meister,' made the training of youth in symbolic manners a conspicuous feature. So great a legislator as Moses was not above ordering concerning the manners of the people in his all embracing scheme of State education; "Ye shall not walk in the manners of the nations whom I cast out from before you." So scientific a critic as Herbert Spencer finds in manners the outcome of a people's social state, *i. e.* of its moral state. True, the manners may be the superficial crust, the hardened conventionalities which neither express nor cherish the inner spirit, but so may ritual religion, the manners of the soul with God, become wholly formal and dead. Nevertheless we do not decry the ritual of religion, nor should we any more depreciate the ritual of morality, manners. The aim of the true educator should be to find the best ritual of morality and spiritualize it; present it always lighted up with the ethical feeling of which it is the symbolic expression. The homes of really cultured and refined people carry on this work, among the other educational processes which Emerson says are the most important as being the most unconscious. For the children of the very poor, whose homes are rough and rude, unsoftened by grace, unlighted by beauty, uninspired by an atmosphere of gentleness, unadorned by living patterns of cultured courtesy, the need is supplied in the Kindergarten, the society of the *petite monde.* Herein the little ones have before them daily, in the persons of the Kindergartner and her assistants, a higher order of cultivation, all whose ways take on something of the refine-

ment that naturally clothes the lady; and, seen through the atmosphere of affection and admiration which surround them, are idealized before the little ones into models of manners, which instinctively waken their imitativeness and unconsciously refine them and render them gentle, a very different thing from *genteel*. To the Kindergartner is drawn the respect and deference which accustom the children to that spirit which a certain venerable catechism describes as the duty of every child; an ideal we may pray not yet wholly antiquated in these days of democracy, where every man thinks himself as good as his neighbor and a little better too, if the hierarchy we find in nature is still any type of the divine ordinations or orderings of society: "My duty towards my neighbor is . . . to love, honor and succor my father and mother, to honor and obey the civil authority, to submit myself to all my governors, teachers, spiritual pastors and masters, to order myself lowly and reverently to all my betters."

Among themselves in the daily relations of the Kindergarten, in its plays and games, the children are taught and trained to speak gently, to act politely, to show courtesy, to allow no rudeness or roughness in speech or action. The very singing is ordered with especial reference to this refining influence, and its soft, sweet tones contrast with the noisy and boisterous singing of the same class of children in the Sunday-school not only æsthetically but ethically.

The importance given to music in the Kindergarten, where everything that can be so taught is set to notes and sung into the children, is the carrying out of the hints given by the greatest thinkers, from Plato to Goethe, as to the formative power of music. One who knows nothing of these hints of the wise, and who had never reflected upon the subject, in watching a well ordered Kindergarten would feel instinctively the subtle influence of sweet music in softening the natures of the little ones, in filling them with buoyant gladness, in leading them into the sense of law, in harmonizing their whole natures. I remember a late occasion when I was profoundly impressed with this and felt the words of the masters, long familiar to me, open with unsuspected depth.

10. *Moral Culture in the Nurture of Unselfishness.*

In this miniature society there is a schooling in all the altruistic dispositions,—to use the rather pretentious phraseology of our later ethical philosophers, in lieu of any better expression—an education of the individual out of egoism, self-ism and the selfishness into which it rapidly runs; an instruction in the principles, and a training in the habits of those duties each one owes his neighbor, which constitute morality. As in the association which civilization begins, and in whose increase civilization develops, so in this miniature society, individualities are brought together from their separate homes in a common life, a community whose occupations, aims and interests are one; where the

pleasures of each one are bound up with the pleasures of his fellows, his own desires limited by the desires of his playmates, his self-regard continually brought into conflict with the resistance offered by the self-regard of others, and he is taught to exercise himself in thinking of his companions and to find a higher delight than the gratification of his own whims in the gratification of others' wishes. The law of this little society is the Golden Rule. This law is made to seem no mere hard imposition of a Power outside of them which they are painfully to obey, but the pleasant exposition of the Good Man within them, the law written in their hearts, which they can happily obey, finding that indeed "It is more blessed to give than to receive." The little ones are accustomed in their plays to consult each other's wishes and to subordinate their individual likings to the liking of some friend. "What shall we play now?" says the Kindergartner; and up goes the hand of some quick moving child—"Let us play the farmer." "Yes, that would be nice, but don't you think it would be still nicer if we were to ask Fanny to choose? She has been away you know, and looks as though she had a little wish in her mind. I see it in her eyes. Would n't it be the happiest thing for us all if we let our dear little sick Fanny choose?" And this appeal to the generosity and kindliness instinct in all children, but repressed in all from the start by the barbarism into which the neglected nursery runs and unto which the competitive school system aspires, draws forth the ready response, "Oh! yes, let Fanny choose." Thus the little ones have their daily lesson, changing form with each day, but recurrent in some form on every day, in the meaning of the Master's word and the spirit of his life.

By the side of Johnny, who is bright and quick and is finishing his clay modeling easily, sits Eddie, who is slow of mind and dull of vision and awkward of hand and can't get his bird's nest done. The Kindergartner can of course help him, but a whisper to Johnny sets his fingers at work with Eddie's in the pleasure of kindly helpfulness, and the dull child is helped to hopeful action, while the bright child is helped to feel his ability a power to use for his brother's good. If any joy or sorrow comes to one of the little company it is made the occasion of calling out the friendly and fraternal sympathy of all the child community. "Have you heard the good news, children? Mary has a dear little baby brother, ever so sweet, too! Are n't we all glad?" And every face brightens and all eyes sparkle with the quick thrill of a common joy. "Poor dear little Maggie! Is n't it too bad! Her papa is very sick and she can't come to Kindergarten to-day. She is sitting at home, so sad, because her papa suffers so much and her mamma is so anxious. Don't we all feel sorry for her? And sha' n't we send word to her by Bessie, who lives right near her, that we all feel so sorry, and that we hope her papa will soon be well?"

Scarcely a day passes without some such occasion of calling out the sympathies of the individual children into the feeling of a larger life in common, in which they are members one of another and share each

other's joys and sorrows. "Bear ye one another's burdens and so fulfill the law of Christ," may not be written upon the walls of the Kindergarten, but is written, day by day, in living lines upon the inner walls of those temples of the Holy Ghost, where it is read by the Spirit.

11. *Moral Culture through a Life, Corporate and Individual.*

In manifold ways each day also brings opportunities of impressing upon the little ones the mutually limiting rights of the members of a community, the reciprocal duties each one owes to every other one with whom he has relations, and to enforce the lesson, "No man liveth unto himself." A sense of corporate life grows up within this miniature community, which floats each life out upon the currents of a larger and nobler life. Each action shows its consequences upon others, and thus rebukes selfishness. Each little being is bound up with other beings, with the whole society, and his conduct affects the rest, changes the atmosphere of the whole company. Injustice is thus made to stalk forth in its own ugliness, falsehood to look its native dishonor, meanness to stand ashamed of itself in the condemning looks of the little community. Justice rises into nobleness, truth into sacredness, generosity into beauty, kindness into charming grace as their forms are mirrored in the radiant eyes of the approving company. That very deep word of the Apostle, "Let him that stole steal no more; *for* we are members one of another," grows in such a child community, a living truth, a principle of loftiest ethics; and in the sense of solidarity, the feeling of organic oneness, the highest joy of goodness and the deepest pain of badness becomes the perception of the influence, mysterious and omnipotent, which each atom exerts on the whole body, for weal or for woe, in the present and in the future.

And into this topmost reach of social morality the little community of the kindergarten begins to enter, blessing the individuals and preparing the soil for a higher social state, that life in common of the good time coming.

This social morality is cultured at no cost of the individuality. The sense of a life in common is not made to drive out the sense of a life in separateness, in which each soul stands face to face with the august Form of Ideal Goodness, to answer all alone to the Face which searches him out in his innermost being, and wins him to seek Him early and to find Him. The true Kindergartner is very scrupulous about lifting the responsibility in any way from the conscience of the child. In these appeals to the better nature of all, it is that better nature of some child which is left to decide the question, only helped by the way she puts the case. Even in a case of disobedience to her command she is careful not so much to be obeyed as to be obeyed by the self-won victory of the little rebel, who is given time to get over his sulk and to come to himself, and so to arise and say, in his own way, "I have sinned." Nothing in the whole system is more beautiful than this effort to have the child conquer himself.

The appeal is always through the sympathies, the affections, the imagination to the sense of right in each child, to the veiled throne where silent and alone Conscience sits in judgment. Only it is an appeal carried up to this final tribunal by the persuasive powers of social sympathy, the approbation of one's fellows, the judgment in its favor already pronounced by speaking faces and glowing eyes. As society affords the sphere for the development of conscience, so it furnishes the most subtle and powerful motives to conscience, and the individual life is perfected in the life in common.

12. *Moral Culture through an Atmosphere of Love.*

An atmosphere of love is thus breathed through the little society of the Kindergarten under which all the sweetness and graciousness of the true human nature, the nature of the Christ in us, opens and ripens in beauty and fragrance. All morality sums itself up into one word—Love. "Owe no man anything but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

To teach children to really love one another, to feel kindly, generous, unselfish dispositions towards each other, and to act upon those dispositions, is to write the whole code of conduct in the heart. And plainly this is not a matter for mere precept. It is not to be effected by the most eloquent exhortations of Sunday-school teachers or of pastors. It is a spirit to be breathed within the very souls of the little ones in their tenderest years, from an atmosphere charged with lovingness. This is what makes a loving mother in the home the true teacher of character in the true school, vastly more influential than the most perfect Sunday-school or the most wonderful church. And the Kindergarten is only a vicarious mothering for those whose homes lack this divine nurturing, a brooding over the void of unformed manhood and womanhood by a loving woman, bringing order out of the chaos and smiling to see it "very good." Nothing that can help this quickening of love is neglected in the Kindergarten. The daily work is wrought with some special aim in view, some thought of affection in the heart. It is to be a gift for father or mother, brother or sister, aunt or uncle, perhaps, unknown to them, for Kindergartner or for pastor.

As I write I lift my eyes to look at a horse pricked out on white paper and framed with pink paper strips, wrought, with what patient toil of loving fingers, by the cutest of little darkies, the baby of our Kindergarten, for his pastor; and duly presented—not without being lifted high in air and kissed most smackingly—to me on our last Christmas celebration. Thus the daily toil weaves subtle fibres of affection around the heart, models the soul into shape of gracious love.

All this beautiful moral culture is wrought through the happy play of the Child-Garden, with a minimum of talk about the duty of these simple virtues and with a maximum of influences surrounding the children to make them feel the happiness and blessedness of being good. The atmosphere is sunny with joy. The constant aim of the Kindergarten is to fill all with happiness. Cross looks and hard words are banished. The law of kindness rules, the touch of love conquers. No work is allowed to become a task. It is all kept *play*, and play whose buoyancy each child is made to feel inheres in the spirit of kindness and affection and goodness which breathes through the Kindergarten. They are all trying to do right, to speak truth, to show kindness, to feel love, and *therefore* all are happy. Now to be thoroughly happy, overflowingly happy, happy with a warmth and cheeriness that lights up life as the spring sun lights up the earth, this is itself a culture of goodness. It is to fill these tender beings with stores of mellow feeling, of rich, ripe affection which must bud and blossom into the flowers of the goodness which are briefly comprehended under the one name of Love.

"*Virtue kindles at the touch of joy,*"

wrote Mrs. Browning, knowing well whereof she wrote. Joyousness pure and innocent and unselfish, overflowing all around like the rich gladness of the light, is the very life of the children of God. "Thou meetest him *that rejoiceth* and worketh righteousness." The "vital feelings of delight," of which Wordsworth spake, feed the vital actions of righteousness, in working which God is met. The happiness the little ones have, whose angels stand ever before the face of their Father in Heaven, to become like whom is to enter even here the Kingdom of Heaven, must be something like the pleasures which are at God's right hand for evermore, a joy which expresses and which feeds the purity and the goodness of the children of the Heaven-Father.

Is not an institution which provides for the cultivation of such social morality, under such an atmosphere of sunny joy, a true Child Garden, for the growth of the soul and its blossoming in beauty?

13. *Religious Culture in the Kindergarten.*

What is thus true of the Kindergarten as a school of morality is equally true of it as a school of religion. In carrying on such a culture of character as that described above, the Kindergarten would be doing a religious work even though no formal word were spoken concerning religion. It would be culturing the spirit out of which religion grows.

Love is the essence of religion. All forms of religion in their highest reach express this. Christianity positively affirms it. The very being of the Source and Fount of all spiritual life is essential love; "God is Love." He who manifested God to man summed the whole law in two commandments, the dual-sphered forms of this life of love in man—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy

neighbor as thyself." In the order of nature, love to our neighbor precedes and prepares for love to God. Mother and father, brother and sister awaken love in us, drawing it out toward themselves, and thus educating the soul to flow up in love unto the life of which these earthly affections are seen to be but the shadows. Human affections are the syllables which when put together spell out the love of God. They are the strands which twine together into the "bands of a man, the cords of love" wherewith,

"*The whole round earth is every way bound by gold chains about the feet of God.*"

They are pulse beats in the earthly members of the Eternal Life which

"Throbs at the centre, heart-heaving alway;"

the Life

"Whose throbs are love, whose thrills are songs."

The love of the dear ones in the home is not something other than the love of God, to be contrasted or even compared with the love we cherish towards the Father in Heaven; it is part of that love, its lower forms, through which alone we climb up to a St. Augustine's passionate "What do I love when I love Thee, O my God?" "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." Every true love is the respiration from the soul of man of the inspiration of God Himself, the Essential and Eternal Love. Could the Church succeed in making its members so live that it should again be said—"See how the Christians love one another"—the world would own a new inspiration of religious life, a new revelation of religious truth. If the Kindergarten succeeds in making a child-society, filled with gentle, kindly affection, pervaded with the spirit of love, we should rest persuaded that herein it was working the "preparation of the heart" for the higher love, to open duly in the Temple consciousness—"Wist ye not that I must be in my Father's;" because in the flowing up of these springs of human love we should recognize, deep down below consciousness, the tiding of the Eternal Love, the well of water springing up within them unto everlasting life.

But indeed there need be no lack of direct words of the Heavenly Father and to Him, such as make up what we ordinarily think of as religious education. The Kindergarten provides for a natural child religion, in its talks and songs and simple prayers. In the games wherein the little ones are familiarized with the processes by which man's wants are supplied, their minds are led up to see the Fatherly Love which thus cares for the children of earth. Awe, reverence, worship, gratitude, affection are suggested and inspired, and the child soul is gently opened towards the Face of Holy Love shining down over it, casting its bright beams deep within the innocent mind in thoughts and feelings we dimly trace. Of this speech about God there is a sparing use, according to the wisdom of the truest teachers.

George McDonald tells how Ranald Bannerman's father never named GOD, till one rare, high moment, when nature spread her spell

of gladsome awe, and invited the utterance of the ineffable name and the revelation the marriage of word and work should make.

Glib garrulity about God is the vice of most religious teaching, "falsely so called," the bungling job-work of spiritual tyros who never should be set upon so fine a task as the culture of the soul. The simple child-songs, full of the spirit of religion, with so little about it, delicately uplifting the thought of the little ones to the Fatherly Goodness; the sacred word of child-hearted prayer in its one perfect form, "Our Father who art in heaven,—" as the old rubric would have ordered it, "said or sung" in the opening of the daily session; envelop the Kindergarten in a gracious sense of God, subtle as the atmosphere, and like it pervasive and all inspiring. Fröbel was profoundly religious himself, and sought to make his new education above all a true religious culture. If it had stopped short of this it would have been to him maimed and mutilated. But he was too humbly true to Nature's mothering to spoil, in trying to improve, her gentle, quiet, unobtrusive ways of opening the child soul to God. He knew that the crowning consciousness of God in the child soul must bide its time, and cannot be forced without deadly injury. He knew that the twelve years in the home go before the hour in the temple; are the rootings for that beautiful flowering.

To create such an atmosphere around the tender buds of being, and enswathe them ere they consciously open to know God with the felt presence of a Fatherly Goodness; to teach the little ones their duties one to another as brothers, in such wise that they shall come to recognize them as the mutual obligations of the common children of this Fatherly Love; to guide their inquiring minds to see through all the law and wisdom and beneficence of nature the care of this Fatherly Providence; to lift their tiny hands in simple, daily prayer to this Fatherly Worshipfulness—is not this a beautiful culture of essential religion in its child stage?

14. *This Complete Child Culture the Foundation of Church Work.*

Combining this physical, intellectual, industrial, moral and religious culture, does not the Kindergarten become a veritable Child-Garden, where the tender saplings of the Heavenly Father are well started towards symmetric, rhythmically rounded wholeness, or holiness? Is it not the cradle for the Christ Child, the infancy of the Coming Man, in whose unspoiled childhood growing normally towards perfection "The White Christ," as the Norsemen call him, the pure, clean, holy Image of the Father in the Son, is to be "formed in" men, to be "born in" them, till "we all come to a perfect man, to the measure of the stature of the fullness of Christ?"

I make no exaggerated plea for the Kindergarten. To its defects and limitations I am not wholly blind. Its imperfections, however, are not serious, its limitations are no valid objection to it. It is confessedly only a stage in education, not a complete system. But that

stage is the all important one of the foundation. True—"and pity 'tis, 'tis true"—we have no series of such Child-Gardens, transplanting the children, stage by stage, after Nature's plans, on into manhood and womanhood. After this fair beginning we have to transfer them to schools wholly uncongenial, not only to the best life of body and mind, but alas! of the soul also; where competition and rivalry, selfish ambition for priority of place, hard law and a stern spirit, chill and deaden the life so graciously begun, and prepare the children for the false society of strife and selfishness, "the world" which "if any man love, the love of *the Father* is not in him." Nevertheless, the foundation of the true education must be laid, in the assurance that it well laid the life will plumb somewhat squarer, and that upon it, shaped and ordered by its better form, string by string, the layers of the nobler education must rise, lifting humanity towards that blessed society yet to be upon the new earth over which the new heavens arch. Its mechanique, however wonderfully wise, truly carries within it no such regenerating power unless a living soul vitalizes it. As a mechanism, it seems to me the most perfect the world has known. But the finest thing about it is the imperious demand it makes for a true personality at the centre of its curious coil. No other system of education is so insistent upon the necessity of a soul within the system, depends so absolutely upon the personal influence of the teacher, and recognizes this subordination of method to spirit so frankly. It claims for itself that its mechanism provides a true means for the exercise of personal influence upon the lives of the little ones, prevents the waste of misdirected effort, and the worse than waste such labor always leaves. It then seeks out and trains the true mothering woman, sympathizing with children, drawing out their confidence and affection, apt to teach, quick to inspire, an over-brooding presence of love, creative of order in the infantile chaos. The machinery can be worked in a woodenish way by any fairly intelligent woman. It can be successfully worked to accomplish its grand aims only by a noble woman, a vitalizing personality. The Kindergarten is the wonderful body of culture whose animating soul is the Kindergartner. Its power is that on which Christ always relied, that on which the Church still leans—personal influence upon individuals; and its sphere for that influence is the most plastic period of all life. The women whom the Kindergarten seeks to win to its cause are those who come to its work in this spirit; women who want not only an avocation, a means of winning bread and butter, but a vocation, a calling from God for man.

My claim for the Kindergarten is that it is a wonderfully wise system for utilizing the most valuable years of childhood, hitherto left to run to waste, in a beautiful provision for turning the play instinct of childhood into a genuine education of body, mind and soul; that it lays the foundation for a really integral culture, a culture of the whole man, i. e. of holiness; that it specially supplements the State system of education in the points where it is most lacking, the nurture of

health and industrial training; that in so far as it does all this it commends itself most strongly to the churches as a branch of their work, which is on every hand tending towards education, as the only means of preventing those unfavorable conditions for character which the poor find surrounding them, in their low health and their incompetency for skilled work; and that above all this it avowedly seeks, and is admirably adapted to secure, an initial culture of morality and religion patterned upon nature's own methods, i. e. God's own plans, whose fruition, if ever carried on through successive stages into adult life, would be that society of the Brotherhood of Man, in the Family of the Heavenly Father, which is the ideal unto which the Church slowly works, the Kingdom of God upon earth.

If the Church be sent to heal all manner of diseases, physical, mental and moral, in the spirit and power of its Lord, by disciplining men into the name—the truth, the life—of that Head of the new Humanity, then is Church Work the education of men and women towards that ideal of St. Paul—"Till we all come in the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ."

And for this task of Christian Education, wherein lies Church Work, the foundation must be laid—next above the lowest string in the building, the Family, and in its place where it does not truly exist—in some system of Child Culture, under the laws of Nature and in the Spirit of Christ. The only approach to such a system the world holds to-day is the Kindergarten. Therefore I claim it as the fundamental Church Work; the Infant School of the Future; the Child Garden wherein the little ones of the poor shall grow day by day in body, mind and soul, towards the pattern of all human life.

The day is not far off when our present pretense of Christian Education in the Sunday School will be viewed as the mere makeshift of a time of zeal without knowledge, a provisional agency awaiting the coming of a real soul-school; always perhaps to be continued for certain fine influences inherent in it, but at best only a supplement to the true culture of character; needing to be molded upon that wiser system. The day is not far off when every church aiming to carry on any real mission work will have, as the foundation for whatever system of schools it may be trying to build up, a Free Kindergarten. Meanwhile every church founding one becomes a pioneer of the true Church Work.

The thoroughly religious tone of this work can be secured, if any churches distrust the general supply of Kindergartners, by the pastor's selecting one of those blessed women whom almost every congregation develops—apt to teach, full of love to children and to God—and persuading her to train as a Kindergartner, and then take charge of the Parochial Kindergarten.

True, this work will be costly in comparison with the poor work now done so cheaply and with such apparently large results. But as the

real spirit of love to God and man inspires the activity of the churches, and a true discernment of what is needing to be done grows upon them, the cackling and crowing of congregations over their ever-to-be-so-much-admired works, will give place to a quieter and humbler feeling; and churches will be glad to do some smaller work, as men judge, if so it may only be true work for man well done in the Spirit of Christ; and will rest content to sink a thousand dollars a year in nurturing fifty or a hundred little ones. Only poor work is cheap. And church work must needs first be sound, and only then be cheap as may be.

True also the State may be appealed to for this pre-primary schooling, and may engraft the Kindergarten upon the Common School System, as has been done in some places, and thus relieve the Church of this charge. But if what has been here said commends itself to the minds of the clergy, and of those interested in Church Work, it will suggest to them strong reasons why the Church should not seek to be thus relieved, should be even positively unwilling to be thus relieved, should hasten to occupy the ground with Church Kindergartens. So fine and delicate a work, on the most plastic of all material, by the most personal of powers, seems greatly jeopardized by being made part of a cumbrous official system. It may hold its subtle spirit within this sphere, but there is great risk of an unconscious lowering of tone, an insensible evaporation of the spirit of the Kindergarten in the routine-working of its mechanism. Above all other branches of education it needs to be fed from the deepest springs of motive power, to be tided with a holy enthusiasm, to be made a real religious ministry. And because, with all its defects in other respects, the Church best supplies this spirit which is the vital essence of the Kindergarten, I hope to see it taken up by the churches. The nurture of early childhood is so pre-eminently the very task of the Church that I am persuaded she needs only to understand this blessed institution to claim it, as the development of that Spirit of Truth who is ever revealing to men, as they are able to bear them, the things needing to be done for the health of humanity, for the perfecting of the body of Christ.

15. *Providential Preparation of the Churches for Welcoming this Work.*

As I thus urge upon the careful consideration of my brethren of the clergy, of all branches of the Church of Christ, the claims to a prominent position in their Church Work of an institution that is only beginning to be seriously considered in this country, an institution which has upon its surface so little of that wherein many have been accustomed to find all Church Work, I am encouraged by the signs on every hand of the dawning of a day of reconciliation, wherein those who have stood apart in their opinions about Church Work are to find themselves face to face. Protestantism has separated along two lines of work, drawn by two schools of thought. Some branches of Protestantism have based their work in the culture of Christian character upon the child experience of *formation*, having a strong sense of the organic

life of a holy humanity. Others have based their work in the culture of Christian character upon the adult experience of *re-formation*, having a strong sense of the organic life of a sinful humanity.

Lutheranism, the Church of England and its American daughter the Protestant Episcopal Church have held to the idea of nurture, and have sought to grow normally from infancy the sons and daughters of The Almighty. They are learning, however, that with the best nurture there will be lapses, deep and wide; that the children of the Heavenly Father may turn out prodigals, needing in the far-off land to say to themselves, "I will arise and go to my Father and will say unto him, Father, I have sinned." They are developing thus, alike in the Evangelical and Ritualistic wings, the revivalistic spirit and methods, so that a genuine Methodist or Baptist would feel quite at home in the "Gospel Meeting" or "The Mission." While thus drawing nigh to their sister churches in the after work of conversion, the churches of nurture ought to be ready to receive this system of child culture.

Most of the branches of Protestant Christianity have centered their work upon conversion, seeking to recreate the children of Adam into the sons and daughters of the Lord. Presbyterians, Congregationalists, Methodists and Baptists are now remembering that under and back of the old Adam there was in every man, as man, the older Christ; a spiritual nature, even though dormant, which could open, and should open, in every child into the sonship of God. They are thus feeling their way to sub-soil their needful work of conversion with the basic work of nurture; and are seeking to grow the divine nature in childhood before the devilish nature develops a mastery of the being. The Sunday School receives most attention in these denominations, and shows thus the conscious need of education as the first of church works. The dissatisfaction felt with it indicates the felt need of something more truly nurturing. They are more or less consciously groping, under the leadings of The Spirit of Truth, who is guiding men into all truth, in search of a system which will prove, what Dr. Bushnell craved as the need of the churches, a true "Christian Nurture."

And thus all branches of Protestantism ought to be able now to receive this gospel of God's servant, Frederick Fröbel, in their own tongue, and welcome it, and together walk in the steps of the true education towards that new earth into which, as written of old, "a little child shall lead them."

16. *This Theory Tested by Experience.*

It only remains to be added that this theory of the Kindergarten in Church Work has been submitted to the test of experiment, by the Church I have the privilege of serving, and that the result is a satisfactory verification of the theory. Three years ago the Anthon Memorial Church in New York opened its Free Kindergarten. A meeting of ladies was called and an address made by Miss Peabody, the venerable apostle of the Kindergarten in the United States, whose long life of noble service in the cause of education crowns its honored years with

the fine enthusiasm in which, at the age when most are content with rest, she has consecrated herself to this gospel of the Christ Child. A simple organization was effected from among the ladies interested in the idea, under an energetic management. A subscription list was soon filled out warranting a year's experiment. Thanks to the counsel of the best authority, that of Mad. Kraus-Boelte, we were led to a most fortunate choice for our Kindergartner. Miss Mary L. Van Wagenen had cherished the idea of a Free Kindergartner for the poor, and brought to this venture that combination of qualities described above as essential to the true Kindergartner, which in her person has made this experiment so satisfactory a success. A number of young ladies volunteered to act as unpaid assistants. The Sunday-school room of the church was placed at the use of the Kindergarten Association, and so in due time the Kindergarten was opened. Since then it has been in session for eight months of each year, on five days of the week, from 9½ A. M. to 1 P. M. About seventy children have been kept on the roll, as many as can be well cared for by our force of assistants.

The plan of volunteer assistants has not proven thoroughly successful, though we still have a few in attendance. It was only designed as a provisional supply. After the first year a training class for Kindergartners was opened, through which several of her amateur helpers have passed, some into the charge of new Kindergartens, and others into the position of qualified assistants in our own Kindergarten. It is our intention to salary such assistants, as we are able, and thus secure regular and skilled service.

To further the physical culture of the Kindergarten a substantial dinner has been provided daily for the children, and out of door excursions made in suitable seasons.

The mental influence on the children has been very marked. The brightness of their faces is an expression of the intellectual quickening that has taken place. Some of the little ones have developed wonderfully. Their moral growth has been no less marked. Some of the children seem literally re-made. And generally, in the charming spiritual atmosphere of this Child Garden, there seem to be budding those "fruits of the spirit" which are "love, joy, peace, gentleness, goodness." The children are not saints by any means; but they are growing happily, joyously, and on the whole beautifully, and as fast as we dare expect. The best testimony to the influence of the work is the appreciation the poor mothers show of its effects. The children have even become missionaries of cleanliness, order and love, and a little child is leading many a household towards some better life. No startling results are sought. We are satisfied to trust the future with the harvest of this well used spring time.

It has cost us about $1,000 a year, and we feel that it is a good investment for Christ. Any church with this amount can plant the infant school of the future, and the American Fröbel Union will help it to a good Kindergartner.

KINDERGARTEN FOR NEGLECTED CHILDREN.

Address of Mrs. Sarah B. Cooper at the graduating exercises of the Pacific Kindergarten Training School, Tuesday evening, Sept. 14, 1880.

When the old king demanded of the Spartans fifty of their children as hostages, they replied, "We would prefer to give you a hundred of our most distinguished men." This was but a fair testimony to the everlasting value of the child to any commonwealth and to any age. The hope of the world lies in the children. The hope of San Francisco's future lies in the little children that throng her streets to-day. Is it a small question, then, "What shall we do with our children?" It seems to me that the very best work that can be done for the world is work with the children. We talk a vast deal about the work of reclamation and restoration, reformatory institutions, and the like, and all this is well, but far better is it to begin at the beginning. The best physicians are not those who follow disease alone, but those who, so far as possible, go ahead and prevent it. They seek to teach the community the laws of health—how not to get sick. We too often start out on the principle that actuated the medical tyro who was working might and main over a patient who was burning up with fever. When gently entreated to know what he was doing, he snappishly replied: "Doing? I'm trying to throw him into a fit. I don't know much about curing fevers, but I'm death on fits. Just let me get him into a fit, and I'll fetch him." It seems to me we often go on the same principle—we work harder in laying plans to redeem those who have fallen than to save others from falling. We seem to take it for granted that a certain condition of declension must be reached before we can work to advantage. I repeat again what I have often said before—we do not begin soon enough with the children. It seems to me that both Church and State have yet to learn the vast import of those matchless words of the great Teacher Himself, where He said, pointing to a little child: "He that receiveth him in My name, receiveth Me." He said it because, with Omniscient vision, He saw the wondrous folded-away possibilities imprisoned within the little child. Again the great and good Teacher said: "Take heed that ye despise not one of these little ones, for I say unto you that in Heaven their angels do always behold the face of my Father which is in Heaven." And when I see the neglected, sad-faced, prematurely-old, weary-eyed little ones in the purlieus of vice and crime, there is just one thought that comes like a ray of sunlight through these rifts of cloud, and it is this: There is not one of these uncombed, unwashed, untaught little pensioners of care that has not some kind angel heart that is pitying it in the heavens above. Parents may be harsh and brutal, communities may be cold and neglectful, but angels must regard them with eyes luminous with tender pity.

What shall we do with these children? Good people everywhere should combine to care for them and teach them. Churches should make it an important part of their work to look after them. The State should look after them. The law of self-preservation, if no higher law, demands that they should be looked after. How shall they be looked after? We answer, by multiplying free Kindergartens in every destitute part of the city. With fifty or sixty free Kindergartens established in the most neglected districts, San Francisco would be a different city ten years hence. Said a wealthy tax-payer to me, in response to an appeal for a subscription to our Jackson-street work: "I give you this most gladly. I consider it an investment for my children. I would rather give five dollars a month to educate these children than to have my own taxed ten times the amount by and by to sustain prisons and penitentiaries." This was the practical view of a practical business man—a man of wise forethought and of generous impulses.

The School Board of this city are entitled to the grateful consideration

of every thoughtful citizen for their action in accepting the class of five-year-old children at 116 Jackson street, as an experimental Kindergarten, connected with the Public School Department. Let anybody go and examine the work for themselves. It is a sad fact that between forty and fifty just such needy children have been turned back into the street, to learn all its vice and crime, who could not find accommodation in the Silver-street Kindergarten. I tell you this is a fact of momentous import to this community. Remember that from a single neglected child in a wealthy county in the State of New York, there has come a notorious stock of criminals, vagabonds, and paupers, imperiling every dollar's worth of property, and every individual in the community. Not less than one thousand two hundred persons have been traced as the lineage of six children, who were born of this one perverted and depraved woman, who was once a pure, sweet, dimpled little child, and who, with proper influences thrown about her, at a tender age, might have given to the world twelve hundred progeny who would have blest their day and generation. Look at the tremendous fact involved! In neglecting to train this one child to ways of virtue and well-doing, the descendants of the respectable neighbors of that child have been compelled to endure the depredations, and support in alms-houses and prisons scores of her descendants for six generations. If the citizens of San Francisco would protect the virtue of their children, their persons from murder, their property from theft, or their wealth from consuming tax to support paupers and criminals, they must provide a scheme of education that will not allow a single youth to escape its influence. And to effect the surest and best results these children must be reached just as early in life as possible. The whole effect of the Kindergarten system tends to prevent crime. And what estimate shall be placed upon an instrumentality which saves the child from becoming a criminal, and thus not only saves the State from care and expense incident to such reform, but also secures to the State all that which the life of a good citizen brings to it. Think of the vast difference in results had there been 1,200 useful, well equipped men and women at work in that county in New York, building it up in productive industries, instead of 1,200 paupers and criminals tearing down and defiling the fair heritage! We have but to look at this significant fact to estimate the value of a single child to the commonwealth.

The true Kindergartner proceeds upon the principle asserted by Froebel, that every child is a child of Nature, a child of man, and a child of God, and that education can only fulfill its mission when it views the human being in this three-fold relation and takes each into account. In other words, the true Kindergartner regards with scrupulous care the physical, the intellectual, the moral. "You can not," says Froebel, "do heroic deeds in words, or by talking about them; but you can educate a child to self-activity and to well-doing, and through these to a faith which will not be dead." The child in the Kindergarten is not only *told* to be good, but inspired by help and sympathy to *be* good. The Kindergarten child is taught to manifest his love in deeds rather than words, and a child thus taught never knows lip-service, but is led forward to that higher form of service where his good works glorify the Father, thus proving Froebel's assertion to be true, where he says: "I have based my education on religion, and it must lead to religion." We seem to forget that the moral powers, like the physical and mental, can only be strengthened by exercise. What the world most needs to-day is to bring more of the true Sabbath into the week-day—in individual life, in family life, in social life, in business life, and in national life. The school should cultivate with equal skill the perceptive and the reflective faculties, the intellect, and the conscience. All training should tend to repress the lower nature and arouse the higher. It should regulate the animal forces so that they should minister to the spiritual, thus becoming the faithful servitors of all that is highest and noblest within the little child.

And this is the mission of every true Kindergartner. This is to be

your mission, my dear young ladies—you who go forth to practice and teach the principles of your Master Froebel. Like him, you must love the little ones whom you seek to unfold. Like him, you must wrap a warm heart of love about them, and love them into goodness. Are you ready for the work? It means much of toil and self-sacrifice; it means much of patience and care; it means much of weariness and discouragement; it means much of self-renunciation and self-conquest. One must be as patient as Penelope at her web, and as tender as true motherhood, to evoke the good and check the bad in these little neglected pensioners of poverty and want. There must be a magnetic attractiveness that charms while it compels. There must be a deep-sighted sympathy, which is wiser than all blame, and more potent than all reproof. There must be an abiding faith in the loving care of an Almighty Friend, in whose help and strength the patient toiler goes forward, day by day, feeling that, after all, the richest reward of such a life is to live it.

I wish every Christian philanthropist in the city would move toward the care and training of these luckless little children. I wish every church in San Francisco would establish and carry forward one free Kindergarten. There need then be no restraint in regard to foundation-work in moral and religious training—not necessarily sectarian training, but good, sound, fundamental Christian training. There could then be thousands of these little waifs under daily instruction; kept from the pernicious influences of the streets, and taught all that is good and true and pure and right and kind and noble. They could be taught industry and order and neatness. They could be taught reverence and self-respect. They could be taught in the midst of poverty and struggle to put their trust in a Heavenly Friend, who with unspeakable tenderness said: "Suffer the little children to come unto Me."

Could Christian philanthropy devise a better or more promising work than this? It reaches down to the very foundations upon which true character may be built. It is full of promise and fruition of hope and reward. It is a work that appeals to parentage. When fathers and mothers see the faces of their own darlings radiant with unalloyed happiness, would it not be well to turn a tender thought on these luckless little ones, left in the world with none to call them by dear names, and none to be thoughtful of their pressing wants, with nothing to relieve the sad monotony of the days and weeks and months of their spare and scanty lot. I have an idea that in proportion as we seek to bless these hapless children we may expect blessing upon our own. That in proportion as we give to these children we keep for our own. Verily, it is so.

"Then whispered the Angel of Mothers
To the giver, in tenderest tone,
'In blessing the children of others
You are garnering joys for your own.'"

THE CRY OF THE CHILDREN.

Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mother's,
And that cannot stop their tears.
The young lambs are bleating in the meadows,
The young birds are chirping in the nest,
The young fawns are playing with the shadows,
The young flowers are blowing toward the west,—
But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the playtime of the others,
In the country of the free.—*Mrs. Elizabeth Barrett Browning.*

The following Notes on Charity and Parochial Kindergartens, and those connected with public schools, with charitable institutions and institutions for defective classes, were communicated by General Eaton, Commissioner of Ed., in response to application for latest information.

In California, the first Charity Kindergarten of San Francisco, California, Miss Katharine D. Smith, conductor, was established on *Silver Street*, in 1878. This kindergarten is an organization of the Public Kindergarten Society of which Miss Marwedel is an officer, and is a marvel of systematic discipline. The young ladies of the High School Normal class are sent to this school—one or two daily—to learn the elements of Kindergartning and assist in teaching, which is supplemental to a course of lectures on the subject, delivered by Miss Smith.

The Silver street work has given birth and inspiration to the *Jackson Street Charity Kindergarten*, which is now under the immediate care of Miss Mary Kilbridge (who succeeded Miss Reed in March, 1880), assisted by the young ladies of Mrs. S. N. Cooper's Bible class.

The *Jackson Street* Kindergarten, established in the very heart of the Barbary Coast by a number of Presbyterian ladies belonging to the Calvary Church, has had over one year of successful, earnest work among the neglected children of that locality, and has aroused intelligent interest and warm-hearted sympathy among our citizens.

About the time of the establishment of the work on Jackson street, another Charity School was organized at No. 56 First street (Mrs. Philips, conductor) under the auspices of the Young Women's Christian Association. The results have been beneficial beyond all estimate. In addition to these three Kindergartens Miss Marwedel reported in October, 1880, the names of the following :

Minnie Street Free Charity Kindergarten (Miss Lizzie Master).

Shipply Street Free Charity Kindergarten (Mrs. M. Loyd).

Free Presbyterian Church Kindergarten at Oakland.

The School Board of San Francisco established in 1880, an "experimental Kindergarten" on Jackson street, being the first free public Kindergarten in the city, under Miss Flora Van dem Burgh. Miss Marwedel writes, "the establishment of one public Kindergarten with the view of having Kindergartens connected with all public schools is accepted with great favor."

Kindergarten instruction has also been given in the *Little Sisters' Infant Shelter* at San Francisco, and in the Institution for the Deaf and Dumb at Berkeley.

In Illinois the Chicago Charity Kindergarten, a memorial work of Mrs. Blatchford, is an outgrowth of the work of the Mothers' Class, held two years ago by Mrs. Putnum. The Kindergarten occupies two large adjoining rooms in the basement of Mr. Moody's church, and is conducted by S. E. Walker. Some Kindergarten work in the Parish school in *Danville* was begun in 1880.

In *Detroit*, Michigan, a Charity Kindergarten was established in the Brockway Mission School in 1880.

In *Beatrice*, Nebraska, a Charity Kindergarten exists in connection with Christ Church.

In *Cincinnati*, Ohio, a free Kindergarten was opened in Front street by Miss S. A. Shawk, a pupil of Miss Blow, under the auspices of an association of ladies, of which Mrs. Alphonso Tafft is president. Kindergarten training is also established in the Cincinnati Orphan Asylum.

In *Cleveland*, Ohio, a Charity Kindergarten was opened under the auspices of the Young Ladies' Temperance League, but the association failing to furnish the funds, Mrs. A. B. Ogden has assumed the direction and expense.

In Columbus, Ohio, Kindergartens exist in the Home of the Friendless; in the State Institution for the Blind, and the State Institution for Deaf Mutes, and in the New Orphans' Home.

In Charleston, South Carolina, the City Orphan House has adopted the Froebel material and method with the little children.

In the District of Columbia a Free Kindergarten was opened in the chapel of the New York Avenue Presbyterian Church, and is supported by contributions from members of that church, and the E Street Baptist Church, The Froebelian material and method have been introduced into the District Industrial School located in Georgetown.

In Philadelphia the Charity Kindergarten movement has been extended, with some aid in room rent free from the city, and in connection with its City Orphan House.

*Training Classes for Colored Teachers.**

"I hope you will reserve a place for at least a brief notice of the successful efforts in this city to put the Kindergarten method into the hands of the colored people.

"The leading spirit here was Miss Young Jackson, the gifted and learned principal of the Brainbridge Street School, who exhibited, in some tentative efforts, a complete comprehension of the principles of the system. She was encouraged by Miss Vankirk, the oldest and most successful Kindergartner in Philadelphia, who took as pupils four of Miss Jackson's pupils and trained them in the theory and manipulations, and last fall set them at work; and, since Christmas, each couple has had a Kindergarten of twenty children under Miss Vankirk's general supervision. I have visited both, and I have never seen better examples of order, knowledge and use of words, and spontaneous work done by the children. On the 30th of April I attended the graduating exercises of the pupil Kindergartners, which were highly creditable, and the performances of the little children at their tables and in the movement plays directed by their own singing were admirable.

"But what I came to Philadelphia at this time purposely to do was to give my blessing to another training class of colored women who have been under the training of Mrs. Guion Gourlay. Four of these are graduates of Miss Jackson's school, and four are married women, and they have all been taught for these past seven months without money and without price, by Mrs. Gourlay, who feels as I do about their natural aptitude, and whose great sympathy with them (inherited, she says, in part from an earnest anti-slavery ancestor) inspires her with a desire to quicken in them a sense of the special work assigned to them as factors in the civilization of humanity, and especially as citizens of this country.

"I will not deform my page with an account in detail of the ungenerous opposition she has met with; and the hindrances cast in her way by persons who should have aided her, though it would put into strong relief her own noble perseverence in her generous purpose. Through a correspondence I have had with her since last September I have known

* Extracts from letter of Miss PEABODY to Editor of Volume of Kindergarten Papers

of her untiring labors. In her prospectus she said that whoever could not afford the fee must tell her and she would accommodate her price to their necessities; and when it came to the explanation, not any of them could afford to pay anything; but she would not let any one go who desired to learn. She has even, out of her own purse, provided the materials in many instances. I have generally heard from her after every lesson given, many of which lasted three or four hours. One of the life members of our union made them all members of the American Froebel Union for this year. They will graduate on the 21st of May, and I will enclose to you the programme of the exercises, all of which I have read, and also their examination papers; and from the beginning she has sent to me their abstracts.

"I trust it will prove but the beginning of a general movement among these people. Froebel's education is not merely of the children, but of their adult care-takers. His *living with children* is the practical rendering of Christ's precept to become as little children themselves. In short, it is mutual education—self-development. The exchange is an equal one, if it is not even more for the adult than the child. The adult gives the child only the love of time, space, and the language which represents this love, and symbolizes the higher spiritual truths which the children give to them, when they are wise enough to divine the scope and meaning of those spontaneous activities which embody mutual laws, and are alike in all children, giving a plane for the play of sociality. The advantage that the temperament of the colored classes serve, is in the predominence of their æsthetic sensibility over the mere force of will. They are more in the natural equipoise of childhood, and in the case of their hearts take in broader impression and more various impressions before they begin to react. But this, in the long run, is an advantage if education comes in to give the opposite, directing their energies to active production of forms as expression, since production of form defines thought, and puts substance before words in their consciousness. I remember when I first heard the Hampton singers what an impression was made on me by their original music, what a revelation it was to me of the truth that "man's extremity is God's opportunity," and that, in the future interchange of their spiritual knowledge with the proud Anglo-Saxon's knowledge of this world's law, and even of that necessary correlation of cosmic forces which we call the material universe, they have the advantage. But I am getting in too deep waters, and will close by sending you the programme of the closing exercises of Mrs. Gourlay's class, which pioneers the good time coming when both races shall be seen to be only opposite factors of an harmonized humanity."

The Eureka Class of Kindergartners, under training since November 3, 1880, by Mrs. Guion Gourlay, had their closing exercises at Weskly Hall, on Saturday, May 21, 1881. Each of the nine members read a very creditable essay on topics suggested by their studies, and the work on which they were about to enter, and received a diploma from Miss Peabody, President of the American Froebel Union.

EARLY TRAINING.

APHORISMS AND SUGGESTIONS—ANCIENT AND MODERN.

We are physiologically connected and set forth in our beginnings, and it is a matter of immense consequence to our character, what the connection is. In our birth we not only begin to breathe and circulate blood, but it is a question hugely significant whose the blood may be. For in this we have whole rivers of predispositions, good or bad, set running in us—as much more powerful to shape our future than all tuitional and regulative influences that come after, as they are earlier in their beginning, deeper in their insertion, and more constant in their operation.

Here, then, is the real and true beginning of a godly nurture. The child is not to have the sad entail of any sensuality, or excess, or distempered passion upon him. The heritage of love, peace, order, continence and holy courage is to be his. He is not to be morally weakened beforehand, in the womb of folly, by the frivolous, worldly, ambitious, expectations of parents-to-be, concentrating all their nonsense in him. His affinities are to be raised by the godly expectations, rather, and prayers that go before; by the steady and good aims of their industry, by the great impulse of their faith, by the brightness of their hope, by the sweet continence of their religiously pure love in Christ. Born, thus, of a parentage that is ordered in all righteousness, and maintains the right use of every thing, especially the right use of nature and marriage, the child will have just so much of heaven's life and order in him beforehand, as have become fixed properties in the type of his parentage.

Observe how very quick the child's eye is, in the passive age of infancy, to catch impressions, and receive the meaning of looks, voices, and motions. It peruses all faces, and colors, and sounds. Every sentiment that looks into its eyes, looks back out of its eyes, and plays in miniature on its countenance. The tear that steals down the cheek of a mother's suppressed grief, gathers the little infantile face into a responsive sob. With a kind of wondering silence, which is next thing to adoration, it studies the mother in her prayer, and looks up piously with her, in that exploring watch, that signifies unspoken prayer. If the child is handled fretfully, scolded, jerked, or simply laid aside unaffectionately, in no warmth of motherly gentleness, it feels the sting of just that which is felt towards it; and so it is angered by anger, irritated by irritation, fretted by fretfulness; having thus impressed, just that kind of impatience or ill-nature, which is felt towards it, and growing faithfully into

the bad mold offered, as by a fixed law. There is great importance, in this manner, even in the handling of infancy. If it is unchristian, it will beget unchristian states, or impressions. If it is gentle, ever patient and loving, it prepares a mood and temper like its own. There is scarcely room to doubt, that all most crabbed, hateful, resentful, passionate, ill-natured characters; all most even, lovely, firm and true, are prepared, in a great degree, by the handling of the nursery. To these and all such modes of feeling and treatment as make up the element of the infant's life, it is passive as wax to the seal. So that if we consider how small a speck, falling into the nucleus of a crystal, may disturb its form; or, how even a mote of foreign matter present in the quickening egg, will suffice to produce a deformity; considering, also, on the other hand, what nice conditions of repose, in one case, and what accurately modulated supplies of heat in the other, are necessary to a perfect product; then only do we begin to imagine what work is going on, in the soul of a child, in this first chapter of life, the age of impressions.

I have no scales to measure quantities of effect in this matter of early training, but I may be allowed to express my solemn conviction, that more, as a general fact, is done, or lost by neglect of doing, on a child's immortality, in the first three years of his life, than in all his years of discipline afterwards. And I name this particular time, or date, that I may not be supposed to lay the chief stress of duty and care on the latter part of what I have called the age of impressions; which, as it is a matter somewhat indefinite, may be taken to cover the space of three or four times this number of years; the development of language, and of moral ideas being only partially accomplished, in most cases, for so long a time. Let every Christian father and mother understand, when their child is three years old, that they have done more than half of all they will ever do for his character. What can be more strangely wide of all just apprehension, than the immense efficacy, imputed by most parents to the Christian ministry, compared with what they take to be the almost insignificant power conferred on them in their parental charge and duties. Why, if all preachers of Christ could have their hearers, for whole months and years, in their own will, as parents do their children, so as to move them by a look, a motion, a smile, a frown, and act their own sentiments and emotions over in them at pleasure; if, also, a little farther on, they had them in authority to command, direct, tell them whither to go, what to learn, what to do, regulate their hours, their books, their pleasures, their company, and call them to prayer over their own knees every night and morning, who could think it impossible, in the use of such a power, to produce almost any result? Should not such a ministry be expected to fashion all who come under it to newness of life? Let no parent, shifting off his duties to his children, in this manner, think to have his defects made up, and the consequent damages mended afterwards, when they have come to their maturity, by the comparatively slender, always doubtful, efficacy of preaching and pulpit harangue.

DR. BUSHNELL. *Christian Nurture.*

As we prepare in good weather whatever will be needed in a storm, so in youth must we lay up orderly habits and moderation, as savings against time of age.

Children should be led to industry in useful learning by persuasion and admonition; but never by blows and disgraceful treatment.

But such things only make them disinclined to effort and disgust them with their labor.

Blame and praise should be used alternately; but care should constantly be taken that the former does not discourage, and that the latter does not render over-confident and careless.

As a plant is nourished by moderate watering, but is drowned by too much, so are the mental powers of children strengthened by labors judiciously imposed, but are destroyed by excessive tasks.

Children should never be refused their necessary recreation; it should be remembered that nature has divided our whole lives into labor and recreation.

Thus we slacken the strings of the bow and the lyre, that we may be able to tighten them again.

Children must also be accustomed not to live effeminately, to restrain their tongues, and to overcome their anger.

Yet fathers should remember their own youth, and should not judge too harshly the transgressions of their sons.

As physicians mingle bitter drugs with sweet confections, and thus make what is agreeable a means of administering to the patient what is healthful, so should fathers unite the severity of their punishments with kindness; should sometimes give the reins to the impulses of their sons, and sometimes check them; should be forbearing to a mere error, and even if they suffer themselves to become angry, should recover again from it.

It is often well to pretend not to have observed some action of children.

When we overlook the faults of our friends, should we not sometimes do the same for those of our children?

Children should be taught to be communicative and open; to avoid all that savors of secrecy, which tends to lead them away from uprightness, and to accustom them to wrong.

The understanding is not a vessel, that needs filling; it is fuel, that needs kindling. It is kindled to truth by the faculty of acquiring knowledge, and by love.

He who listens to the speech of another without kindling his understanding at it, as at a light, but contents himself with merely hearing, is like one who goes to a neighbor for fire, but only sits still there and warms himself.

He only receives an appearance of wisdom, like the red color from the shining of a flame; but the inner rust of his soul is not heated; nor is its darkness driven away.

PLUTARCH.

He who disciplines his body is healthy and strong, and many persons have thus rescued their lives from danger, served their friends, been useful to their country, gained fame and glory, and lived a happy life.

The body becomes accustomed to whatever occupation is pursued; and accordingly it should be trained to the best exercises.

Forgetfulness, despondency, ill temper and even frenzy, often assail the mind, in consequence of neglect of bodily discipline, with so much power, as even to cause the loss of what knowledge is already gained.

SOCRATES.

As the power of speech is easily misused, so are gymnastics; for superiority in bodily exercises can easily be abused to the injury of others.

Beginning with the third year, when the intelligence and the power of speech awake, the child should be occupied with plays appropriate to its age. From these plays a judgment may be formed of the child's adaptedness to a future calling.

Changes of toys should not be made too rapidly, for fear of developing instability of character.

From the third to the sixth year, suitable stories should be told the child; and these should be such as to furnish him with ideas of God and of virtue.

Parents and teachers must seek occasion of securing and maintaining influence over children by means of personal respect.

Bodily punishment is only admissible where children or pupils violate the respect due to age, or a law of education.

On the other hand, the sense of shame and of honor should early be awakened.

Parents should be more anxious to instill into their children a deep-seated youthful modesty, than to leave them a pile of gold: and therefore they should carefully keep from the sight of the young all that can injure their modesty or morals.

For where the old are immodest, the shamelessness of the young is increased. PLATO.

To the mother belongs the bodily nourishment and care of children; to the father, their instruction and education.

The distinction of sexes must early be observed.

Milk is the most natural and therefore the best food for children. Wine injures them by heating them and causing sickness.

Even children at the breast should be accustomed to suitable exercise. Children should early be accustomed to heat and cold, to confirm their health; and all habits should be taught from as early an age as possible.

Children should not be obliged to do actual labor, nor to be instructed, before the fifth year, for fear of stunting them.

The loud crying of children—unless it is caused by sickness—is their first gymnastic exercise.

Their plays should be in the similitude of what they are afterwards to practice in earnest. ARISTOTLE.

Since children are always possessed of great liveliness and susceptibility, since their powers of observation grow keener and stronger as their consciousness develops, and their impulses to activity are stronger in proportion as their character is nobler, therefore proportionately greater care should be taken to preserve them from immoral influences, to protect and direct the growth of the mind, and to accustom them to proper modes of speech.

Parents and teachers should show to their children and pupils a truly virtuous example; and punishments should be proportioned to faults, and should be so administered as to produce improvement.

Although the virtues of good nature, mildness and placability are high ones, still they must have their limits; and must not interfere with the strictness necessary to maintain the laws.

Man must early be trained to the conviction that the gods are the directors of all things, and that they see the inmost thoughts of men.

It is only by this means that men will be preserved from foolish presumption and from wickedness, as Thales says: That men must live in the consciousness that all around them is filled with the gods. This will keep them more chaste than if they were in the holiest of temples.

From religion, which is a holy fear of the gods, proceed the virtues of modesty, and filial piety.

The peculiar traits of each character should be developed; it should not be attempted to impress a foreign mark upon them; just actors are wont to select not the best parts, but those most suitable to them.

It should not be claimed that there is no art or science of training up to virtue. Remember how absurd it would be to believe that even the most trifling employment has its rules and methods, and at the same time that the highest of all departments of human effort—virtue—can be mastered without instruction and practice. CICERO.

The education of children should begin at their birth.

Bathing children and letting them crawl about are to be recommended.

We came into the world entirely ignorant, and with incapable bodies, but with the capacity to learn.

Man learns incredibly much in the first years of his life, by mere experience, without any instruction at all.

Impressions on the senses supply the first materials of knowledge. Therefore it will be well to present these impressions in a proper order. Especially should the results of seeing be compared with those of feeling.

By motion they learn the idea of space, so that they no longer grasp after distant objects.

Children speak at first a universal natural language, not articulated, but accented and intelligible.

Nurses understand this language better than others, and talk to the children in it.

What words are used in it are indifferent; it is only the accent which is important.

It is assisted also by the children's gestures and the rapid play of their features.

Crying is their expression for hunger, heat, cold, &c.

Their grown up guardians endeavor to understand this crying and to stop it; but often misunderstand it, and try to stop it by flattery or blows.

The first crying of children is a request.

If this is not attended to, they proceed to commanding.

They begin by helping themselves, and end by causing themselves to be waited on.

All the bad conduct of children arises from weakness.

If they are made strong, they will be good.

One who can do all things, will never do anything evil.

Before we come to our understandings, there is no morality in our actions; although we sometimes see manifestations of it in the susceptibilities of children to the actions of others.

The tendencies of children to destructiveness are not the result of wickedness, but of vivid impulses to activity.

Children should be helped when it is necessary; but no notice should be taken of their mere notions; and they should be made to help themselves as much as possible.

Causeless crying will be best cured by taking no notice of it. For even children dislike to exert themselves for nothing.

Crying can be soothed by drawing the child's attention to some striking object, without letting it know that you are paying it any special attention.

Costly playthings are superfluous. Cheap and simple ones are precisely as good.

Nurses can entertain children very much by telling them stories.

Some few easily pronounced words should be often pronounced to the child, names of things which should be shown to them at the same time.

ROUSSEAU.

The youngest children should be instructed in things visible.

Upon such, pictures make the deepest impression.

Examples are for them; and precept; but not abstract rules.

The teacher should not be too much of a genius.

Or if he is, let him learn patience.

It is not always the pupils who understand quickest who are the best.

The sloth of pupils must be compensated by the teacher's industry.

Beginners must work slowly; and then faster and faster, as they advance.

Learning will be pleasant to the pupils, if their teachers treat them in a friendly and suitable manner; show them the object of their work; do not merely listen to them but join in working with them and converse with them; and if sufficient variety is afforded.

It is especially important that the pupils should themselves be made to teach; Fortius says, that he learned much from his teachers, more from his fellow-pupils, and most from his scholars.

The school is a manufactory of humanity.

The art of training up men is not a superficial one, but one of the profoundest secrets of nature and of our salvation. COMENIUS.

Be careful of your children and of their management. As soon as they begin to creep about and to walk, do not let them be idle.

Young people must have something to do, and it is impossible for them to be idle.

Their bodies must be kept in constant activity; for the mind is not yet able to perform its complete functions.

But in order that they may not occupy themselves in vicious or wicked ways, give them fixed hours for relaxation; and keep them all the rest of the time, as far as possible, at study or at work, even if of trifling usefulness, or not gainful to you.

It is sufficient profit if they are thus kept from having an opportunity for evil thoughts or words.

Therefore it is that children are nowhere better situated than at school or at church. MOSCHEROSCH.

Domestic government is the first of all; from which all governments and dominions take their origin.

If this root is not good, there can be neither good stem nor good fruit from it.

Kingdoms, moreover, are made up of single families.

Where fathers and mothers govern all at home and let their children's obstinacy prevail, neither city, market, village, country, principality nor kingdom can be governed well and peacefully. LUTHER.

Doctor Martin Luther wrote to his son as follows: Grace and peace in Christ, my dear little son. I see with pleasure that you learn well and pray constantly. Continue to do so, my son. When I come home, I will bring you a beautiful present.

I saw a beautiful pleasant garden, where many children were walking, with golden clothes, and eating beautiful apples under the trees, and pears and cherries and plums, and were singing and jumping and enjoying themselves; and they had beautiful little ponies with golden bridles and silver saddles.

Then I asked the man who owned the garden, what children these were. And he said, "These are the children who pray willingly, learn well and are good."

Then I said, "Dear man, I also have a son, called Hanschen Luther. May he not also come into the garden, so that he can eat such beautiful

apples and pears, and ride such pretty ponies, and play with these children?"

Then the man said, "If he prays willingly, and learns well and is good, then he may come into the garden, and Lippus and Jost too; and if they all come, they shall have fifes and drums and singing and all sorts of stringed instruments, and dance and shoot with little cross-bows."

And he showed me an open meadow in the garden, arranged for dancing; and there were hanging up many golden fifes and drums and silver cross-bows.

But this was quite early, and the children had not dined; so that I could not wait to see the dancing. So I said to the man, "Ah, my dear sir; I will go at once and write all this to my dear little son Hänschen, so that he shall pray constantly and learn well and be diligent, so that he also may come into the garden; but he has an aunt Lehne, whom he must bring with him."

Then the man said, "It shall be so; go and write so to him."

Therefore, dear little son Hänschen, learn and pray with good courage, and tell Lippus and Jost also, so that they may pray and learn also, and then you can all three be admitted into the garden.

And now you are commended to the Almighty God. And greet aunt Lehne; and give her a kiss for me. LUTHER.

As birds are born with the power of flying, horses with that of running, and beasts of prey with a furious courage, so is man born with the peculiar faculty of thinking, and of mental activity.

Therefore do we ascribe to the soul a heavenly origin.

Defective and under-witted minds, mental abortions and monstrosities, are as rare as bodily deformities.

Not one individual can be found who can not by labor be brought to be good for something.

Any one who considers this will as soon as he has children devote the utmost care to them. QUINTILIAN.

The symptoms of children's inclinations are so slight and obscure, and the promises so uncertain and fallacious, that it is very hard to establish any solid judgment or conjecture upon them.

A tutor should have rather an elegant than a learned head, though both, if such a person can be found; but, however, manners and judgment should be preferred before reading.

'Tis the custom of schoolmasters to be eternally thundering in their pupils' ears, as they were pouring into a funnel. Now I would have a tutor to correct this error, and that, at the very first outset, he should, according to the capacity he has to deal with, put it to the test, permitting his pupil himself to taste and relish things, and of himself to choose and discern them, sometimes opening the way to him, and sometimes making him break the ice himself.

Socrates, and since him, Arcesilaus, made first their scholars speak, and then spoke to them.

'Tis the effect of a strong and well-tempered mind to know how to condescend to his pupil's puerile notions and to govern and direct them.

Let the master not only examine him about the bare words of his lesson, but also as to the sense and meaning of them, and let him judge of the profit he has made, not by the testimony of his memory, but by that of his understanding.

Let him make him put what he hath learned into a hundred several forms, and accommodate it to so many several subjects, to see if he yet rightly comprehend it, and has made it his own. 'Tis a sign of crudity and indigestion, to throw up what we have eaten in the same condition it

was swallowed down; the stomach has not performed its office, unless it hath altered the form and condition of what was committed to it to concoct.

Our minds work only upon trust, being bound and compelled to follow the appetite of another's fancy; enslaved and captive under the authority of another's instruction, we have been so subjected to the trammel that we have no free nor natural pace of our own.

Let the tutor make his pupil examine and thoroughly sift everything he reads, and lodge nothing in his head upon simple authority and upon trust.

Bees cull their several sweets from this flower and that blossom, here and there where they find them, but themselves after make the honey, which is all and purely their own, and no longer thyme and marjoram.

So the several fragments the pupil borrows from others he will transform and blend together to compile a work that shall be absolutely his own.

To know by rote is no knowledge.

Our pedagogues stick sentences full feathered in our memories, and there establish them like oracles, of which the very letters and syllables are the substance of the thing.

I could wish to know whether a dancing-master could have taught us to cut capers by only seeing them do it as these men pretend to inform our understandings, without ever setting them to work, and to make us judge and speak well, without exercising us in judging and speaking.

'Tis the general opinion of all, that children should not be brought up in their parents' lap. Their natural affection is apt to make the most discreet of them over-fond.

It is not enough to fortify a child's soul, you are also to make his sinews strong; for the soul will be oppressed, if not assisted by the body.

A boy must be broken in by the pain and hardship of severe exercise, to enable him to the pain and hardship of dislocations, colics, and cauteries.

Let conscience and virtue be eminently manifested in the pupil's speech. Make him understand that to acknowledge the error he shall discover in his own argument, though only found out by himself, is an effect of judgment and sincerity, which are the principal things he is to seek after, and that obstinacy and contention are common qualities, most appearing in and best becoming a mean soul.

Let him examine every man's talent; and something will be picked out of their discourse, whereof some use may be made at one time or another. By observing the graces and manners of all he sees, he will create to himself an emulation of the good, and a contempt of the bad.

Let an honest curiosity be planted in him to enquire after every thing, and whatever there is of rare and singular near the place where he shall reside, let him go and see it.

Methinks the first doctrine with which one should season his understanding, ought to be that which regulates his manners and his sense; that teaches him to know himself, and how both well to die and well to live.

How many have I seen in my time, totally brutified by an immoderate thirst after knowledge!

Our very exercises and recreations, running, wrestling, music, dancing, hunting, riding, and fencing, will prove to be a good part of our study.

I would have the outward behavior and mien, and the disposition of the limbs, formed at the same time with the mind.

It is not a soul, it is not a body, that we are training up; it is a man, and we ought not to divide him into two parts; and, as Plato says, we are not to fashion one without the other, but make them draw together like two horses harnessed to a coach.

FILIAL RESPECT, GRATITUDE, AND CONFIDENCE.

1. You are required to view and treat your parents with respect. Your tender, inexperieneed age requires that you think of yourselves with humility, and eonduet yourselves with modesty; that you respect the superior age, and wisdom, and improvements of your parents, and observe toward them a submissive deportment. Nothing is more unbecoming in you, nothing will render you more unpleasant in the eyes of others, than froward or eontemptuous conduct toward your parents. There are ehildren, and I wish I eould say there are only a few, who speak to their parents with rudeness, grow sullen at their rebukes, behave in their presence as if they deserved no attention, hear them speak without notieing them, and rather ridicule than honor them. There are many children at the present day who think more highly of themselves than of their elders; who think that their own wishes are first to be gratified; who abuse the condeseension and kindness of their parents, and treat them as servants rather than superiors. Beware, my young friends, lest you grow up with this assuming and selfish spirit. Regard your parents as kindly given you by God, to support, direct, and govern you in your present state of weakness and inexperienee. Express your respeet for them in your manner and conversation. Do not neglect those outward signs of dependence and inferiority which suit your age. You are young, and you should therefore take the lowest plaee, and rather retire than thrust yourselves forward into notiee. You have much to learn, and you should therefore hear, instead of seeking to be heard. You are dependent, and you should therefore ask instead of demanding what you desire, and you should reeeive every thing from your parents as a favor, and not as a debt. I do not mean to urge upon you a slavish fear of your parents. Love them, and love them ardently; but mingle a sense of their superiority with your love. Feel a eonfidence in their kindness; but let not this confidence make you rude and presumptuous, and lead to indecent familiarity. Talk to them with openness and freedom; but never contradict with violence; never answer with passion or eontempt.

2. You should be grateful to your parents. Consider how much you owe them. The time has been, and it was not a long time past, when you depended wholly on their kindness—when you had no strength to make a single effort for yourselves,—when you eould neither speak nor walk, and knew not the use of any of your powers. Had not a parent's arm supported you, you must have fallen to the earth, and perished. Observe with attention the infants whieh you so often see, and eonsider that a little while ago you were as feeble as they are: you were only a burden and a eare, and you had nothing with whieh you could repay your parents' affection. But did they forsake you? How many sleepless nights have they been disturbed by your eries! When you were siek, how tenderly did they hang over you! With what pleasure have they seen you grow up to your present state! And what do you now possess whieh you have not reeeived from their hands? God, indeed, is your great parent, your best friend, and from him every good gift descends; but God is pleased to bestow every thing upon you through the kindness of your parents. To your parents you owe every eomfort: you owe to them the shelter you enjoy from the rain and eold, the raiment which eovers, and the food which nourishes you. While you are seeking amusements, or are employed in gaining knowledge at sehool, your parents are toiling that you may be happy, that your wants may be supplied, that your minds may be improved, that you may grow up and be useful in the world. And when you eonsider how often you have forfeited all this kindness, and yet how ready they have been to forgive you, and to eontinue their favors, ought you not to look upon them with the tenderest gratitude? What greater monster ean there be than an unthankful ehild, whose heart is never warmed by the daily expressions of parental solicitude; who, instead of requiting his best friend by his affeetionate conduet, is sullen and passionate, and thinks his parents have done nothing for him, because they will not do all he desires? Consider how much better they ean deeide for you than you ean for yourselves. You know but little of the world in whieh you live. You hastily catch at every thing which promises you pleasure; and unless the au-

thority of a parent should restrain you, you would soon rush into ruin, without a thought or a fear. In pursuing your own inclinations, your health would be destroyed, your minds would run waste, you would grow up slothful, selfish, a trouble to others, and burdensome to yourselves. Submit, then, cheerfully to your parents. Have you not experienced their goodness long enough to know, that they wish to make you happy, even when their commands are most severe? Prove, then, your sense of their goodness by doing cheerfully what they require. When they oppose your wishes, do not think that you have more knowledge than they. Do not receive their commands with a sour, angry, sullen look, which says, louder than words, that you obey only because you dare not rebel. If they deny your requests, do not persist in urging them, but consider how many requests they have already granted you. Do not expect that your parents are to give up every thing to you, but study to give up every thing to them. Do not wait for them to threaten, but when a look tells you what they want, fly to perform it. This is the way in which you can best reward them for all their pains and labors. In this way you will make their houses pleasant and cheerful. But if you are disobedient, perverse, and stubborn, you will make home a place of contention, noise, and anger, and your best friends will have reason to wish that you had never been born. A disobedient child almost always grows up ill-natured and disobliging to all with whom he is connected. None love him, and he has no heart to love any but himself. If you would be amiable in your temper and manner, and desire to be beloved, let me advise you to begin life with giving up your wills to your parents.

3. Again, you should express your respect for your parents, by placing unreserved confidence in them. This is a very important part of your duty. Children should learn to be honest, sincere, open-hearted to their parents. An artful, hypocritical child is one of the most unpromising characters in the world. You should have no secrets which you are unwilling to disclose to your parents. If you have done wrong, you should openly confess it, and ask that forgiveness which a parent's heart is so ready to bestow. If you wish to undertake any thing, ask their consent. Never begin any thing in the hope you can conceal your design. If you once strive to impose on your parents, you will be led on, from one step to another, to invent falsehoods, to practice artifice, till you become contemptible and hateful. You will soon be detected, and then none will trust you. Sincerity in a child will make up for many faults. Of children, he is the worst who watches the eyes of his parents, pretends to obey as long as they see him, but as soon as they have turned away does what they have forbidden. Whatever else you do, never deceive. Let your parents always learn your faults from your own lips, and be assured they will never love you the less for your openness and sincerity.

4. Lastly, you must prove your respect and gratitude to your parents by attending seriously to their instructions and admonitions, and by improving the advantages they afford you for becoming wise, useful, good, and happy for ever. I hope, my young friends, that you have parents who take care, not only of your bodies, but your souls; who instruct you in your duty, who talk to you of your God and Saviour, who teach you to pray and to read the Scriptures, and who strive to give you such knowledge, and bring you up in such habits, as will lead you to usefulness on earth, and to happiness in heaven. If you have not, I can only pity you; I have little hope that I can do you good by what I have here said. But if your parents are faithful in instructing and guiding you, you must prove your gratitude to them and to God, by listening respectfully and attentively to what they say; by shunning the temptations of which they warn you, and by walking in the paths they mark out before you. You must labor to answer their hopes and wishes, by improving in knowledge; by being industrious at school; by living peaceably with your companions; by avoiding all profane and wicked language; by fleeing bad company; by treating all persons with respect; by being kind and generous and honest, and by loving and serving your Father in heaven. This is the happiest and most delightful way of repaying the kindness of your parents. Let them see you growing up with amiable tempers and industrious habits; let them see you delighting to do good, and fearing to offend God; and they will think you have never been a burden.—*Duties of Children.* Works III., p. 287.

CULTIVATION OF REVERENCE.*

We must fancy Wilhelm in the 'Pedagogic province,' proceeding towards the 'CHIEF, or the THREE,' with intent to place his son under their charge, in that wonderful region, 'where he was to see so many singularities.'

Wilhelm had already noticed that in the cut and color of the young people's clothes a variety prevailed, which gave the whole tiny population a peculiar aspect: he was about to question his attendant on this point, when a still stranger observation forced itself upon him: all the children, how employed soever, laid down their work, and turned, with singular yet diverse gestures, towards the party riding past them; or rather, as it was easy to infer, towards the Overseer, who was in it. The youngest laid their arms crosswise over their breasts, and looked cheerfully up to the sky; those of middle size held their hands on their backs, and looked smiling on the ground; the eldest stood with a frank and spirited air,—their arms stretched down, they turned their heads to the right, and formed themselves into a line; whereas the others kept separate, each where he chanced to be.

The riders having stopped and dismounted here, as several children, in their various modes, were standing forth to be inspected by the Overseer, Wilhelm asked the meaning of these gestures; but Felix struck-in and cried gaily: "What posture am I to take then?" "Without doubt," said the Overseer, "the first posture: the arms over the breast, the face earnest and cheerful towards the sky." Felix obeyed, but soon cried: "This is not much to my taste; I see nothing up there: does it last long? But yes!" exclaimed he, joyfully, "yonder are a pair of falcons flying from the west to the east: that is a good sign, too?"—"As thou takest it, as thou behavest," said the other: "Now mingle among them as they mingle." He gave a signal, and the children left their postures, and again betook them to work or sport as before.

Wilhelm a second time 'asks the meaning of these gestures;' but the Overseer is not at liberty to throw much light on the matter; mentions only that they are symbolical, 'nowise mere grimaces, but have a moral purport, which perhaps the CHIEF or the THREE may farther explain to him.' The children themselves, it would seem, only know it in part; 'secrecy having many advantages; for when you tell a man at once and straightforward the purpose of any object, he fancies there is nothing in it.' By and by, however, having left Felix by the way, and parted with the Overseer, Wilhelm arrives at the abode of the Three 'who preside over sacred things,' and from whom farther satisfaction is to be looked for.

Wilhelm had now reached the gate of a wooded vale, surrounded with high walls: on a certain sign, the little door opened, and a man of earnest, imposing look received our Traveler. The latter found himself in a large beautifully umbrageous space, decked with the richest foliage, shaded with trees and bushes of all sorts; while stately walls and magnificent buildings were discerned only in glimpses through this thick natural boscage. A friendly reception from the Three, who by and by appeared, at last turned into a general conversation, the substance of which we now present in an abbreviated shape.

"Since you intrust your son to us," said they, "it is fair that we admit you to a closer view of our procedure. Of what is external you have seen much that does not bear its meaning on its front. What part of this do you wish to have explained?"

"Dignified yet singular gestures of salutation I have noticed; the import of which I would gladly learn: with you, doubtless, the exterior has a reference to the interior, and inversely; let me know what this reference is."

"Well-formed healthy children," replied the Three, "bring much into the world along with them; Nature has given to each whatever he requires for time and duration; to unfold this is our duty; often it unfolds itself better of

* Carlyle's *Critical and Miscellaneous Essays*. Vol. I, 204.

its own accord. One thing there is, however, which no child brings into the world with him; and yet it is on this one thing that all depends for making man in every point a man. If you can discover it yourself, speak it out." Wilhelm thought a little while, then shook his head.

The Three, after a suitable pause, exclaimed, "Reverence!" Wilhelm seemed to hesitate. "Reverence!" cried they, a second time. "All want it, perhaps yourself."

"Three kinds of gestures you have seen; and we inculcate a threefold reverence, which, when commingled and formed into one whole, attains its full force and effect. The first is Reverence for what is Above us. That posture, the arms crossed over the breast, the look turned joyfully towards heaven; that is what we have enjoined on young children; requiring from them thereby a testimony that there is a God above, who images and reveals himself in parents, teachers, superiors. Then comes the second; Reverence for what is Under us. Those hands folded over the back, and, as it were, tied together; that down-turned smiling look, announce that we are to regard the earth with attention and cheerfulness: from the bounty of the earth we are nourished; the earth affords unutterable joys; but disproportionate sorrows she also brings us. Should one of our children do himself external hurt, blamably or blamelessly; should others hurt him accidentally or purposely; should dead involuntary matter do him hurt; then let him well consider it; for such dangers will attend him all his days. But from this posture we delay not to free our pupil, the instant we become convinced that the instruction connected with it has produced sufficient influence on him. Then, on the contrary, we bid him gather courage, and, turning to his comrades, range himself along with them. Now, at last, he stands forth, frank and bold; not selfishly isolated; only in combination with his equals does he front the world. Farther we have nothing to add."

"I see a glimpse of it!" said Wilhelm. "Are not the mass of men so marred and stinted, because they take pleasure only in the element of evil-wishing and evil-speaking? Whoever gives himself to this, soon comes to be indifferent towards God, contemptuous towards the world, spiteful towards his equals; and the true, genuine indispensable sentiment of self-estimation corrupts into self-conceit and presumption. Allow me, however," continued he, "to state one difficulty. You say that reverence is not natural to man: now has not the reverence or fear of rude people for violent convulsions of nature, or other inexplicable mysteriously foreboding occurrences, been heretofore regarded as the germ out of which a higher feeling, a purer sentiment, was by degrees to be developed?"

"Nature is indeed adequate to fear," replied they, "but to reverence not adequate. Men fear a known or unknown powerful being; the strong seeks to conquer it, the weak to avoid it; both endeavor to get quit of it, and feel themselves happy when for a short season they have put it aside, and their nature has in some degree restored itself to freedom and independence. The natural man repeats this operation millions of times in the course of his life; from fear he struggles to freedom; from freedom he is driven back to fear, and so makes no advancement. To fear is easy, but grievous; to reverence is difficult, but satisfactory. Man does not willingly submit himself to reverence, or rather he never so submits himself: it is a higher sense which must be communicated to his nature; which only in some favored individuals unfolds itself spontaneously, who on this account, too, have of old been looked upon as Saints and Gods. Here lies the worth, here lies the business of all true Religions, whereof there are likewise only three, according to the objects towards which they direct our devotion."

The men paused; Wilhelm reflected for a time in silence; but feeling in himself no pretension to unfold these strange words, he requested the Sages to proceed with their exposition. They immediately complied. "No Religion that grounds itself on fear," said they, "is regarded among us. With the reverence to which a man should give dominion in his mind, he can, in paying honor, keep his own honor; he is not disunited with himself as in the former case. The Religion which depends on Reverence for what is Above us, we denominate the Ethnic; it is the Religion of the Nations, and the first happy deliverance from a degrading fear: all Heathen religions, as we call them, are

of this sort, whatsoever names they may bear. The Second Religion, which founds itself on Reverence for what is Around us, we denominate the Philosophical; for the Philosopher stations himself in the middle, and must draw down to him all that is higher, and up to him all that is lower, and only in this medium condition does he merit the title of Wise. Here as he surveys with clear sight his relation to his equals, and therefore to the whole human race, his relation likewise to all other earthly circumstances and arrangements necessary or accidental, he alone, in a cosmic sense, lives in truth. But now we have to speak of the Third Religion, grounded on Reverence for what is Under us: this we name the Christian; as in the Christian Religion such a temper is the most distinctly manifested: it is a last step to which mankind were fitted and destined to attain. But what a task was it, not only to be patient with the Earth, and let it lie beneath us, we appealing to a higher birthplace; but also to recognize humility and poverty, mockery and despite, disgrace and wretchedness, suffering and death, to recognize these things as divine; nay, even on sin and crime to look not as hindrances, but to honor and love them as furtherances, of what is holy. Of this, indeed, we find some traces in all ages: but the trace is not the goal: and this being now attained, the human species can not retrograde; and we may say that the Christian Religion, having once appeared, can not again vanish; having once assumed its divine shape, can be subject to no dissolution."

"To which of these Religions do you specially adhere?" inquired Wilhelm.

"To all the three," replied they, "for in their union they produce what may properly be called the true Religion. Out of those three Reverences springs the highest Reverence, Reverence for One's self, and these again unfold themselves from this; so that man attains the highest elevation of which he is capable, that of being justified in reckoning himself the Best that God and Nature have produced; nay, of being able to continue on this lofty eminence, without being again by self-conceit and presumption drawn down from it into the vulgar level."

The Three undertake to admit him into the interior of their Sanctuary; whither, accordingly, he, 'at the hand of the Eldest,' proceeds on the morrow. Sorry are we that we can not follow them into the 'octagonal hall,' so full of paintings, and the 'gallery open on one side, and stretching round a spacious, gay, flowery garden.' It is a beautiful figurative representation, by pictures and symbols of Art, of the First and the Second Religions, the Ethnic and the Philosophical; for the former of which the pictures have been composed from the Old Testament; for the latter from the New. We can only make room for some small portions.

"I observe," said Wilhelm, "you have done the Israelites the honor to select their history as the groundwork of this delineation, or rather you have made it the leading object there."

"As you see," replied the Eldest; "for you will remark, that on the socles and friezes we have introduced another series of transactions and occurrences, not so much of a synchronistic as of a symphronistic kind; since, among all nations, we discover records of a similar import, and grounded on the same facts. Thus you perceive here, while, in the main field of the picture, Abraham receives a visit from his gods in the form of fair youths. Apollo among the herdsmen of Admetus is painted above on the frieze. From which we may learn, that the gods, when they appear to men, are commonly unrecognized of them."

The friends walked on. Wilhelm, for the most part, met with well-known objects; but they were here exhibited in a livelier, more expressive manner, than he had been used to see them. On some few matters he requested explanation, and at last could not help returning to his former question: "Why the Israelitish history had been chosen in preference to all others?"

The Eldest answered: "Among all Heathen religions, for such also is the Israelitish, this has the most distinguished advantages; of which I shall mention only a few. At the Ethnic judgment-seat; at the judgment-seat of the

God of Nations, it is not asked whether this is the best, the most excellent nation; but whether it lasts, whether it has continued. The Israelitish people never was good for much, as its own leaders, judges, rulers, prophets, have a thousand times reproachfully declared; it possesses few virtues, and most of the faults of other nations: but in cohesion, steadfastness, valor, and when all this would not serve, in obstinate toughness, it has no match. It is the most perseverant nation in the world; it is, it was, and it will be, to glorify the name of Jehovah through all ages. We have set it up, therefore, as the pattern figure: as the main figure, to which the others only serve as a frame."

"It becomes not me to dispute with you," said Wilhelm, "since you have instruction to impart. Open to me, therefore, the other advantages of this people, or rather of its history, of its religion."

"One chief advantage," said the other, "is its excellent collection of Sacred Books. These stand so happily combined together, that even out of the most diverse elements, the feeling of a whole still rises before us. They are complete enough to satisfy; fragmentary enough to excite; barbarous enough to rouse; tender enough to appease; and for how many other contradicting merits might not these Books, might not this one Book, be praised?" * * *

Thus wandering on, they had now reached the gloomy and perplexed periods of the History, the destruction of the City and the Temple, the murder, exile, slavery of whole masses of this stiff-necked people. Its subsequent fortunes were delineated in a cunning allegorical way; a real historical delineation of them would have lain without the limits of true Art.

At this point, the gallery abruptly terminated in a closed door, and Wilhelm was surprised to see himself already at the end. "In your historical series," said he, "I find a chasm. You have destroyed the Temple of Jerusalem, and dispersed the people; yet you have not introduced the divine man who taught there shortly before; to whom, shortly before, they would give no ear."

"To have done this, as you require it, would have been an error. The life of that divine Man, whom you allude to, stands in no connection with the general history of the world in his time. It was a private life; his teaching was a teaching for individuals. What has publicly befallen vast masses of people, and the minor parts which compose them, belongs to the general History of the World, to the general Religion of the World; the Religion we have named the First. What inwardly befalls individuals belongs to the Second Religion, the Philosophical: such a Religion was it that Christ taught and practiced, so long as he went about on Earth. For this reason, the external here closes, and I now open to you the internal."

A door went back, and they entered a similar gallery; where Wilhelm soon recognized a corresponding series of Pictures from the New Testament. They seemed as if by another hand than the first: all was softer; forms, movements, accompaniments, light and coloring.

Into this second gallery, with its strange doctrine about 'Miracles and Parables,' the characteristic of the Philosophical Religion, we can not enter for the present, yet must give one hurried glance. Wilhelm expresses some surprise that these delineations terminate "with the Supper, with the scene where the Master and his Disciples part." He inquires for the remaining portion of the history.

"In all sorts of instruction," said the Eldest, "in all sorts of communication, we are fond of separating whatever it is possible to separate; for by this means alone can the notion of importance and peculiar significance arise in the young mind. Actual experience of itself mingles and mixes all things together; here, accordingly, we have entirely disjoined that sublime Man's life from its termination. In life, he appears as a true Philosopher,—let not the expression stagger you,—as a Wise Man in the highest sense. He stands firm to his point; he goes on his way inflexibly, and while he exalts the lower to himself, while he makes the ignorant, the poor, the sick, partakers of his wisdom, of his riches, of his strength, he, on the other hand, in nowise conceals his divine origin; he dares to equal himself with God, nay, to declare that he himself is God. In this manner he is wont, from youth upwards, to astound his

familiar friends: of these he gains a part to his own cause; irritates the rest against him; and shows to all men, who are aiming at a certain elevation in doctrine and life, what they have to look for from the world. And thus, for the noble portion of mankind, his walk and conversation are even more instructive and profitable than his death: for to those trials every one is called, to this trial but a few. Now, omitting all that results from this consideration, do but look at the touching scene of the Last Supper. Here the Wise Man, as it ever is, leaves those that are his own, utterly orphaned behind him; and while he is careful for the Good, he feeds along with them a traitor, by whom he and the Better are to be destroyed."

This seems to us to have 'a deep, still meaning;' and the longer and closer we examine it, the more it pleases us. Wilhelm is not admitted into the shrine of the Third Religion, the Christian, or that of which Christ's sufferings and death were the symbol, as his walk and conversation had been the symbol of the Second, or Philosophical Religion. "That last Religion," it is said,—

"That last Religion, which arises from the Reverence of what is Beneath us; that veneration of the contradictory, the hated, the avoided, we give to each of our pupils, in small portions, by way of outfit, along with him, into the world, merely that he may know where more is to be had, should such a want spring up within him. I invite you to return hither at the end of a year, to attend our general Festival, and see how far your son is advanced: then shall you be admitted into the Sanctuary of Sorrow."

"Permit me one question," said Wilhelm: "as you have set up the life of this divine Man for a pattern and example, have you likewise selected his sufferings, his death, as a model of exalted patience?"

"Undoubtedly we have," replied the Eldest, "Of this we make no secret; but we draw a veil over those sufferings, even because we reverence them so highly. We hold it a damnable audacity to bring forth that tortnring Cross, and the Holy One who suffers on it, or to expose them to the light of the Sun, which hid its face when a reckless world forced such a sight on it; to take these mysterious secrets, in which the divine depth of Sorrow lies hid, and play with them, fondle them, trick them out, and rest not till the most reverend of all solemnities appears vulgar and paltry. Let so much for the present suffice— * * * The rest we must still owe you for a twelvemonth. The instruction, which in the interim we give the children, no stranger is allowed to witness: then, however, come to us, and you will hear what our best Speakers think it serviceable to make public on those matters."

Could we hope that, in its present disjointed state, this emblematic sketch would rise before the minds of our readers, in any measure as it stood before the mind of the writer; that, in considering it, they might seize only an outline of those many meanings which, at less or greater depth, lie hidden under it, we should anticipate their thanks for having, a first or a second time, brought it before them. As it is, believing that, to open-minded truth-seeking men, the deliberate words of an open-minded truth-seeking man can in no case be wholly unintelligible, nor the words of such a man as Göethe indifferent, we have transcribed it for their perusal. If we induce them to turn to the original, and study this in its completeness, with so much else that environs it, and bears on it, they will thank us still more, To our own judgment at least, there is a fine and pure significance in this whole delineation: such phrases even as 'the Sanctuary of Sorrow,' 'the divine depth of Sorrow,' have of themselves a pathetic wisdom for us; as indeed a tone of devoutness, of calm, mild, priest-like dignity pervades the whole. In a time like ours, it is rare to see, in the writings of cultivated men, any opinion whatever bearing any mark of sincerity on such a subject as this: yet it is and continues the highest subject, and they that are highest are most fit for studying it, and helping others to study it.

§ 10. NATURE AND ART.

In looking at our nature we discover among its admirable endowments, the sense of perception of Beauty. We see the germ of this in every human being, and there is no power which admits greater cultivation; and why should it not be cherished in all? * * * Beauty is an all-pervading presence. It unfolds in the numberless flowers of the spring. It waves in the branches of the trees and the green blades of grass. It haunts the depths of the earth and sea, and gleams out in the hues of the shell and the precious stone. And not only these minute objects, but the ocean, the mountains, the clouds, the heavens, the stars, the rising and setting sun, all overflow with beauty. The universe is its temple; and those men who are alive to it can not lift their eyes without feeling themselves encompassed with it on every side. An infinite joy is lost to the world by the want of culture of this spiritual endowment. Suppose that I were to visit a cottage, and to see its walls lined with the choicest pictures of Raphael, and every spare nook filled with statues of the most exquisite workmanship, and that I were to learn that neither man, woman, nor child ever cast an eye at these miracles of art, how should I feel their privation! how should I want to open their eyes, and to help them to comprehend and feel the loveliness and grandeur which in vain courted their notice! But every husbandman is living in sight of the works of a divine artist; and how much would his existence be elevated could he see the glory which shines forth in their forms, hues, proportion, and moral expression! I have spoken only of the beauty of nature, but how much of this mysterious charm is found in the elegant arts and especially in literature? The best books have the most beauty. The greatest truths are wronged if not linked with beauty, and they win their way most surely and deeply into the soul when arrayed in this their natural and fit attire. W. E. CHANNING. *Self-Culture*

Beauty—a living presence of the earth,
Surpassing the most fair ideal forms
Which craft of delicate spirit hast composed
From earth's materials, waits upon my steps;
Pitches her tents before me as I move,
An hourly neighbor. WORDSWORTH.

Nature never did betray
The heart that loved her; 'tis her privilege
Through all the years of this our life, to lead
From joy to joy; for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men
Shall e'er prevail against us, or distrust
Our cheerful faith that all which we behold
Is full of blessings. * *
* * When thy mind
Shall be a mansion for all lovely forms,
Thy memory be as a dwelling-place
For all sweet sounds and harmonies: oh! then
If solitude, or fear, or pain, or grief
Should be thy portion, with what healing thoughts
Of tender joy, will thou remember me
And these my exhortations.
WORDSWORTH. *On revisiting the Wye.*

FRÖBEL'S INFANT AND PRIMARY SCHOOLS.

The infant garden did not at first meet with favor from the school authorities of Berlin, and has attained its present development there under individual and associated auspices, by which training schools have been established and the system has thus been provided with appropriate teachers. In the notice which follows of Fröbel's labors we adopt substantially the account by Dr. Schmidt, in his History of Education, in place of the memoranda made after a visit to several of these "gardens of infant culture," in Hamburg, in 1854.

Frederic Wilhelm August Fröbel was born April 21, 1782, at Oberweissbach, in the principality of Rudolstadt, where he passed his infancy in the rural life of a country parsonage. At the age of 10 years he was placed under the care of an uncle, the Rev. Superintendent Hoffman, at Stadt-Ilm. His teachers understood not the dreamy love of nature in the boy, and some years later he began the study of forestry under a forester in Neuhaus His favorite sciences were mathematics and natural history. In the year 1805 he entered upon his proper profession by engaging as a teacher at Gruner's school, in Frankfort. He read with profound interest the works of Pestalozzi, and lived and labored two years with this great pedagogue * Inspired by the enthusiastic nobleness of the profession, he resolved to qualify himself more for an efficient discharge of its duties, and entered upon a course of studies at the universities of Gottingen and Berlin, devoting himself principally to the Asiatic languages, history, and philosophy. In 1813 he participated in the war for the liberation of his country, and the dawning sun of national liberty awoke in him the desire to promote the development of the spiritual freedom of the people. This desire was strengthened by Fichte's work on national education, and by his intercourse with Middendorff and Langethal. After the war Fröbel was appointed assistant inspector of the Royal Museum of Mineralogy, at Berlin. In 1826 he published his work on "Human Education." After laboring some years in the education of the children of a deceased brother, and at a special institution in Keilhau, (1817 to 1828,) he undertook the reorganization of a popular school in Switzerland, where he laid the basis of his reputation as a practical educator, in the institution he established in the castle of Waldensee, placed at his disposition by the generous owner. As a result of the first public examination in this school, he was invited by a deputation from the canton of Bern to the position of director of a new orphan home to be established in Burgdorf, which he accepted.

Fröbel's experience of life and his conversations with teachers lead him again to the conviction that school education was without its true foundation until a reformation in the family and home education could be effected. The importance of the earliest education and the necessity of training competent mothers rose vividly before his mind. He resolved to apply his new idea of education, the realization of which had been prevented by unavoidable obstacles, at least to the training of earliest youth, and to replace his "Book for Mothers" by a theoretical and practical instruction for women. With this intent he relinquished his charge in Burgdorf and went to Berlin, where the idea of an infant school matured in him. At Burgdorf and in Berlin it had become Fröbel's firm conviction that to excite the desire for learning must precede all instruction, and that to educate is a human function, springing from the inner life, but also reacting, in a developing and progressive manner, on this source ; that the family is

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* Pestalozzi wrote in Fröbel's album, October 7, 1805:

Man forces the way to his aim
By the flame of thought
And the bolt of eloquence ;
But he accomplishes his task
He perfects himself,
Only by silence and action.

the centre, on the health of which depends not only the health of the state, but without the prosperity of which no real progress in education can take place. At Blankenburg these ideas became reality. In his infant-garden (kindergarten) Fröbel undertook to give life and form to his pedagogic views.

THE KINDERGARTEN.

The infant-garden, as Fröbel says, leads the child back to nature, into nature, through the garden, that it may early know, what God united man shall not part. He occupied himself with the child under school age, and made it his object to develop all the powers and faculties of the child, which are necssary to a full realization of instruction in school. In the first years of life, when a child learns quickest and easiest, and lays the foundation to his entire intellectual life, to withdraw the young mind from a home in which, left to itself, it falls into moral and mental decay; to bring the children of families in which exists a healthy life for some hours every day into communion with their equals, and to give them a common employment, so necessary to the development of the mind, and which can be executed only by a number of children of the same age—such is the purpose of the infant-garden.

On the four-hundredth anniversary of the invention of the art of printing Fröbel founded his infant-garden, which was to embrace four institutions: 1st, a model institute for the care of children; 2d, a training school for nurses of children; 3d, an institute for suitable plays and amusements of children; 4th, an establishment with which all parents, mothers, educators, and especially future infant-gardeners, should be in constant relation by a published periodical. Fröbel called his institution infant-garden (kindergarten) because he thought it necessary that a garden should be connected with it, and because he wished symbolically to indicate by this name that children resemble the plants of a garden, and should be treated with similar care. He declares the object of his first infant-garden, begun in Blankenburg, near Rudolstadt, to be: "It shall not only take under its care children under school age, but also give them occupation suitable to their nature, to strengthen their bodies, to practice their senses, and to keep busy the awakening mind—to make them, in a pleasant manner, familiar with nature and man, by properly directing their minds to the first cause of all life, to harmony with themselves."

The adequate means for the realization of this object is, according to Fröbel, play; for it was clear to him that the revival of intellectual activity in the first years of life cannot be brought about by instruction, but only by activity—which means, by an activity peculiar to the child. "In the occupation and play of a child, especially in its first years, is formed, in union with its surroundings and under their quiet and unperceived co-operation, not only the germ but also the heart of its future life, in regard to all which we must acknowledge as belonging to germ and heart—inner life, self-reliance, and future individuality. From the first occupation results not only the exercise and invigoration of the body, limbs, and exterior organs of the senses, but, above all, the development of the heart, the culture of the spirit, and the waking of inner feelings and instinctive judgment." An inward and outward activity in and through play is the aim of Fröbel—instead of words to induce the child to action, instead of books to give him means of employment, to bring life where hitherto only abstractions were ruling. By regulated means of occupation to offer suitable food to the desire of activity striving for development—this is the task of the infant-garden. By self-employment the child shall be induced to free activity, to labor in its highest sense; and, in truth, the ethic and economic value of labor is here recognized, because it becomes manifest that it not only develops the physical power but promotes intelligent attention, devotion, and endurance; also, the child is made conscious of the value of labor; the enjoyment to be able to become use-

ful, is created; finally, the way in which labor culminates and is ennobled in art is shown to the child, and in him to mankind in general. As the Creator creates ever since the beginning, so his image, man, wants activity from his first existence.

The infant garden and its plays are based on the laws of human nature. In them Fröbel has laid the foundation for the scientific treatment of the infant age; by a faithful observation of nature and a devoted attachment to infant life, he has discovered its psychologic laws and applied them with great insight to the gifts of play. All intellectual functions find in them occasion to utter themselves; the longing for motion finds nourishment in the gymnastics of play, the desire of knowledge is regulated and developed by the exercise of the senses and faculties of observation; the wish for activity obtains an opportunity for normal cultivation by voluntary employment; ideality is excited and sustained by the formation of beautiful forms, by singing, drawing, &c. In this manner the infant garden makes use of play as a conscious and fertile means of education. It takes hold of the truly childish nature and gives to the infant mind a suitable nourishment; it allows the child to remain a child and keeps away what belongs to a riper age. Its main employments are plays, its means of education the instruments of play. To begin with natural development, Fröbel went back to the first education by the mother. In his "caressing songs of the mother" he gives a clue to the manner in which the child is to be treated during the first two or three years of life. In the "first gift of play," the box with six balls, which contain three primary and three mixed colors, he offers the first toy, the simplest body, by which a harmonious impression is made on the child when the box is held before its eyes If then the mother hangs the various balls, alternately, on a string over the bed of the infant, it will, in fixing its eyes upon the object attracting its look, learn to understand the circumscription of the form and the distinction of color; will also see the law of contrast when the intermediate color is placed between two primary colors; as, also, in the motion of the ball, in the three directions of length, breadth, and depth, with accompanying song of "up and down," "to and fro," &c., it will receive an impression of motion, while, in encircling the ball in its hands, it will strengthen the muscles of the hand and have its sensation directed to one point.

From the ball the "second gift of play" passes over to the cube, the simplest regular body with even surfaces, and adds next the intermediate between ball and cube, the cylinder. With ball, cylinder, and cube, the three normal forms, are now executed various plays, by moving and spinning them on a thread or needle. By quickly turning the cube, as the needle or thread is fastened in the surface, corner, or edges, appear the different axes, and the three fundamental forms of mechanics are shown—cylinder, wheel, and double cone. By perceiving that the cylinder—in the disappearance of the corners of the cube in turning—is contained in the cube, and the ball in the cylinder, the law is demonstrated how all succeeding is contained in the preceding form. Thus the infant mind is impressed with the first laws of space, form, and motion. When the child has seen in the ball the dimensions of time and space, it has, in the second gift, experienced the idea of motion, always hearing the corresponding little songs; and when, by these plays and its total surroundings, it is so far developed as to express the various forms and begins to busy itself more independently with the different ideas, to inquire into the cause of things, and desires to analyze the whole into its parts and to unite again the parts into a whole, it receives the "third gift of play"—the cube, divided through the centre, parallel to all sides. With this gift the child begins to invent. It discovers that unity becomes a plurality, that the many parts are similar to the whole and equal among themselves; it realizes similarity, equality, and inequality of objects; it distinguishes the whole and its parts by the division, the size and form, and takes an idea of a whole, a half, a quarter, an eighth, of above, below, inside, and

outside. The play with this gift will answer the threefold desire for activity in the child; it will represent with the eightfold divided cube, the forms of perception, life, and beauty, by making of the cube two halves, four quarters, &c; by building chairs, benches, tables, &c.; by laying out circles, stars, flowers, &c. And as in this manner it can form and invent, by aid of the eight cubes, more than 300 forms, it prepares the action of reason by the forms it recognizes, the practical in human society by the forms of life it imitates, and the world of feeling by the forms of beauty. In this, as in all plays of Fröbel, attention should be given to the following:

1. In building the child has a small slate, divided into squares of equal size, with the surfaces of the cubes to build on, that it may from the beginning accustom itself to regularity, care and precision, exactitude and beauty.

2. To create in the child at once, clearly and distinctly, the impression of the whole, the play should be handed him for his free use, opening the cover of the box a little, then turning it upside down, then placing it right before the child, who should move the cover from underneath the box, so that the cubes in it, after lifting off the box, lie on the table in the form of one large cube. With this cube the child begins to play, as long as it wishes quietly to itself, until, by look and voice, it invites your aid, when words are given to his doings.

3. In no play should the child be allowed to destroy; it should always add to the given form or create something new, &c.

In each formation the child should use up all the cubes, in order to become accustomed to reflection, to have always a distinct aim before his eyes, to look at the object to be represented in many relations and regards—which is necessary when, for instance, a cube left over must be put into connection with the object represented—to make use of all the material at his disposition, and to pass over nothing unnoticed nor leave anything unused.

The "fourth gift of play" is the cube divided into eight tablets, by which, instead of contents, the extent of surface appears, and not only space-filling forms of beauty, life, and perception, but also space-encircling hollow forms may be executed; the law of equilibrium—in laying on the small side of one tablet another with its broad side—and the law of continued motion—by placing all tablets in a line, so that the falling of the first will cause all others to fall also—are presented to the child's view and comprehension.

Thus far the child plays to his fourth year of life. For the play from the fourth to the sixth year serve the fifth and sixth gifts of play. The "fifth gift" contains the cube divided twice in every direction, by which 27 small cubes are made, of which three are again cut in halves and three in quarters. This serves as a fundamental view into algebraic geometry and trigonometry. The child sees the triangle produced by the division, which as a body surrounded the prism; it constructs the parallelogram and trapezoid and builds the Pythagorean problem. Beside these forms of perception, a great wealth of forms is given, which, indeed, introduce to the architecture of life and beauty.

The "sixth gift of play" contains cubes twice divided through all sides, into tablets, of which six are again cut in height and width, by which the square and form of column is represented. Parallel with these gifts are given small plates, as the surfaces of regular bodies, to bring into view their various figures. They consist in plates of triangles, showing the right, the acute, and the obtuse angle; and of squares, beginning with four and doubling to 64. With them the child constructs regular figures, *i. e.*, squares and rectangles, which, by diagonals are divided into right angles, triangles, &c. Little wooden sticks serve to indicate the lines. In the play with sticks the child learns to know the perpendicular, horizontal and diagonal line; to find them again in nature, and to apply them to practical life. Involuntarily it seizes the pencil to draw on the squares of the slate the forms made by the sticks while they are yet before its mind. Meanwhile children of three or four years work at *plaiting*, forming the prettiest

figures in their plays, in accordance with the laws vividly before their spirit from the plays in which they previously engaged. Those who *draw* pass from the simplest to more complicated forms by way of contradistinction. Others are employed in *carving*, which goes hand in hand with drawing, when the child, with a pin, first makes the same figures and forms on square ruled paper. The carved flowers, birds, &c., are preparatory to plastic formations, in which the pin is exchanged for pencil and chisel. Auxiliary to plastic formations is the making of figures by so-called cross-sticks, of forms and figures in sticks and peas, and the art of coupling and pinching, which constructs little boats, boxes, ships, &c., from square pieces of paper. *Singing* enlivens and beautifies many of these plays, and conducts the child into the world of harmony. At the same time it is brought to nature and its life; the constant dwelling in the free air gives a familiarity with the life of nature. The child learns the care of animals, of birds, rabbits, &c., which are given to its charge, and understands work in the garden by sowing and planting, digging, and watering a little bed of its own, while in such little work the name, form, and life of plants and animals is told him. *Physical exercise* is not neglected. The various plays of motion are adapted to the different degrees of development of the child. In the "caressing songs of mothers," such plays, which aim at a harmonious development of the body and all its limbs, are arranged in an ascending scale, and in part attached to imitations of motion in nature and life, which, in their execution, are accompanied by suitable little songs.

While in this multiplicity of plays the choice is generally left to the child, his liberty is conceded, while, on the other hand, when the infant gardener desires to direct his attention more permanently to one certain play the child becomes accustomed to endurance and self-control. The will of the child is restrained and forced to join the thoughts and aims of a greater number, and to this end it often engages in one play with several children, lays out one figure, so that each brings in a particular part, &c.

Finally, this infant play is not without its religious consecration. True, the child is not introduced to religion by committing to memory unintelligible Bible verses or hymns; but when the child on Christmas beholds a representation of Christ in the manger it connects a joyful impression with the appearance of the Saviour of humanity. In such and other similar ways is laid in their tender hearts a deep foundation of religious sensibility. The infant garden should not neglect the cultivation of a consciousness of God in the infant heart; on the contrary, it should nurse the same. By taking the child into a God-pervaded nature—to the flowery sea of spring, the terrible magnificence of the storm, to the life of the rose, and the insect sporting out its joyful little life—there the child should feel God and find him in every flower and every star. From its relations to parents it should realize the Father of all the children in heaven and earth, and learn to love him and to keep his commandments by giving honor to truth, by doing the right, loving and practicing the good. The child should be influenced to express his feelings toward God, to excite and strengthen them by praying before him and with him in holy moments of life. "He who will early know the Creator," says Fröbel, "must practice his power for a conscious exercise of the good, for doing good is the bond between the Creator and his work, and the conscious good action is the living union of man and God, the final point and eternal aim of all education."

While the principles of Fröbel's system were not approved by the Prussian minister of education, the Duke of Meiningen placed the castle of Marienthal at his disposal, in which, to his death, Fröbel instructed teachers of infant gardens. The scholars received instruction in physiology, psychology, natural history, (especially botany,) history of education, the arts and plays for children, as drawing, plaiting, building, cutting, folding, coupling, &c.

Fröbel died June 21, 1852, but not his work. To the activity of Midden

dorff, and Bertha de Bülow after him, it is due that infant gardens flourish in the north and south of Germany. They exist in Hamburg, Altona, Gotha, Sondershausen, Weimar, Frankenhausen, Erfurt, Meiningen, Eisenach, Ohrdruff, Apolda, Altenburg, Lübeck, Dresden, Görlitz, Leipzig, Berlin, Stuttgart, &c. In Switzerland they have been revived since 1859; in Belgium they were introduced in 1857; in Holland they became known in 1858; in France they gained Marbeau—who founded the *crêches*—and Madame Mallet; in Spain, (Bilbao,) England, (London, Manchester, Dublin,) North America, (New York, Boston, Philadelphia,) and Russia, especially Finland, great interest is shown in the infant gardens. The "*Manuel Pratique des Jardins d'Enfants de Frederic Froebel*, à l'usage des institutrices et des mères de famille, composé sur des documents allemands, par J. F. Jacobs, avec une introduction de Madame la Baronne de Marenholtz, (Bruxelles, 1859,") gives a complete insight into the infant garden; the "Erziehung der Gegenwart," a pedagogic periodical, by Carl Schmidt, as well as the "Education Nouvelle," of Lausanne by Raouy, are devoted, since 1861, to the diffusion of Fröbel's system.

Michelet also recognized that the principles of Fröbel are those upon which education must progress, when he says in his work, "La Femme:" "By a clear spiritual eye and his grand simplicity Fröbel has found what the wise have hitherto sought in vain: the secret of education. Fröbel's doctrine is the educational truth of the age. His system is neither exterior nor prescribed nor arbitrary; it is drawn from the child itself; the child begins the history and creative action of humanity anew."

In Fröbel's infant garden are the ideas of present and future education in a circumscribed sphere; for the first time the material of education is arranged in an organic manner, so that the future has only to add to Fröbel's means of employment, which especially have regard to mathematics, mechanics, and drawing, the experimental physic, chemistry, and physiology—of course in accord with the pupil's degree of development—and that the popular school (and this is the great task of the future) should intimately connect itself in an organic relation to the infant garden. From the time in which this is done a new era in the development of popular schools will begin—a truly national education.

The main principles of infant culture, as inculcated by Fröbel and set forth by his admirers, are not new to thoughtful educators; and similar methods and means, not so completely systematized or so early applied, have been tried in this country, but not always with due caution or with proper understanding of the infant nature. These views have already greatly modified the exercises and methods of our primary schools; but there is still room for a lower or earlier grade of schools, and for places, methods and material aids of instruction similar to those of the Kindergarten. Mrs. Horace Mann and Miss E. P. Peabody, in their treatise on the subject (Boston, 1863) entitled "*Moral Culture of Infancy and Kindergarten Guide*," and recent letters of Miss Peabody, published in the "Herald of Health," have already inaugurated some movements in this direction.

SUMMARY VIEW OF FROEBEL'S PRINCIPLES.

THE leading ideas of Fröbel's educational system may be summed up in the following statements:

1. The task of education is to assist natural development towards its destined end. As the child's development begins with its first breath, so must its education also.

2. As the beginning gives a bias to the whole after development, so the early beginnings of education are of most importance.

3. The spiritual and physical development do not go on separately in childhood, but the two are closely bound up with one another.

4. There is at first no perceptible development except in the physical organs, which are the instruments of the spirit. The earliest development of the soul proceeds simultaneously with, and by means of that of the physical organs.

5. Early education must, therefore, deal directly with the physical development, and influence the spiritual development through the exercise of the senses.

6. The right mode of procedure in the exercise of these organs (which are the sole medium of early education) is indicated by nature in the utterances of the child's instincts, and through these alone can a natural basis of education be found.

7. The instincts of the child, as a being destined to become reasonable, express not only physical but also spiritual wants. Education has to satisfy both.

8. The development of the limbs by means of movement is the first that takes place, and, therefore, claims our first attention.

9. The natural form for the first exercise of the child's organs is *play*. Hence games which exercise the limbs constitute the beginning of education, and the earliest spiritual cultivation must also be connected with these games.

10. Physical impressions are at the beginning of life the only possible medium for awakening the child's soul. These impressions should therefore be regulated as systematically as is the care of the body, and not be left to chance.

11. Fröbel's games are intended so to regulate the natural and instinctive activity of the limbs and senses that the purpose contemplated by nature may be attained.

12. Through the gradual awakening of the child's will this instinctive activity becomes more and more *conscious* action, which, in a further stage of development, grows into *productive* action or *work*.

13. In order that the hand—which is the most important limb as regards all active work—should be called into play and developed from the very first, Fröbel's games are made to consist chiefly in hand-

exercises, with which are associated the most elementary facts and observations from nature and human life.

14. Inasmuch as in the human organism, as well as in all other organisms, all later development is the result of the very earliest, all that is greatest and highest springs out of the smallest and lowest beginnings, education must endeavor to emulate this unbroken continuity of natural development. Fröbel supplies the means for bringing about this result in a simple system of gymnastic games for the exercise of the limbs and senses; these contain the germs of all later instruction and thought, for physical and sensual perceptions are the points of departure of all knowledge whatever.

15. As the earliest awakening of the mind has hitherto been left to chance, and the first instinctive activity of childhood has remained uncomprehended and unconsidered, there has of course been no question of education at the very beginning of life. It was Fröbel who first discovered a true and natural basis for infant education, and in his "*Mutter und Koselieder*" he shows how this education is to be carried on and made the foundation for all later development.

It is, therefore, essential that the principles and methods laid down by Fröbel should be attended to at the very beginning of education, if full benefit is to be derived from the Kindergarten.

The training of mothers, and all who have the management of young children, in the application of Fröbel's first principles of education, is consequently the starting-point for the complete carrying out of his system, and consequently, too, of immense importance.

The little, seemingly insignificant games and songs devised for the amusement of infants are easy enough for girls of the lowest degree of culture to master. The true development of women in all classes will best be accomplished through training them for the educational calling, seeing that nature has pre-eminently endowed them for this work. Simple receipts for the management of health (and, above all, the practical application of them in the care of children) are also within the grasp of women of all degrees of culture. By placing such instruction within the reach of women of all classes the first step will be taken towards the full and perfect training of the female sex, of all who have the care of children, of all future mothers in all ranks of society, for their educational vocation.

The principles and methods of Pestalozzi, as presented by Rev. Charles Mayo and Miss Mayo in the Pestalozzian School at Cheam, near London, and in their addresses and Manuals of Object Teaching in Arithmetic, and Early Steps in Natural Science, were adopted by the Home and Colonial Infant School Society in their (London) Model and Normal Classes in 1836; and one of the teachers in the Training Class of the Society (Miss M. E. M. Jones), who inaugurated the Oswego system (so called) of Object Teaching, thus summarizes

PESTALOZZI'S LAWS OF CHILD CULTURE.

THE merit of the Pestalozzian system is that, recognizing the character of children, it adapts itself to this, doing invariably and systematically what all good parents and teachers do often and intuitively.

Pestalozzi recognized the nature of a child as threefold—physical, mental, and moral. He demanded that this nature should be aided in developing itself simultaneously, harmoniously, and progressively. He noted the threefold characteristics of this threefold nature, and said, "The chief characteristic of a child's physical nature is activity; of his intellectual nature, love of knowledge; of his moral nature, sympathy. No educational system can suit him unless it works by these."

I. Activity is a law of childhood. Its abuse produces restlessness, love of mischief, etc. It were not too much to demand that the number of hours devoted by growing boys and girls to physical exercise, in some shape or other, should equal those devoted to intellectual exercises. This the teacher can not secure. She can, however, insist (as a necessary condition of work) that her pupils shall have two recesses in the morning, and one in the afternoon, each twenty minutes long; that during the time of recess they be not constrained to quietude; for children, unless asleep, can not rest without they play, and they can not play without making a noise; that they shall sit and stand alternately; that they shall have physical exercise between each lesson, unless singing or recess intervene, and that the remainder of the time be honestly occupied in school work.

It is really a sad sight to see young children permitted neither to work nor play, but kept in their seats for two or three hours under pretense of studying. Were schools instituted for the purpose of training little ones to the love of mischief and to idleness, they could hardly adopt better means to secure such an end. To divide a school into two sections, to take *each* alternately, and, while teaching one, to provide the other with

something to do (the doing of which is to be tested), as copying printed columns of words, arranging patterns of forms or colors, weighing, measuring, working number exercises on slates or blackboards, drawing the school-room to scale, reproducing on their own slates lessons in spelling or in language. All *this* requires not only the necessary apparatus, but *training*, *energy*, and moral influence on the part of the teacher. It *is* easier, to be sure, to remain in one's seat, calling up one class at a time, and hearing these read and spell in turn, while the rest are commanded "to keep studying."

Now that another method of keeping school is introduced consistently with the greater energy expended by teachers and children, the number of school hours ought to be diminished. It has been amply proved that the children of the Home and Colonial Schools, London, now attending school during five hours, make greater progress than they formerly did in six.

I shall not be surprised to find the number of hours reduced to four. Edwin Chadwick, J. Currie, and other educators, who can speak as having authority, declare that more than four hours in the day can not advantageously be spent in school by children less than eight years of age.

Even in the case of elder children, I should not be inclined to add to the four hours; but I would diminish, and at length dispense with the intervening physical exercises, recesses, etc. Gymnastics and drilling are good, but these can have another time set apart for them; and as soon as the scholar is able to work alone, he should be required to spend at first twenty minutes, and ultimately, perhaps, two hours in the performance of an appointed task, not merely in preparation for recitation, but in writing exercises, and in the reproduction of the oral lessons he receives from his teacher, etc.

To make these oral lessons worth recording, indeed to insure them as being of any value at all, they must be well prepared. Much, if not all the time gained by the teacher will be devoted to this. In Germany or England, a trained teacher (and untrained teachers are not recognized) would no more think of addressing her scholars without preparation, than a lecturer his audience, or a minister his congregation.

II. *Love of knowledge* is a law of childhood. The abuse of this produces idle and impertinent curiosity. It is a simple fact, that the appetite of a child for knowledge is as keen as his appetite for food. If we say we find it otherwise, it is because

we give him words when he knows not what they express, signs when he knows not what they symbolize—the husk instead of the kernel; or if, indeed, the kernel is there, he can not get at it through the shell. The maxims laid down by Pestalozzi for the mental training of children are as follows:

"1*st*. Reduce every subject to its elements. One difficulty at a time is enough for the mind of a child, and the measure of information is not what you can give, but what he can receive.

"2*d*. Begin with the senses. Never tell a child what he can discover for himself.

"3*d*. Proceed step by step. Take not the order of the subject, but the order of nature.

"4*th*. Go from the known to the unknown, from the idea to the word, from the signification to the symbol, from the example to the rule, from the simple to the complex."

Formerly we reversed all these rules. Our usual plan of teaching children to read and spell is a good example of their violation. Let us, on the contrary, follow these rules, and we ascend

From *Form* to *Geometry*;
" *Place* to *Geography*;
" *Weight* to *Mechanics*;
" *Size* to *Proportion in Drawing and Architectural Designs*;
" *Number* to *Arithmetic and Algebra*;
" *Color* to *Chromatography*;
" *Plants* to *Botany*;
" *Animals* to *Zoology*;
" *Human Body* to *Physiology*;
" *Objects* to *Mineralogy, Chemistry, etc.*;
" *Actions* to *Arts and Manufactures*;
" *Language* to *Grammar*.

With reference to this ascent, Pestalozzi noted,

First, the order in which the faculties are developed with respect to one another; and,

Secondly, the order in which each develops itself with respect to its objects:

1. First, the perceptive Faculty;
Secondly, the Conceptive Faculty;
Thirdly, the Reasoning Faculty.

2. In the exercise of the Perceptive faculty, the *perception of likeness precedes the perception of difference*, and *the perception of difference perceptions of order and proportion.*

In the exercise of the Conceptive faculty, *concepts of things physical precede concepts of things imaginary*, and *concepts of things imaginary concepts of things metaphysical.*

In the exercise of the Reasoning faculty, *the power of tracing effect from cause is based, chiefly, on the perception of order; the power of tracing analogies on the perception of likeness; the judgment on the perception of difference.*

III. *Sympathy* is a law of childhood. Pestalozzi argued that *young children can not be governed by appeals to conscience, veneration*, or the love of the beautiful, because in them these sentiments are not yet developed. Still less are they to be governed by the excitements of emulation, as commonly understood, or of fear. True, the principle of emulation exists in the child, and a wise teacher will appeal to it, not with reference to his class-fellows, but to his task. The lesson, and not the schoolmate, is to be overcome. The latter is to be recognized not as an antagonist, but as a fellow-worker. The prize of success is not for *one*, but for *all.*

The principle of fear, too, exists in the child. It is right that he should be afraid to incur the displeasure of his teacher; but the fear of bodily pain merely is the lowest of all motives. It is hardly possible to cultivate the conscience of a child who is brought up under its influence; for, if he do right from fear alone, he will certainly do wrong whenever he judges he has a chance of doing it undetected. This every one knows.

Concerning fear and emulation, as employed by unwise teachers, Pestalozzi wrote, "Moral diseases are not to be counteracted by moral poisons." He maintained that very young children were to be governed by *sympathy;* that the teacher can, and does communicate her own spirit to the scholars. "Do and be," said he, "what you wish your children to do and be." "Work *with* the will, not against it."

Furthermore, he showed that this sympathy, as a motive to action, must be gradually superseded by the *rule of right*, so soon as the children are able to recognize and apply the latter; for all good government tends to self-government—all good education, in childhood, tends to self-education.

May the children of our schools progress from suitable impressions to befitting habits; from good feelings to right principles; from submission to the impulse of fear to obedience to the dictates of conscience; from love of friends to the love of God.

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The aim and purpose of this book will be best understood from the following *Preface:*

"*The Kindergarten Guide* is the result of twenty years' experience in the kindergarten, in Germany, England, and America.

When the first chapters of this book were written, the Authors had in view the preparation of a small hand-book, solely for the use of the mothers who visited their "Mothers' Class", and who, repeatedly, requested the publication of the lessons and lectures there given.

This plan was, however, entirely changed, and the enlargement of the work rendered necessary by the desire for information which was very generally expressed, alike by persons visiting the kindergarten and by interested inquirers.

The pupils of the Training-Class conducted by the Authors, desired a manual which should aid them in their work, following out the course of teaching and training with which they had become familiar; letters were received from all parts of the land, but especially from mothers who were far away from any kindergarten, asking for advice and instruction, and needing instruction minute enough to supply the place of personal observation; many of the nurses who, by attendance with the children at the kindergarten, had obtained such partial information as circumstances permitted, manifested both interest in, and appreciation of, the work, and became desirous of wider knowledge as to the proper treatment of children, and the means of making the nursery more and more attractive; teachers and principals — male and female, Sisters of Charity and other Orders inquired both personally and by letter, to what extent Froebel's Occupations might be introduced into the schools, asylums, and institutions under their charge; and finally, many persons, superficially or imperfectly trained as teachers in so-called kindergartens, becoming dissatisfied with their preparation, honestly confessed this fact, and asked for the means of obtaining, by the aid of some book on the subject, a better understanding of kindergarten instruction, based upon the methods and teachings of Froebel himself.

These numerous and urgent requests for increased information, therefore, induced the Authors to enlarge the plan of their projected work, and, now, this book is offered to all interested in the kindergarten, as one which endeavors to meet, in some measure at least, these repeated demands. It is to be hoped that the book, as the result of much earnest labor bestowed upon it, will convey to those who attempt to follow its directions, most of the help and assistance needed.

Of one thing the readers of this *Guide* may be assured, viz.: that from it they may obtain the genuine praxis of Froebel, developed, it is thought, in the light of his ideas. The attempt has been made to render it all that such a guide should be as an aid to mothers, kindergartners, and nurses, and to all who have the happiness and careful training of children at heart. Especial attention is invited to the final chapter, on the spirit and manner of story-telling and of talking and playing with the little ones. The information it conveys, and the suggestions it offers, may be alike interesting and instructive to all who are intrusted with the daily care of children.

Inasmuch as the result of right training becomes every day apparent in the development and progress of the children under their charge, all thoughtful persons who are earnestly engaged in kindergarten education will be repeatedly surprised at the new channels of pleasing instruction, which are opened before them, and at the rapid advance of the children themselves in intellect and knowledge as well as at their harmonious physical development.

It must be borne in mind, that is was the intention of Froebel that his system of educational development should be continued beyond the kindergarten age of the children. His labors, therefore, were not confined to the kindergarten alone, which was but one of the several features of his new and peculiar system.

The benefit of Froebel's educational idea will completely be appreciated only, when it shall have been applied to every stage of educational progress — when, in fact, the kindergarten is considered but the preparation for a higher education based upon the same fundamental principle; a system which will permit each pupil to manifest his own individuality freely and without restraint, and allow the fullest scope to his talents, tastes, and tendencies.

The course which is to be pursued after that of the kindergarten has been concluded, is indicated, or, at least, hinted at, in the different Gifts and Occupations, in each of which the mere playful work is to be gradually superseded by actual practical work.

The careful student will find that Froebel's method furnishes the starting-point for each science and for each profession.

In conclusion, the Authors will not fail to say expressly, that even the most earnest study of this book, or of any other book, will never enable a person to undertake successfully the management of a kindergarten — any attempt to do this must prove unsatisfactory. Nothing short of a thorough understanding of the system and its philosophy, nothing less than the attainment of a certain manual dexterity, and a practical knowledge of many other apparently unimportant matters — all of which can only be acquired by going through a full course of instruction in a Training-Class — are, in addition, to natural aptitude, necessary for a person who desires to become a successful kindergartner."

KINDERGARTEN BUILDINGS AND GROUNDS.

BY MISS CAROLINE PROGLER,*

Directress of Special Training at Geneva.

The Kindergartens have multiplied within fifteen years, and have spread over the whole globe, but wherever this new education has been introduced it has had to be contented with very defective provisional arrangements. Private dwelling-houses, workshops, stores, even abandoned breweries, as has often been the case in England, have been utilized for this purpose. What is especially wanted is a garden, or a cultivatable open space, attached to the premises; if that condition is fulfilled, we can pass over many deficiencies.

Every country has its organic decrees and regulations for school buildings; nothing similar yet exists for Kindergartens, so that we must here give an ideal type. We hope to succeed in throwing some light upon this quite new question.

Place, Orientation, Enclosure.

The choice of the place designed to receive a Kindergarten, and its dependencies, is a very serious question; more serious, perhaps, than the choice of a place for a primary school. It is important that it shall be central, that it shall be as near as possible to the little people, who cannot be taken long distances. The approach to the place should be salubrious, and the place itself situated in an airy, quiet quarter, outside the daily movement of great centers. If it is a Kindergarten for a rural community, it must be accessible to all, even to detached villages. The condition of proximity must be subordinate, in the country, as well as in the city, to the facility and safety of access.

It is difficult always to give to a school the orientation that is judged best for hygiene and for lighting. The rooms in which the children are should, if possible, be exposed to the north and east. This exposure, the coolest at all times of the year, has been objected to because it necessitates the use of more fuel in winter, and therefore more expense. But in these days this argument has lost much of its weight, because of the perfection to which science and ingenuity have brought the apparatus of heating.

We have said that the Kindergarten must be easy of access. To this we would add that it should be absolutely independent of all neighboring buildings, and that it should be situated in the midst of a garden. We should like to have it surrounded, in a city, by a grating, with a wall for a basis; in the country, by a living hedge. In city communities, where in all probability the locality must be on a street or in a public square, we would recommend the building to be from 3 to 5 meters [10 to 17 feet] back of the line of houses. Behind the principal building should be the uncovered yard, planted with trees, and a small territory for the children's gardens. Building, court, garden, and enclosure, should occupy, in a city,

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*Report to Brussels International Congress. Translated by Mrs. Horace Mann.

12 or 15 ares [13,000 to 16,000 sq. ft.], *at least;* in the country, 8 or 10 ares [9,000 to 11,000 sq. ft.].

In an institution for little children, it is always best that the apartments shall be on the ground floor, as stairways are more or less dangerous, and require more watching of the little ones. Such buildings do not require deep foundations, and have the advantage of not being costly.

The ground under such buildings should always be in good sanitary condition, underdrained, and free from all surface dampness.

In cases where it is necessary to put Kindergartens into primary school buildings, the two institutions should have their separate entrances and different recreation-hours.

Number of Rooms.

The number of rooms necessary for the Kindergarten will not be the same in the city and the country. In cities, the Kindergarten will contain three or four divisions, each of which must be placed under the charge of a teacher. These divisions require as many rooms, and a covered yard or play-room. We think that a Kindergarten, even in populous centers, should not receive more than 150 pupils; the maximum of 200 should never be passed.

One teacher, if she wishes to apply the method intelligently and with good fruit, should have no more than 30 pupils. If this number is exceeded, she should have an assistant, to whom she can confide a part of her pupils. On this condition alone should a Kindergarten number 50 children.

In rural communities, where there is generally but one teacher, she will unite all the children, who will not often exceed 30 (the statistical number of children in a community of 1,000 inhabitants). Two halls, one for work and one for play, will be sufficient.

Surface, Height, and Shape of the Rooms.

A hall designed for a maximum of 30 pupils should be 7m50 by 6m50 [24.6 by 20.3 ft.], or 8 m. by 7 [26.2 by 23.0 ft.], in order that each child may have an average surface of a square meter [10.8 sq. ft.]. The teachers of Kindergartens having constantly to speak and sing with their little pupils, too large halls are found to be very fatiguing, and always injurious to the voice. We do not think the height of the halls should exceed 3m60 or 3m80 [11.8 or 12.5 ft.], if we wish to obtain good acoustic conditions; 3m75 [12.3 ft.] high and 48.75 square meters [524.7 sq. ft.] of surface would furnish each pupil 3.656 cubic meters [129 cu. ft.] of air. The halls should be not far from square.*

The furniture must be moveable, that the teacher may group the children at her will for the various labors or exercises.

Each working-room must open by a double folding-door into the cov-

* In the section of Hygiene [at the meeting of the International Congress of Education at Brussels, Aug., 1880], M. Perrin stated that the requirements of the Council of Education were, for each pupil, one meter of superficies and four meters of height. The section adopted almost unanimously the proposition of M. Janssens, that, for a class of fifty, the minimum accommodations required was a room 9.60 meters by 8 and 4.75 in height [31.5 by 26.2 by 15.6 ft.]. The light should be a side-light, and should only come from one side.
—*Journal of Education, London, Oct.* 1, 1880, *no.* 135, *p.* 225.

ered yard, that the children may march in and out two by two. This covered yard should be, in a city, as often as possible, a central space.

In case the form of the land on which the building is placed obliges these plans to be modified, we advise that the four working-rooms should be connected by a corridor, and the play-room should be annexed to the rear of the principal building. The play-room is indispensable to a Kindergarten. It is more than a covered yard; it is a hall of gymnastic exercises, designed for marches, for rings, for plays, etc. As this hall would unite several divisions in play hours, 12 meters by 10 [39.4 by 32.8 ft.] would not be exaggerated proportions, giving $0m^280$ [8.6 sq. ft.] as the minimum for each child.

Parlor.

The parlor annexed is a reception-room for the parents. It is at the same time the office of the instructor-in-chief, who keeps in it the registers of her school administration. In the city, the parlor will need to be larger than in the country, and will serve for a place of reunion for the teachers. It ought to be near the entrance, and open from the vestibule.

In every Kindergarten there should be two cabinets; one to hold all the material for work, the other the work done by the children, and their collections of plants, seeds, minerals, etc.

In the rural districts a domestic should fill the place of janitor. Her charge will be the material care of the children and the neatness of the whole establishment. Her lodging should be a chamber and a kitchen. Behind these rooms should be another kitchen, for warming the food of the children who pass the day at the school, and where the soup shall be prepared, which will be gratuitously distributed. Near the entrance, and opening from the vestibule, should be a room for the children's outside clothing, hats, etc.

We need not insist upon the details of this room, so indispensable to the healthfulness and neatness of the establishment. If there is room enough, a little dormitory, where the children who fall asleep can be laid on suitable couches, should be found in every Kindergarten.

Walls and Ceilings.

The rooms should be floored with pine, which is not so cold as oak, and permits frequent washing. If moisture is feared, it is well to harden the floor with a preparation of India rubber. The walls should be smooth and glossy, covered with plaster, and painted in oils in a neutral tint. Painting in oil is healthy; we also recommend it for the ceilings.

Light—Heating Apparatus—Ventilating.

Each room should be lighted by a casement window placed in middle of outer wall, and open like doors from the middle with hinges on the sides. It should be 3m60 [11.8 ft.] wide; the sill, 0m80 [29.5 or 31.5 in.] above the floor, and at least 3m [9.8 ft.] high, extending to ceiling. Each fold should be divided into quarters—the outer quarter each 0m90 [35.4 in.] wide—the outer fixed, and the inner made to swing back and fasten on to the outer. Glass should be transparent, and not ground or colored Simple curtains will keep out direct rays.

An apparatus for heating, outside the rooms, is preferable to all others for little children, owing to the dangers of stoves and other modes of heating. In an apparatus which gives great satisfaction, the heating apparatus is under the floor, and fed by external air; the channels built in the walls send the fresh warmed air into orifices that open 1m50 [4.9 ft.] above the floor. It is always possible, even in very cold winters, to obtain an average temperature of 14° C. [57° F.] before the opening of the school. Notwithstanding the impossibility of opening the windows, the air remained pure, and the temperature was sufficiently high. The cost amounted to 12 francs [$2.40] for each pupil. The average expense of fuel did not exceed 50 Kg. [110 lbs.] per day, or 1 centime [0.2 cts.] per pupil. As we recommend small classes, this apparatus is as complete as can be desired, and simplifies very much the labor of the janitor.

Ventilation is secured by supply of fresh air in connection with heating apparatus.

Water-Closets.

These should be placed inside the building to prevent exposure to the children, and they can be so built as to be wholly inoffensive. The seats should be of white pine, and thoroughly washed every day. The basins should be of crockery, closed hermetically when shut; the number of seats should be one for every twenty children, the urinals, one for every forty boys, and so constructed that they can be simultaneously flushed several times every day. The urinals should be made of slate, the only substance which does not become oxydized, and which, well washed, emits no odors. The premises should be easily ventilated.

We do not think a refectory necessary. The children can eat their lunches in one of the rooms, which will be kept clean and aired.

Furniture.

The furniture of a Kindergarten must unite certain conditions. It must be portable, of moderate price, simple and not complicated, solid and requiring few repairs, the seats of two sizes, with backs; the first size for children from 2½ years to 4, 28 cm. [11.0 in.] high; second size, for children from 4 to 6 years of age, 31 cm. [12.2 in.], and both 24 cm. [9.4 in.] wide, and 1m35 [53.2 in.] long, with backs 25 to 28 cm. [9.8 to 11 in.] high. The table of the first size should be 45 cm. [17.7 in.] high, 30 cm. [11.8 in.] wide, and 1m35 long; of the second size, 52 cm. [20.5 in.] high, 35 cm. [13.8 in.] wide, and 1m35 long. The tables must be provided with a moveable border, 4 cm. [1.6 in.] high, that can be raised or lowered at will, for certain ball plays. The play-room should be surrounded with benches. The black-board must be on rollers.

The Recreation Yard.

A large court for this purpose is indispensable to a Kindergarten. It should occupy a place at least as large as the whole building, and be divided into two parts, one surrounded with trees for the plays, the other divided off into little gardens. The soil should be well drained, rolled, and covered with sand, to avoid any dampness. Around the shaded portion should be low benches, and we should like to see a fountain in the middle, furnished with a cock which could be closed at pleasure.

The wall around the play-yard should be adorned with climbing plants, and the little gardens should be partially shaded, where the children can plant seeds of all such plants as will serve for conversations; flowers, vegetables, cereals, textile plants, etc. These little plantations will prove an inexhaustible mine of pleasure and instruction. The children should be taught to respect these gardens, which no one is to invade but the teachers. The child who receives, in the spring, one of these little beds, 0m80 by 0m40 [31.5 by 15.7 inches] in size, will dig it, rake it, sow it, water it, under the direction of the teacher, and what he reaps from it will be his own property. There will be a little building for the spades, rakes, watering-pots, etc., of which the children are to be taught to take care, and if the premises will permit, a little stable should be found in all such play-grounds, containing a few animals; a lamb, a goat, rabbits, pigeons, etc., of which the children should be taught to take care.

A beautiful Kindergarten building, the *Froebelhaus*, was erected at Spire, in 1874. The local committee endeavored to make it answer in every way to the wishes of the great Master. It stands in the midst of a large garden ornamented with trees, several meters in the rear of the line of the street, from which it is separated by a parterre of flowers. The principal façade of the building is 18 meters [59 ft.] in length, the building 10 meters [32.8 ft.] deep. Each story contains two halls of 60 square meters [645.8 sq. ft.], a vestibule, a parlor, a dressing-room, etc. But the premises are too small for the 200 children that now constitute the Kindergarten.

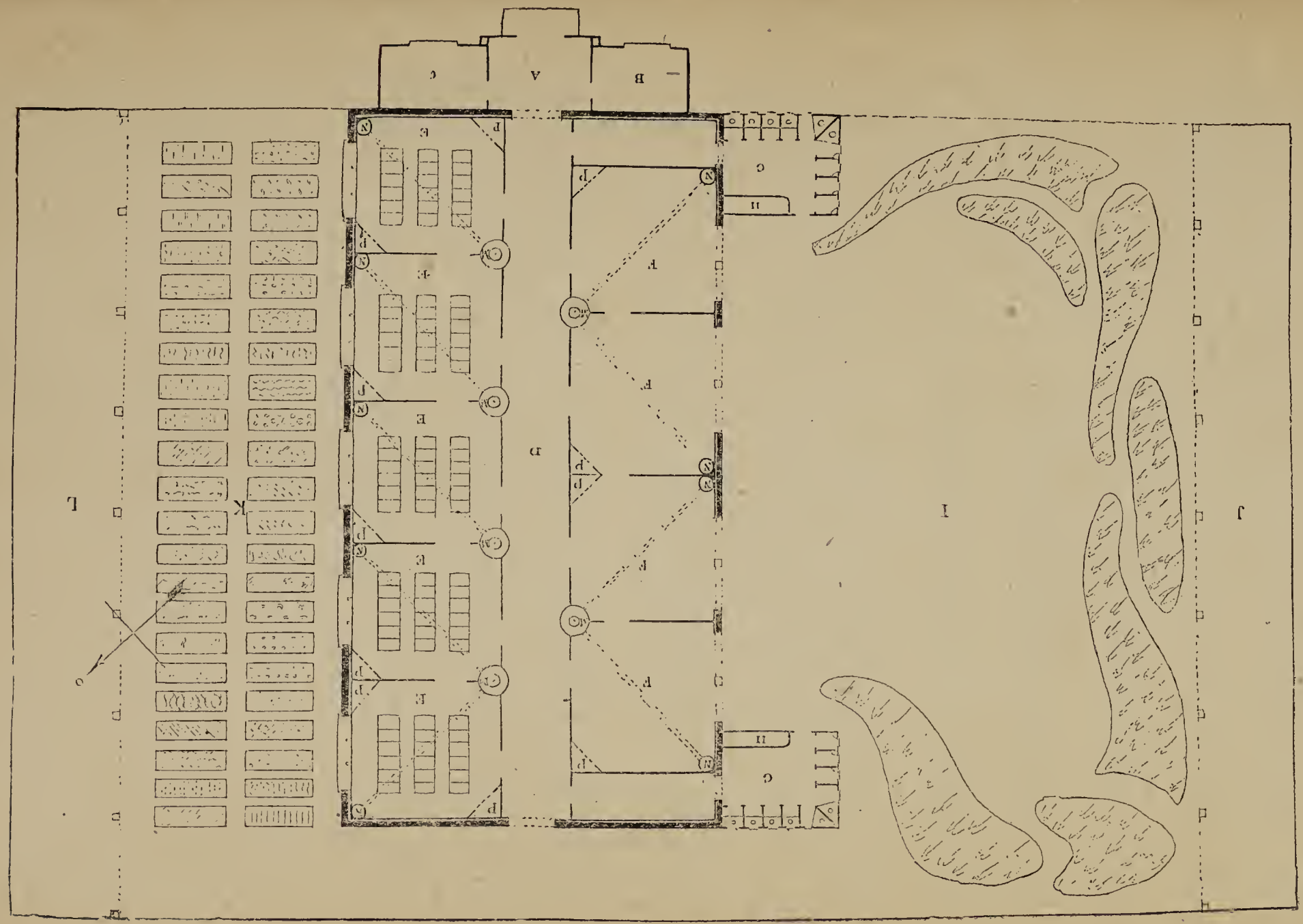
Several years ago numerous Kindergartens were opened in Munich. One peculiarity of them would be dear to the Master. To every school for young girls, built since 1873, a Kindergarten has been annexed, an excellent arrangement, which allows the elder pupils to go every day for several hours to learn the care they will have to take of their own brothers and sisters at first, and of their own children when they become mothers. The Kindergartens are not in the main school buildings, but erected in the gardens. The vestibule opens into one of the gymnastic halls, which at certain hours serves as a covered play-ground for the little ones.

Economy of ground, diminution of the expenses of construction, etc., are advantages which make us wish to see many cities imitate the noble example of Munich.

Saint Gall and Winterthur in Switzerland have each their Kindergarten. In the former city the two-story building does not seem to us to answer well for little children.

Winterthur has one of the prettiest Kindergartens we are acquainted with. This elegant construction rises in a nest of verdure. With its columnar porch, and its grey seats, the Kindergarten of Winterthur makes an excellent impression. In the lower story are the great hall and its dependencies, and three rooms for work.

We regret that here the children have to descend stairs three times a day to reach the play-room. This beautiful Kindergarten cannot serve as a type for the popular Kindergartens, which must be more simple and less costly. It occupies a surface of 325 square meters [3497.6 sq. ft.]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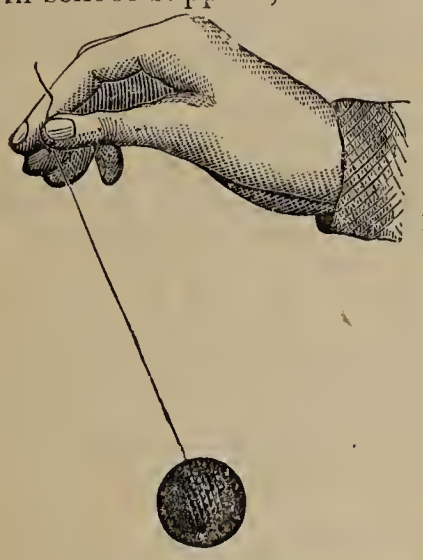
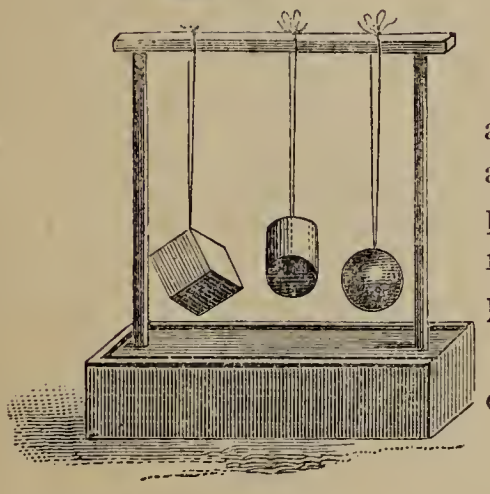
KINDERGARTEN MATERIAL.

In the limited space at our disposal it is impossible to give a complete explanation of the varied material used in a Froebel Kindergarten, but the following enumerations and brief description will serve to give a general idea of the various occupations, and the usual price of the principal material is given that those who are not Kindergartners may be able to form an estimate of the expense. A more full catalogue may be obtained by addressing any large dealer in school supplies, or manufacturer of Kindergarten material.



FIRST GIFT.

The first gift consists of six soft balls about 1½ inches diameter, and usually made of wool or hair, covered with a netting of worsted in the three primary and three secondary colors. A trained Kindergartner should be competent to make these for herself, and will not be satisfied with the inferior goods often offered by dealers.

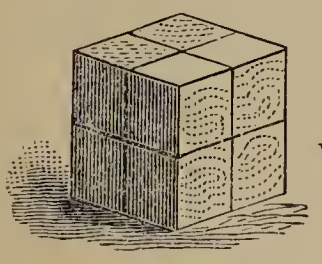


SECOND GIFT.

The second gift consists of a sphere, cylinder and cube, provided with the necessary staples and holes for suspending in the air, an additional plain cube, two rattan axles for revolving the forms, and two posts and a cross beam for suspending them.

All in a neat wooden box properly constructed for supporting the posts and beam.

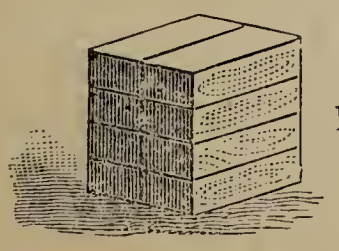
Price, $0.60 ; Postage, $.09



THIRD GIFT.

Eight rock maple cubes one inch square, in a neat, strong, varnished wooden box with slide cover,

Price, $0.20 ; Postage, $.05

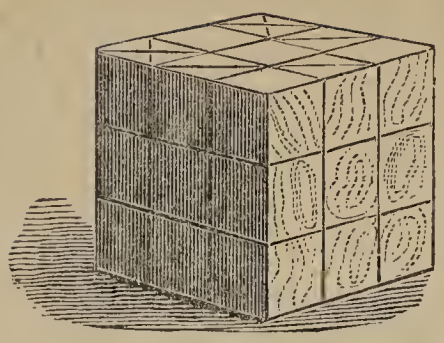


FOURTH GIFT.

Eight oblong blocks of rock maple, each two inches long, one inch wide and one-half inch thick.

In neat, strong, varnished wooden box with slide cover,

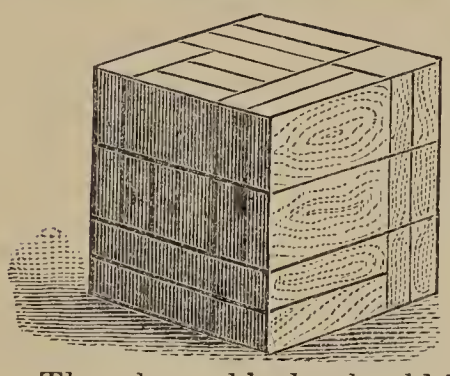
Price, $0.20 ; Postage, $.05



FIFTH GIFT.

A cube (3 x 3 x 3 inches) consisting of 21 whole cubes (1 cubic inch), six half cubes and 12 quarter cubes.

In varnished wooden box with slide cover,
Price, $0.40; Postage, $.15



SIXTH GIFT.

Large cube, consisting of 18 whole, and three lengthwise and six breadthwise divided oblong blocks. In wooden box, slide cover,
Price, $0.40; Postage, $.15

The above blocks should be made with great accuracy from the most thoroughly seasoned hard rock maple.

SEVENTH GIFT.

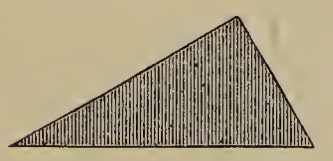
The Seventh gift consists of quadrangular and triangular tablets usually of wood, although a heavy card-board serves the purpose fairly, at a much less price, while they retain their corners. If of wood they should be finely polished, and are desirable in light and dark woods.

		Price.	Postage.
A.	Eight squares, one inch on each side, in wooden box, ...	$0.25	$.02
A. 2.	Sixteen squares, as above, ...	.35	.03

B.	Sixty-four half squares, one inch on each leg. Wooden box, ...	.50	.03

C.	Twenty-four equilateral triangles, one inch each side. Wooden box, ...	.40	.02
C 2.	Fifty-four equilateral triangles, as above,	.50	.03

D.	Sixty-four obtuse-angled triangles. Acute angles 30°. Wooden box,	.60	.03



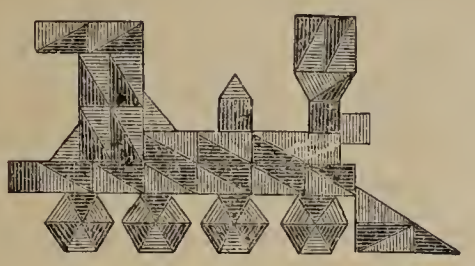
E.	Fifty-six right-angled triangles, 30° and 60°. Wooden box, . .	.60	.04

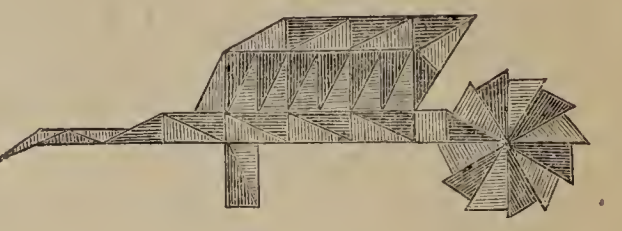
The tablets for the seventh gift are also made in very heavy and solid paper board, each form and quantity as indicated above in A, B, C, D, E, in a paper box. The whole set, ... Price, $1.00; Postage, $.08

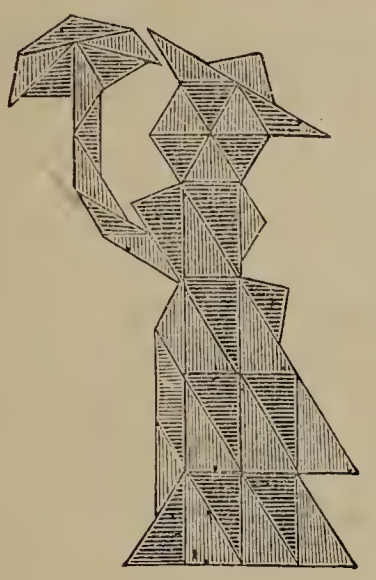
Kindergarten Parquetry.—Those occupations in which something permanent can be made, are the most interesting, and seem to be more productive of good.

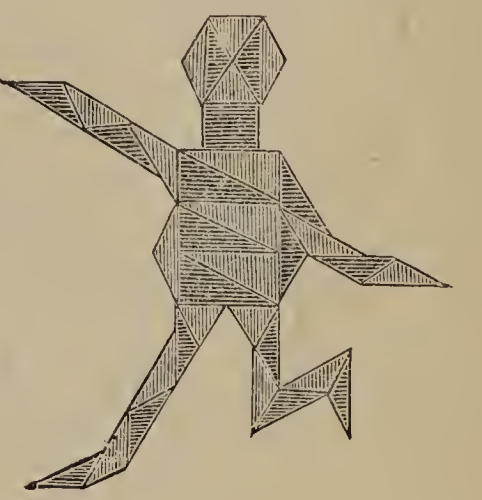
It is owing largely, no doubt, to this feature, that the weaving and braiding is now the most popular occupation in the school and family. With this thought in mind, a new occupation has been devised in connection with the Seventh Gift which is termed Kindergarten Parquetry, and which has been received with favor by leading Kindergartners.

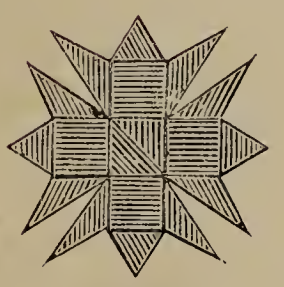
It consists of colored paper similar to the weaving and braiding papers, but cut accurately to the forms and sizes of the tablets in the Seventh Gift. A pupil having designed with the tablets a figure which is deemed worthy of preservation, is allowed to reproduce it permanently, by pasting papers of corresponding forms on to a heavy paper or card-board. These triangular papers are sold with the backs gummed like postage stamps, and also plain.

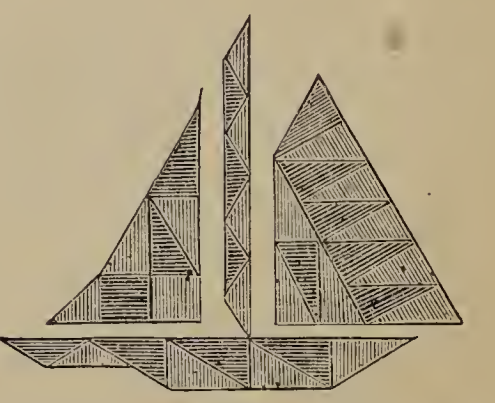










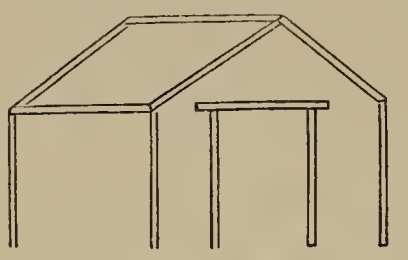


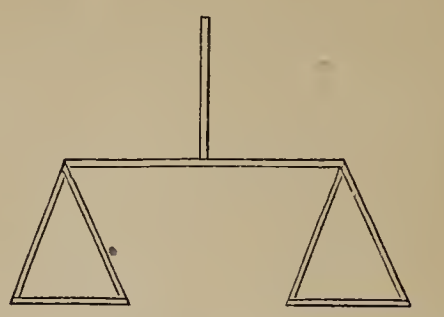
For Kindergartens the plain is perhaps preferred by the majority, as the occupation of gumming neatly affords the best possible practice in manual dexterity. But for home use where less supervision is available the gummed papers are more desirable.

A box containing one thousand pieces, assorted forms gummed, is sold for forty cents, and the same without gum for twenty-five.

EIGHTH GIFT.

Sticks for Stick Laying.—This Gift consists of wooden sticks, which are cut to various lengths, and used to teach numerical proportions and for producing elementary forms, preparatory to drawing.



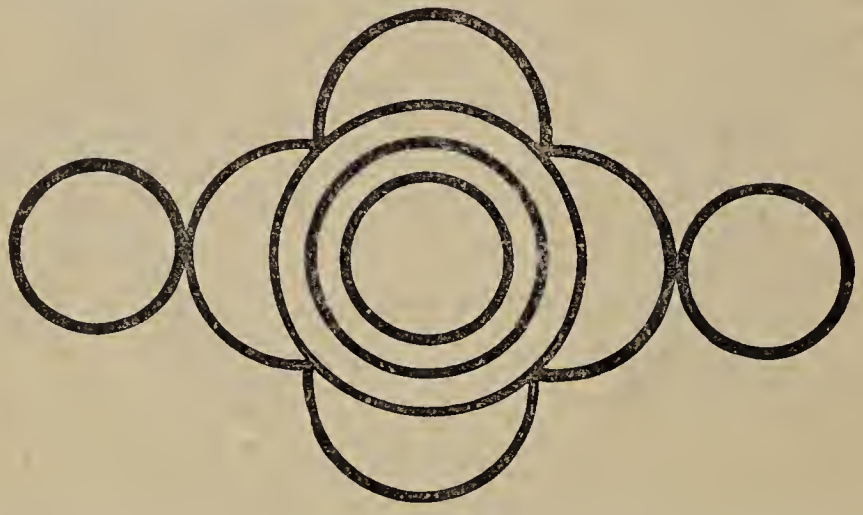


That which is usually called the multiplication table is taught by means of this Gift, by actual observation. Instruction in reading according to the phonetic method, as well as imitation of all letters of the alphabet, together with Roman and Arabic numerals, are taught in connection therewith, preparatory to the instruction in writing.

The sticks for this Gift, if colored red, yellow, blue, purple, orange and green, are very attractive and useful.

NINTH GIFT.

Rings for Ring Laying.—This Gift consists of whole and half wire rings for laying figures embodying circles. A continuation of the Eighth Gift and preparatory to drawing and designing.



The rings as ordinarily made are not soldered at the joints, and hence are not rings in the proper sense of the term.

They may be obtained soldered, but of course are more expensive.

A box with 36 whole rings and 72 half rings, assorted sizes, not soldered, sells for fifty cents, and if soldered, for about seventy cents.

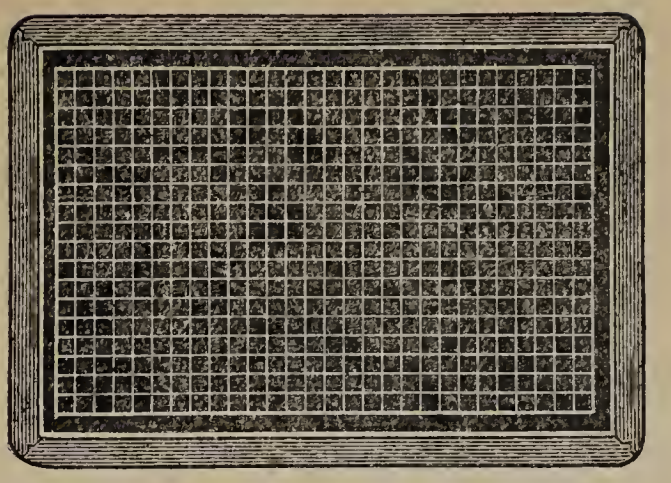
TENTH GIFT.

Drawing.—This material is slates and paper properly netted in squares.

The paper formerly used was ruled into squares over the entire surface, and the ruling was very inaccurate.

Recently drawing paper and books have been introduced in which the lines are accurately engraved and printed, and each small sheet or page has a plain margin. These features add to the value of this material.

Still more recently slates ruled in the same way have been made as shown in cut on the following page, which are received with great favor because positive corners are thus provided for counting from in dictation.



ELEVENTH GIFT.

The Eleventh Gift or occupation is perforating, and the material consists of ruled papers and cards, a heavy needle in a handle, and a felt cushion or pad on which to lay the paper or card.

TWELFTH GIFT.

Embroidering.—This material is varied, consisting of cards, plain or perforated, silks or worsteds and needles. Cards ready pricked in various geometrical patterns are largely used in this occupation by many Kindergartners.

THIRTEENTH GIFT.

Cutting Paper.—Squares of papers are folded and cut in various ways, producing symmetrical designs. The child's natural propensity to destroy with scissors is here guided in such an ingenious manner that the most astonishing results are produced. The usual material is plain squares of white or colored paper which, after having been properly folded, are marked by the teacher, to guide the pupils in cutting.

A modification of the above consists in the use of papers having guide lines ruled on one side serving the same purpose as the ruled lines on the netted drawing papers, and enabling the pupils to do for themselves much which was formerly done by the Kindergartner.

The Following diagrams represent the ruled cutting papers.

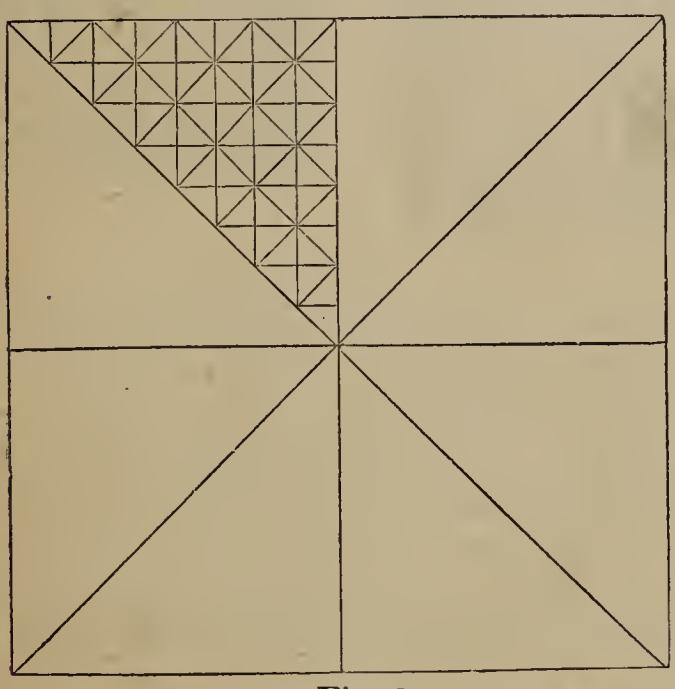


Fig. 1.

Fig. 1 represents the ruled paper before being folded.

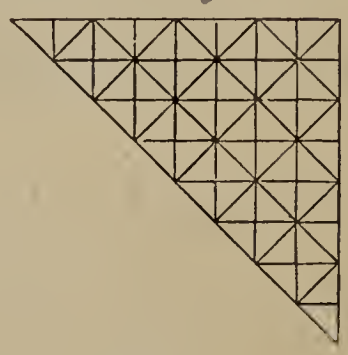


Fig. 2

Fig. 2 is one of the triangular surfaces which is on the outside when folded.

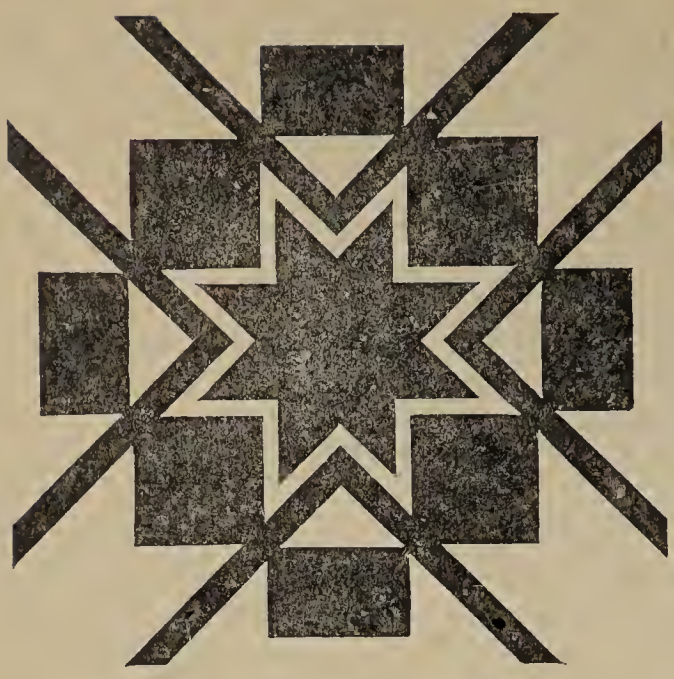


Fig. 4.

Fig. 3 represents this same surface with cutting marks applied.

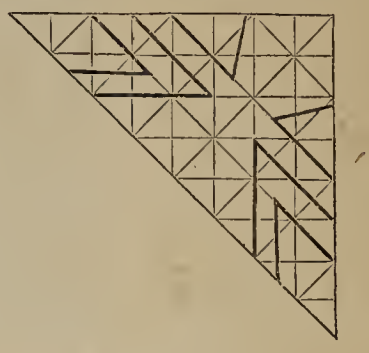


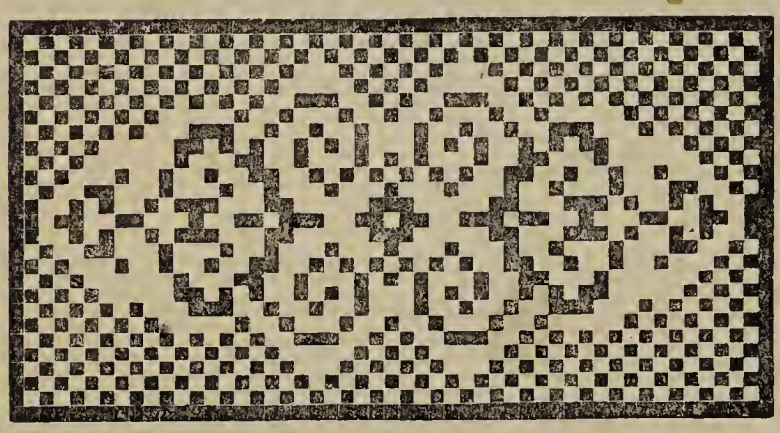
Fig. 3.

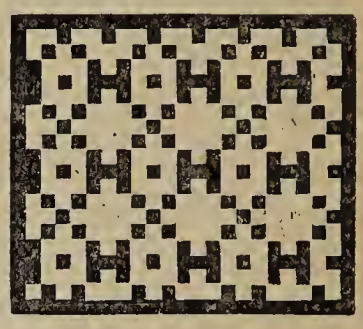
Fig. 4 is the same design when cut and mounted.

Square papers, plain and ruled, of various grades and colors are furnished in this occupation by the manufacturers of material.

FOURTEENTH GIFT.

Weaving.—Strips of colored paper are woven into a differently colored sheet of paper, which is cut into strips throughout its entire surface, except a margin at each end. The greatest variety of designs are produced, and the inventive powers of teacher and pupils constantly increase their numbers.

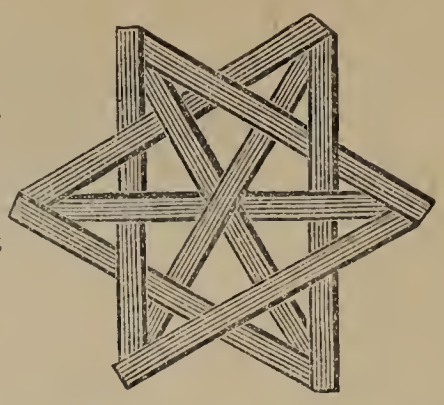




This occupation is no doubt more popular and fascinating than any other, and the material offered is in such variety that a detailed list is impracticable here. The very undesirable tendency among Kindergartners to multiply and complicate the material is more fully seen in this occupation than in any other, and in this as in all the gifts, has the inevitable effect to greatly increase the cost of manufacture.

The mats and fringes for weaving are put up in packages of twelve mats and the corresponding fringe, and sold for from ten to twenty cents, according to size and quality.

FIFTEENTH GIFT.

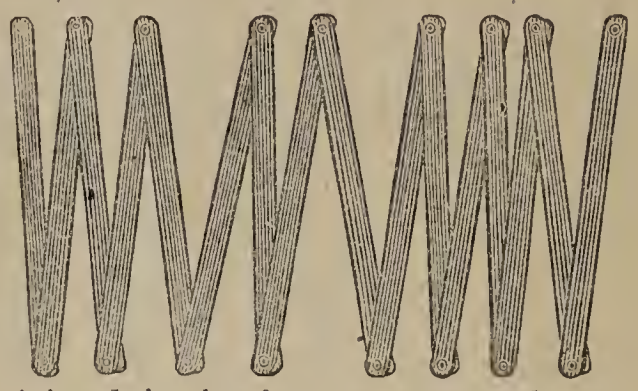


Plaiting.—The gift consists of fifty durable hard-wood slats, ten inches long.

Per set, .. Price, $0.15; Postage, $0.03.

The forms which may be produced in this gift are almost inexhaustible and very pleasing.

SIXTEENTH GIFT.



Jointed Slats.—Four jointed sets in box. One of four links. One of six links. One of eight links. One of sixteen links.

The whole set, in box, $0.40; Postage, $0.04.

As this gift is to represent various lines, angles and figures, and not to be used as a measure, the slight links jointed in the four sets are much more desirable than the large jointed metric measure sometimes substituted.

SEVENTEENTH GIFT.

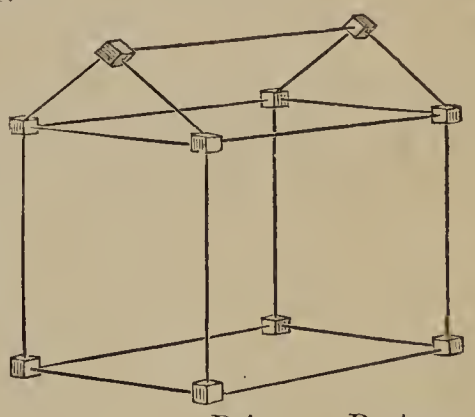
Paper strips for Lacing.—Paper strips of various colors—eight or ten inches long, and folded lengthwise—are used to represent a variety of fanciful forms, by bending and twisting them according to certain rules.

One hundred strips, ½ inch wide, 20 inches long, Price, $0.15, Postage, $0.03

EIGHTEENTH GIFT.

Folding Paper.—The material for paper-folding consists of square, rectangular, triangular and circular pieces with which variously shaped objects are formed.

NINETEENTH GIFT.



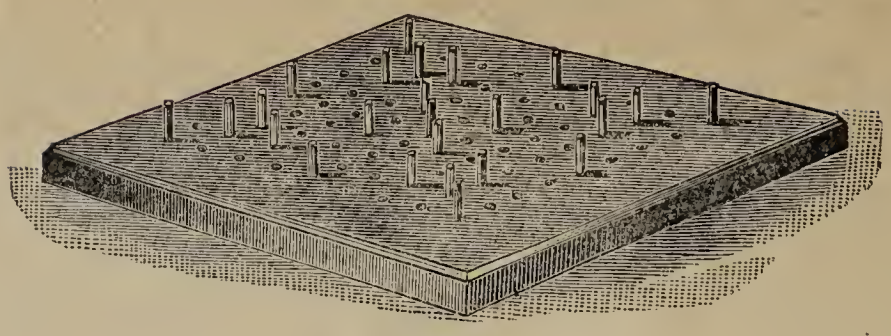
Peas or Cork Work.—Skeleton forms of objects are formed with soaked peas and pointed sticks, or with cork cubes and pointed wires.

The sticks are the same as in the eighth gift. The pointed wires are much more convenient than sticks, and have recently come very much into favor.

	Price.	Postage.
Wires of various lengths, per box, ...	$0.20	$0.02
Cork cubes, per package of 100, ...	.25	.01

TWENTIETH GIFT.

	Price.	Postage.
Modeling knife of wood, with handle, per dozen, . . .	$0.50	$0.02
Modeling knife of wood, without handle and generally preferred, per dozen, ...	.25	.02
Modeling boards of wood, per dozen, ...	1.50	
Clay, prepared, per pound, ...	.05	



BUSY WORK TILES.

An occupation for the youngest children—in the home, the Kindergarten, and the Primary school. Each Tile is a finely finished board, six inches square, holes drilled in three designs. In No. 1 board the holes are arranged in a square, in No. 2 in a triangle, and in No. 3 in a circle surrounding a Greek cross. No. 1 is more generally used.

As put up for Kindergarten and school use, the boards are without pegs, and the pegs are in boxes of one thousand each, assorted in six colors.

For private use one board with a good assortment of pegs is put up in a paper box, making it complete.

	Price.	Postage.
One Tile without Pegs,	$0.25	$0.05
One thousand Pegs, six colors in a box,	.20	.04
One Tile in box with Pegs,	.35	.08

In ordering say which pattern is wanted, whether No. 1, No. 2, or No. 3.

PAPERS AND STRAWS FOR STRINGING.

Short pieces of straws and squares or circles of colored papers strung alternately on a thread produce a very pleasing effect and afford useful occupation.

Circles of colored paper 1 inch diameter for stringing with straws, 1,000 pieces,	$0.25	$0.02
Squares of colored papers 1 inch square, 1,000 pieces,	.20	.02
Straws 10 inches long, per 100,	.10	
Straws cut to $\frac{3}{4}$ inch long, per box of 1,000 pieces,	.20	

The cut straws are a great convenience.

MRS. HAILMANN'S SECOND GIFT BEADS.

Beads in the forms of second gift, viz., sphere, cylinder and cube, and in six colors, have been recently introduced with much satisfaction for stringing.

In the foregoing list of gifts and material the old German notation has been used, and no distinction made between the gifts proper and the occupations.

This has been adopted because no other is so generally understood, and because it conforms to the description of the material in several of the preceding papers.

All the above goods and a large line of primary school occupation material are made and furnished by Milton Bradley Co., Springfield, Mass., who will send to any address a very complete illustrated catalogue gratis, or samples of material on receipt of the price as above indicated.

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